

# Advent Review

## AND SABBATH HERALD.

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

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#### A SONG OF HOPE

The morning breaks, the storm is past. Behold!  
Along the west the rift grows bright; the sea  
Leaps sparkling blue to catch the sunshine's gold,  
And swift before the breeze the vapors flee.

Light cloud-flocks white that troop in joyful haste  
Up and across the pure and tender sky;  
Light laughing waves that dimple all the waste,  
And break about the rocks and hurry by!

Flying of sails and clouds, and tumult sweet,  
And tossing buoys, and warm, wild wind that  
blows

The scarlet pennon, rushing on to greet  
The lovely cheek, and lighten its soft rose!

Beloved, beloved! is there no morning breeze  
To clear our sky and chase our clouds away,  
Like this great air that sweeps the freshening seas,  
And wakes the old, sad world to glad new day?

Sweeter than morning, stronger than the gale,  
Deeper than ocean, warmer than the sun,  
My love shall climb, shall claim Thee, shall prevail  
Against eternal darkness, dearest One.

—The Century for February.

### 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

#### IMPORTANCE OF EDUCATION.\*

BY MRS. E. G. WHITE.

(Concluded.)

TEXT: "The fear of the Lord is the beginning of wisdom." Psa. 111:10.

WITH Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In king's courts, dissipation was on every side; selfish indulgence, gratification of appetite, intemperance and gluttony, were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influence that tended downward. He chose the latter course. He purposed in his heart that he would not be corrupted by the sinful indulgences with which he was brought in contact, let the consequences be what they might. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of heaven; and to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams.

If the students who attend our colleges

\*An address delivered before the teachers and students of Battle Creek College at the time of the General Conference, in Battle Creek, Mich., Nov. 15, 1883.

would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right.

A spotless character is as precious as the gold of Ophir. Without pure, unsullied virtue, none can ever rise to any honorable eminence. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark.

Will our youth consider that they have battles to fight? Satan and his hosts are arrayed against them, and they have not the experience that those of mature age have gained.

Satan has an intense hatred for Christ, and the purchase of his blood, and he works with all deceivableness of unrighteousness. He seeks by every artifice to enlist the young under his banner; and he uses them as his agents to suggest doubts of the Bible. When one seed of doubt is sown, Satan nourishes it until it produces an abundant harvest. If he can unsettle one youth in regard to the Scripture, that one will not cease to work until other minds are leavened with the same skepticism.

Those who cherish doubts will boast of their independence of mind; but they are far enough from possessing genuine independence. Their minds are filled with slavish fear, lest some one as weak and superficial as themselves should ridicule them. This is weakness, and and slavery to the veriest tyrant. True liberty and independence are found in the service of God. His service will place upon you no restriction that will not increase your happiness. In complying with his requirements, you will find a peace, contentment, and enjoyment that you can never have in the path of wild license and sin. Then study well the nature of the liberty you desire. Is it the liberty of the sons of God, to be free in Christ Jesus?

or do you call the selfish indulgence of base passions freedom? Such liberty carries with it the heaviest remorse; it is the cruelest bondage.

True independence of mind is not stubbornness. It leads the youth to form their opinions on the word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and wicisms of their ungodly associates. If they are with those who think it a virtue to parade the faults of professed Christians, and then scoff at religion, morality, and virtue, real independence of mind will lead them courteously yet boldly to show that ridicule is a poor substitute for sound argument. It will enable them to look beyond the caviler to the one who influences him, the adversary of God and man, and to resist him in the person of his agent.

Stand up for Jesus, young friends, and in your time of need Jesus will stand up for you. "By their fruits ye shall know them." Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. Every one has an influence either for good or for evil. Is your influence on the side of Christ or on that of Satan? Those who turn away from iniquity enlist the power of Omnipotence in their favor. The atmosphere that surrounds them is not of earth. By the silent power of a well ordered life and a godly conversation, they may present Jesus to the world. They may reflect Heaven's light, and win souls to Christ.

I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model.

There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. When the youth come to our colleges, they should not be made to feel that they have come among strangers, who do not care for their souls. There should be fathers and mothers in Israel who will watch for their souls, as they that must give account. Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood.

The future of society will be determined by the youth of to-day. Satan is making earnest,

persevering efforts to corrupt the mind and debase the character of every young person; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minute men, to work for these youth, and through the help of God hold them back from the pit of destruction. In the parable, while men slept, the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, he is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God.

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,—men and women that fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but train them to have moral independence, to work for Jesus, and to take up burdens in his cause.

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and know that you have done what you could to fit them for immortality! If your work stands the test of the great day, how like sweetest music will fall upon your ear the benediction of the Master, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

In the great harvest field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work for the youth with all the powers God has bestowed upon us, and he will bless our well-directed efforts. Our Saviour longs to save the young. He would rejoice to see them around his throne clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and re-echo throughout the courts of heaven.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

### THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

Mr. BIBLIST.—"As you and Maud are on time to-night, and seem to be anxious to enter upon the evening's work, I will make no delay, Mr. Thoughtful, but proceed promptly to business. I believe that our thesis runs like this: 'The yearly round of service in the earthly tabernacle and temple represented the whole of Christ's work in the heavenly sanctuary in connection with the salvation of man from the time of his ascension until the close of the judgment.' Can you tell me, Maud, what is meant in our thesis by the term 'yearly round of service?'"

Maud.—"I do not know that I can, sir; that is, I do not understand why the tabernacle service is called a yearly round of service. The name 'service,' I suppose, applied to the offering of sacrifices and other acts of worship performed by the priests and the people."

Mr. B.—"Your definition of service, Maud, is correct; but I am somewhat surprised that you cannot tell me why that service is called a

yearly round of service in the thesis under consideration. I fear that you have not given close attention to the many lectures that you have heard upon the subject of the sanctuary."

Maud.—"I acknowledge, father, that what you say is true. I never understood the sanctuary question, and I had almost given up all hope of doing so until you commenced your talks with Mr. Thoughtful on the question. Since then I have made up my mind that I can and will understand it."

Mr. B.—"Very good, my daughter; I am glad to hear you express yourself so decidedly, and I will see if I cannot make this matter of the yearly round of service plain to your comprehension. The expression 'round of service' naturally implies a circuit or circle of service. Hence a yearly round of service is one that is completed in a year's time. Do you catch the idea?"

Maud.—"Yes, sir; but were the tabernacle services gone through with each year? and did they at the beginning of each year commence right at the point where they began the previous year and go over the same ground again?"

Mr. B.—"Exactly so, Maud. Every year of tabernacle service commenced with the regular morning and evening sacrifices, the sin offerings and the thank offerings, etc., offered by different individuals, and ended with the great day of atonement that had a service peculiar to itself. There were different feast days, also, that were celebrated at stated times in a manner definitely prescribed by the law; but these, as already intimated, were of regular occurrence and fell on their proper days of the month without interfering with the commencement or close of the sacred year. It was as though you should open a running account with a merchant—say on the first day of January each year—and on the thirty-first day of December pay up all arrears, balance the books, and commence a new account. This figure will not apply in every particular, as we shall see hereafter; but it will serve to give you an idea of the yearly cycles of the tabernacle service."

Mr. T.—"Will you be so kind as to repeat what you said about the tabernacle services. If I understood you aright, you stated that the services and sacrifices on the day of atonement differed materially from the service and sacrifices of other days."

Mr. B.—"Yes, sir; you understood me correctly. For three hundred and sixty-four days in the year the priests superintended the slaying of victims and the making of offerings on the great brazen altar that was in the court before the tabernacle. Do not fail to discriminate at all times between the brazen altar that was outside, and the golden altar of incense that was inside, the tabernacle. Nothing but incense and bread was offered on the latter, while victims and other offerings were burned on the former. The priest slew and dressed the public sacrifices; but victims offered by private individuals—with the exception of turtledoves and young pigeons—were slain by the persons offering them. The process in all cases where the victims were offered on the account of sins committed was like this: the person having committed the sin or sins, in question, laid his hands upon the head of his victim—in the meantime confessing his sins—and then he slew the victim with his own hand. By this act he acknowledged his fault, confessed that his own life had been forfeited by his sin, and professed his faith in the coming Messiah, through whose substitutional death he hoped for pardon and restored life. It is not quite certain that every Jew had a clear understanding of the plan of salvation through the sacrificial death of Christ when he performed these services; but it is true beyond dispute that it was the purpose of God through these sacrifices to prefigure the atonement to be made by his Son through the offering of his own blood. Hence we hear John the Baptist

—while pointing to Christ—saying, 'Behold the Lamb of God, which taketh away the sin of the world.'

"After the individual sinner had confessed his sins over the head of his victim and slain that victim with his own hands, the priest took a portion of the blood thus shed, and, conveying it in a basin into the first apartment of the tabernacle, he sprinkled it on the ground directly in front of the veil that separated the holy from the most holy place. Just behind that veil was the ark that contained the law that the sinner had transgressed. Right above the ark and the law, was the shekinah, or visible glory, that typified the presence of the God whose law the sinner had broken. It is manifest, therefore, that the design in carrying the sacrificial blood and depositing it in the tabernacle in front of the ark was to present in a figure before God himself, the sinner's confession of his guilt, and his prayer for pardon on account of his faith that Christ was to die in his behalf, and thus atone for his sins.

"As I have remarked, this ceremony continued for 364 out of the 365 days of the year. Day by day victims of the character in question were sacrificed by scores and hundreds, and their blood was borne into the sanctuary. When we take into the account the fact that the whole Jewish nation by individuals were all compelled to go to the one tabernacle and make offering for their sins, we can form some conception of the mighty concourse of people that were constantly going and coming to and from the tabernacle for sacrificial purposes. To enumerate the victims that were offered in a single year, would be impossible; but the number must have been prodigious. The cost also of the sacrifice thus offered no doubt reached figures of almost incredible proportions. At times, it must have required the services of an army of priests to do the work that devolved upon them. Take, for example, the passover occasions. At such times, the lambs slain must have reached hundreds of thousands, as it is estimated that the people in attendance upon such feasts sometimes numbered several millions. I make these remarks to impress upon your mind the scope and dignity of the tabernacle service. All were required to be represented in them or suffer the penalty of being separated from the people of God. A service that demanded such an expenditure of time and money, and the neglect of which was fraught with such terrible consequences, could not have been a thing of trifling character. God would not have suspended the salvation of souls upon something that was not of vital consequence. Nothing but the explanation that has been given can properly elucidate this matter. Without Christ there is no salvation. Since his death, we point backward to his cross as the hope of the world. Before his day, the believing Jew, through the shed blood of his sin offering sprinkled in the holy place, pointed forward to the same cross, as that which was to bear the antitype of his slain victim. Christ is the key and the only key that will unlock the mysteries of the tabernacle services.

"But to return to the subject directly before us; *i. e.*, the final disposition of the sins of the penitent Hebrew who had presented the blood of his sacrifice in the holy place of the sanctuary. You will remember that the priest had sprinkled a portion of it on the ground before the veil that was in front of the ark, and by that act the sinner had acknowledged, in the person of the priest, his guilt under circumstances exactly calculated to call the attention of the Lord to his sorrow for the transgressions committed and to his profession of faith in the coming Christ as the Saviour of the world. Up to the point thus reached there has been no demonstration on the part of Jehovah to show that he has accepted the confessions of the penitent. The priest—probably one of the common priests—has uttered no word nor performed any act other than that presenting the petition for par-

don from the offender. He has not even brought the plea of the supplicant into the immediate presence of the Lawgiver. Indeed, if he were a common priest, he could only do that at the penalty of his life; for it was death for any to enter the most holy place, save the high priest. He alone could pass behind the veil, and enter that place which was awful on account of the bright shining of the shekinah which was the symbol of the Divine Being. We have seen that he (the high priest) was a type of Christ. There is no being in all the universe, except Christ, who would dare to approach the mighty God to plead for the extension of mercy and pardon to a sinner. Hence we read that God out of Christ 'is a consuming fire;' and again; 'there is none other name under heaven given among men, whereby we must be saved.'

"The question, therefore, is, Will Christ accept the confessions of the transgressor, and plead his case at the tribunal in heaven? This is the all-important point in the mind of the helpless offender against God's law. He can have no peace of conscience until that question is settled. It cannot be expected, of course, that Jesus would come to every penitent, and communicate to him the fact that he had undertaken his cause; and yet there are ways in which he could assure him that if his professions were sincere, he might rely upon his all-prevailing intercessions. As the tabernacle service as a whole was typical, it might be reasonably expected that there would be something in its ceremonies to throw light upon this most significant subject. To bring the criminal into the presence of his injured and indignant Lawgiver, cause him to confess his guilt, and then leave him in uncertainty as to the result, would be cruel indeed; but if he were to receive assurance of help and pardon, from whom must it come? Manifestly; in the first instance, from the one who was to undertake his case, *i. e.*, Christ. John says, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' He must first present the case, and then God must decide in the premises. But if Christ is willing to do that, and if he was ready to give to the sorrowing violator of God's commandments contained in the ark the proof of his readiness to do so, through whom could he give expression to that readiness, in the tabernacle service? To settle that point it is only necessary to determine who was the representative of Christ—if he had any—among those who officiated at the tabernacle. Maud, what have we learned in regard to that matter in our previous interviews?"

Maud.—"What matter, sir?"

Mr. B.—"Why, the matter of Christ's representative in the tabernacle."

Maud.—"Yes, sir; I understand you now. I think that several evenings ago, it was very clearly proved from the 8th and 9th chapters of Hebrews that the high priest was a type of Christ."

Mr. B.—"I will ask you a question, Mr. Thoughtful. What have we seen that the blood of the slain victims symbolized?"

Mr. T.—"The blood of Christ."

Mr. B.—"Very true. But what has the blood of Christ to do with the pardon of sin?"

Mr. T.—"I think we have read a text in Heb. 9:22 that will answer your question. Yes, here it is: 'And almost all things are by the law purged with blood; and without shedding of blood is no remission.'"

Mr. B.—"That is exactly in point; it shows that Paul understood that the law taught the great lesson that the shedding of blood was inseparably connected with the pardon of the sinner. He emphasizes the same doctrine, and connects it a little more fully with the shedding of Christ's blood in Rom. 5:25: 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' But we must not

stay away from the point under examination. You will remember that it was this: If the transgressor expressed his sorrow for sin by confessing it over the head of his victim, and then shed the blood of that victim as an act which, in the tabernacle service, betokened his sense of his lost condition and desire for pardon and life through Christ, where, in that service, was he taught that in so doing Christ would plead his own blood in his behalf and secure his pardon? Maud has told us that the high priest was a type of Christ. We might therefore expect that in some part of the tabernacle service, he, as the representative of Christ, would perform some act that would illustrate the manner in which, and the time at which, Christ would plead his own blood before the Father, and secure thereby the forgiveness and salvation of those who, through the sacrifices offered, besought his intervention in their behalf. It is now quite late, and I shall postpone the discussion of that topic till to-morrow evening."

#### A MORNING HYMN.

BY J. M. HOPKINS.

Tune, Hamburg: Spiritual Songs, p. 40.

FATHER of light, once more our eyes  
Salute the bright returning day;  
Now may our morning tribute rise  
To thee the guardian of our way.

We thank thee for the night's repose,  
For strength our journey to pursue;  
Now to our minds thy will disclose,  
And keep us humble, kind, and true.

As o'er the earth the rising sun  
Sheds forth his warm, enlivening rays;  
So may the gospel of thy Son  
Inspire our hearts to speak thy praise.

In all the labor of our hands,  
We pray that thou wilt guide and bless;  
Give earnest hearts, and fruitful lands,  
And crown our efforts with success.

O, keep us from the tempter's power,  
From every sinful passion free;  
So shall we with each passing hour,  
Be made to love and worship thee.

Chatfield, Minn.

#### THE LAW AND ITS PENALTY.—NO. 8.

THE LAW WITHOUT A PENALTY EXPRESSED.

BY ELD. R. M. KILGORE.

Now that sin has finished its course, an end made to sin and sinners, and God's children gathered home to inherit their own land, we inquire as to the form of the law, and the necessity of a penalty.

We have seen that the law originally consisted of but two great commandments, and that it was drawn out into ten precepts to be adapted to man in a state where sin exists. It would be most reasonable, indeed, that when sin is entirely abolished, and its stain wiped out, the law would again take its original form. Let us for a moment contemplate the situation. The intelligences of God's kingdom now occupy a different position from what they did before sin became known. The inhabitants of other worlds are acquainted with the sad record only that sin has made, together with the lamentable story of its termination, and the entire overthrow of every one who acted the least part in it. The angelic host have had many sad experiences in their battles with sin; they have witnessed the ruin, the wretchedness, the distress it has caused; they have heard the groans, the weeping and wailing of the lost; and they have beheld their anguish and gnashing of teeth, and their final reward ending in eternal death.

The redeemed host, who have been saved through the blood of him who is now their King, have passed through conflicts with Satan; they have been bruised and wounded by his darts, and prostrated beneath his deadly blows; they have seen the bloodshed, the war and strife of contending forces; they have per-

sonally encountered crime in all its long, dark calendar; they have felt pain, and suffered the sorrow which sin has caused; they have struggled against temptation's power, and have agonized for strength to gain the victory over it; they were sick at heart with iniquity, and had sighed and cried for the abominations committed around them; they have hungered and thirsted after righteousness; they have repented and obtained remission of their sins; they never can forget sin; they remember the five bleeding wounds of a crucified Saviour, for the scars are ever visible on the person of their adorable King.

Again, they have, on thrones of judgment, for a thousand years (Rev 20:4) been scanning the long records of the dark deeds committed by fallen angels and men (1 Cor. 6:2-3) and have assisted in apportioning punishments upon the same. Ps. 149:6-9. They have "beheld the reward of the wicked," and when they were "cut off" they saw it. Ps. 37:34; 91:8. They saw the lamp of the wicked go out in darkness, and beheld the painful silence when the weeping and wailing and the bitter cries of the lost were all hushed in the second death.

The kingdom and dominion is given to the saints of the Most High. They inherit the land for an everlasting possession; they have all they expected, and more than they asked for. There is the river of life with its quickening power, and the tree of life with its life-giving fruit. Friends are there; all the good are there; Jesus, the King in his beauty, is there. Oh, what love, what peace, fill each heart! Oh, the unutterable bliss! What unbounded joy! Not a discordant note is heard to disturb the anthems of praise that rise from immortal tongues as "they return, and come to Zion with songs and everlasting joy upon their heads." Joy, joy unspeakable and full of glory,—eternal glory! Glory to God in the highest, in unceasing rounds of praise! Every creature in heaven, on earth, under the earth, and in the sea, is heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. 5:13. As they see new beauties, new excellences, and behold new glories, acclamations of "Holy, holy, holy, Lord God Almighty," are constantly repeated; "for the Lord God omnipotent reigneth." Oh, the deep sense of gratitude that fills their souls, as they realize what salvation is! From every mouth is uttered, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Rev. 11:17.

Ask that holy and happy throng if they would have the history of the past repeated. Could any inducement, like exaltation or supremacy, entice either angel or redeemed to even attempt a like experiment? There need be no fear of another attempt to assume authority. Ah, no. The humiliation through which they have passed has destroyed all pride and desire for exaltation. Their experience has taught them a lesson never to be forgotten. They shudder at even the thought of another rebellion. They are so engrossed with what their eyes see and their ears hear, that they are more than pleased with the lowest room. Each and every one bows in perfect and willing submission to him whose right it is to reign; they delight to render obedience, and take pleasure in waiting at the feet of their triumphant King.

The two great commandments constitute the supreme law of the universe. To love God, with all the heart and soul, is the highest ambition of every subject; and next to this is the unbounded love they have to one another. How inappropriate for God's intelligences to hear proclaimed, "Thou shalt have no other Gods," or "Thou shalt not take the name of the Lord thy God in vain," after they have seen the lords many and the gods many "perish

from under the heavens." Jer. 10:10. What incongruity there would be, in reading from the statute book to the unnumbered throng as they assemble every Sabbath to worship the Lord, "On the Sabbath thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, thy cattle nor thy stranger," when the strangers have all been cut off, and none are there to vex the people of God or to disturb their worship; when the cattle no longer press their necks to the galling yoke, to draw oppressive burdens, to plough among thorns and briars, or root up noxious and poisonous weeds; when there are no purchased or hired servants who wait at their master's feet; when all the rebellious and stubborn sons and daughters have reaped the reward of their disobedience, and all who are there, "know the Lord from the least to the greatest." And how superfluous then, would be the commandment, "Honor thy father and thy mother." How unsuitable the commands, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," etc., when all the "whoremongers, murderers, idolaters (covetous, Col. 3:5), and whosoever loveth and maketh a lie," have all met their fate in the "second death" on the outside of the city; when all in the kingdom are immortal, and as pure as the angels; when all have more than they can appropriate, for every cup is full to overflowing; and when each esteems the other's character as dear as his own. Love God, and love one another is written indelibly upon the tables of every heart, is emblazoned on every brow, warbled in every tree, and reflected from every stream.

The law having taken again its original form, the penalty now becomes as unnecessary as are the ten commandments which were adapted to a sinful state. But if it were possible that any one could sin, they have all been made acquainted with the fact that a penalty was instituted after the law had been transgressed, and was visited upon the rebel and his followers; they have every reason to know that a second attempt at disloyalty would be dealt with even more violently than was the first; they have learned that their sovereign is not shortened for means or agencies whereby to accomplish the overthrow of every opposing element.

To threaten with death intelligences whose probation is over, after they have withstood every test, and proved themselves loyal, would be superfluous. They are all immortal, and are not subject to death; the penalty is not a necessity. The tempter is gone, and God's people are no longer to be assailed by a deceptive power. The battle is over, and the triumph is complete. The palms of victory and crowns of glory are gained.

Will it be unending in its duration? Yes, with long life shall they be satisfied, and "they shall long enjoy the work of their hands." Ps. 91:16; Isa. 65:22. How long? Nothing short of eternal life will satisfy the righteous, and eternity will be none too long for them to enjoy their reward. "The Lord knoweth the days of the upright: and their inheritance shall be forever." Ps. 37:18. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "And there shall be no more curse." Rev. 22:3.

Dear reader, will you and I be there?

—Divine consolation is given that a man may be strong to bear adversities. There followeth also temptation lest he should wax proud of any good. The devil sleepeth not, neither is the flesh as yet dead; therefore cease not to prepare thyself for the battle; for on thy right hand and on thy left are enemies that never rest.—*Thomas à Kempis.*

### THOUGHTS ON BIBLE-READINGS.

BY ELD. WM. COVERT.

THERE are great possibilities that could be attained by Bible-readings, if they were properly conducted. If our missionary workers and our ministers would give this subject greater prominence in their work, I believe they would see much to encourage them in it. I do not mean by this to say that *all* who engage in missionary work should give Bible-readings, for I find that it requires both skill and ability to properly conduct them. In order to succeed, it is just as necessary that the person be all wrought up with the weight and spirit of the subject, as it is for the minister in his work. A person, to conduct a reading as it should be done, should be master of the subject himself. We know not what difficult questions may be propounded to us as we stand before a class of readers; perhaps a question that we are not desiring to have presented just then. We must not offend any, neither must we lessen the respect of our auditors for our honesty or ability in the subject being considered. This ability cannot be attained by using a second-hand reading. It is true that we may follow the line of thought that has been mapped out by some one who has been over the road before us, but we must also learn the subject for ourselves. Always know why a question is asked, and what there is in the text to be read that answers the question. Study its relation to the preceding question and the one to follow. Be certain that there is in the text a direct answer to the question asked. Study how to draw out the mind of all, so as to impress the thought without a controversy. The soul of a Bible-reading is to impress the thoughts upon a tender heart and willing mind. Unless this is done, the effort is a failure. It is not essential to success that the teacher be an orator, but it is essential that he be a studious, converted Christian. I have known good results to accrue from readings conducted by individuals regarded as mere children in the understanding of the great themes of the third angel's message; but they were connected closely with God, and did not advance beyond their own understanding. I could mention a locality in our Conference where there are several members wholly in the truth, who maintain a Sabbath-school and meetings, which result is largely due to the consecrated efforts of a sister in giving Bible-readings to her neighbors; and, by God's help, it was all accomplished within a few months after she was converted to the truth. Why do we not see more of this? I cannot think of a locality in our State destitute of openings for such labor. I believe that tens of thousands of pages of our publications are in families unread,—lying dormant,—that might have been cutting their way to the hearts and consciences of many, had a judicious effort of this kind been put forth as these pages were distributed. There is no kind of labor that costs less money, or pays a larger per cent in real enjoyment.

Many who are lamenting over leanness of soul, to-day might be full of courage, had their means of knowledge been put out to usury among their neighbors. Study the humble courtesy of Jesus, if you endeavor to teach others these blessed truths. Do not be too ready to inform them that they are in error; but labor to teach the truth, avoiding discussion as much as possible. Remember that you can never win person's hearts by combating their errors. Endeavor to work in such a way as to make them feel all aglow with the idea that they are learning precious truths. Let the truth crowd the error out of their hearts.

—There is a great deal of the wisdom of the serpent manifest in these days. A little more marked combination of the harmlessness of the dove with it is greatly to be desired.

### 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.

#### ONE WAY.

BY MRS. C. J. LAMSON.

THE long, sultry Sabbath afternoon was passing, swiftly enough, indeed, for us older minds, as we sat in our cool sitting-room, enjoying so much that best opportunity which the busy housewife finds for religious thought and self-examination as she studies her Bible or reads our excellent papers. But we were not the only occupants of the house. Little feet were wandering around, tired because they could not be noisy, and hop, and skip, and play; and faces and eyes that had been happy and bright in the morning, but now unhappy and restless, were looking eagerly about for something to do that would not be "naughty." Somehow the nervous little ones of this degenerate age cannot so easily be quiet as the children of twenty-five or fifty years ago used to be; and perhaps it was a faint memory of those former days that made it impossible for me to listen to the uneasy sighs and "oh dears!" that welled up from the hearts of these little ones, and still continue reading; so, laying aside my paper with its half-finished article, and calling them into an adjoining room, I proposed looking at the pictures in the big Bible that had its place on the center-table. "Oh yes!" "oh do!" "that will be so nice!" burst from the lips that had just been framed so differently; and faces brightened with glad anticipation as the children drew their chairs close up to mine, and prepared to "see the pictures."

There were Adam and Eve in the beautiful garden, that Genie had just been learning about in her Sabbath-school lesson that day, and the ark, and the flood, and Joseph sold by his brethren, and Saul thrusting a javelin at David; and over each, two little heads bent low, with so many questions to be asked and answered. By and by we came to the manger at Bethlehem, and then Jesus in the temple disputing with the doctors, and Christ blessing little children, and finally to Calvary. I had been so intent on explaining the pictures, and trying to tell the children of the Saviour's words and works, that I had not noticed the occasionally upturned faces; but now as we looked at this scene, and I told them that was Jesus there, so cruelly nailed to the cross, I looked at the dear faces beneath mine,—Mary's older eyes, full of earnest pity, riveted on the picture, while five-year old Genie gazing for a moment, then, raising to mine her eyes, shining with indignation and grief, exclaimed, "Oh! what made 'em kill him!" Then the little lips quivered, and the hot tears came, and as I put my arms about them both, and tried to tell them about the sad picture, and the "old, old story" of the Saviour's wonderful love, I could not refrain from weeping.

The sun was fast disappearing behind the distant woods, when reluctantly we closed the Bible and put it back in its place, with the promise that some other time we would look at the pictures again.

Though theirs are child-hearts, I believe the dear little girls received impressions which will never be erased; while I, from this little talk with them, felt more of a blessing than an all-day's reading to myself would have brought; and as we again went about our work, the thought came to mind, If all the mothers in the land could only spend a part of the Sabbath afternoons, in thus interesting the children, we would not so often hear the anxious query, "When will it be sunset?" The holy hours would be pleasant instead of tedious to them, and we ourselves would experience in our own hearts the sweet presence of the Spirit of the

Saviour, who took time from his great work to bless the little ones, and said, "Suffer little children to come unto me, and forbid them not."

### THE FAMILY AS A TRAINING-SCHOOL.

HUSBANDS and wives do not know till they learn by experience (which some never do) how much can be added to the sum of their happiness by thinking twice, and indefinitely postponing, when either is tempted to say a cutting thing to the other. It does not take a great while for a young couple to win the confidence, each of the other, that nothing designed to wound will be said. When this confidence is established, words that would otherwise inflict pain become harmless. In a family where this confidence is secured by uniform respect for the feelings of each other, there is a degree of freedom from restraint, and of general happiness, which is impossible where it is not. Every good family is a training-school, in which the husband and wife, from the nuptial day, are pupils. He is an exceptional and rarely fortunate young man who has not some habits of deportment which mar his character and influence. It is expected of the wife that she will correct and eradicate these. Unless the husband have an incurably coarse nature, she is justly held responsible for the polish and neatness of his manners, as much as for the purity of his linen when he appears in church or society. And if the wife have unpleasant imperfections of manner or conduct, it always reflects upon the husband. This shows that, by common consent, the family is regarded as a training-school, in which the husband and wife, as well as the children, are learners. Such being the case, each should submit to the necessary discipline with pleasure. But if the habit of cutting and sarcastic words prevail, it will break up that school, and neither can be of any benefit to the other. There is injury, as well as unhappiness, of very serious character, resulting from a sharp tongue in the family. And the sharp tongue may not—usually at first does not—represent the real sentiments of the heart; but the bitterness is not long in finding its way to the heart, and there it is liable to remain—not always active, but always ready, and always suspected. Before you say a cutting word to husband, wife, or child, think it over deliberately.—*Interior.*

### SUNNY ROOMS MAKE SUNNY LIVES.

LET us take the choicest, airiest, and sunniest room in the house for our living room, the workshop where body and brain are built up and renewed. And there let us have a bay window, no matter how plain in structure, through which the good twin angels of nature, sunlight and pure air, can freely enter. The window shall be the poem of the house. It shall give freedom and scope to mind and eye. We shall hang no picture on our walls that can compare with the living and everlasting pictures which God shall paint for us through our bay window. Rosy lawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white winter, storm and shine, glimmer and gloom—all these we can enjoy while we sit in our sheltered room as the changing years roll on. Dark rooms bring depression of spirits, imparting a sense of confinement, of isolation, or powerlessness, which is chilling to energy and vigor; but in light is good cheer. Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the window, hang brackets on either side, set flower pots on the brackets, and ivies in the pots, and let the warm sun stream freely in.—*Sol.*

—We should do everything we can for others, if only to dissipate the thought of what they omit to do for us.—*Madame Swetchine.*

## Special Attention.

### FACTS FOR TEMPERANCE VOTERS.

EARLY Sunday afternoon, a few weeks ago, a friend of mine visited one of Elgin's club houses. Climbing up a flight of stairs leading from one of our business streets, he waited at the door. After waiting perhaps an hour a gentleman passed out and he walked in. What a sight greeted his eyes! Lying on the floor, around a low table, evidently made for the purpose, were nine handsomely dressed young men, helplessly drunk. Not one of them could rise from this position, but they could still reach up to the low table for more of the hot beverage of hell. When on a debauch, the stomach rebels against the poison, and thus their fine clothes were horribly soiled. There were six others able to stand. Revolvers were plenty, and after a friendly invitation to "take something," and my friend's refusal, a pistol, loaded and cocked, and aimed at his head, added its persuasive force. They proposed to hold his hands, open his mouth and pour it down his throat, but he was wise and full of nerve, and finally argued them out of it. One of the men on the floor with a heavy club aimed a blow that might have been fatal, but a "standing" member proved himself a friend in need and received its force on his own arm. After more than an hour in this pandemonium my friend was glad enough to take the first opportunity of escape.

I am informed that there are more than twenty club houses in this city. How many bright and noble young men they have ruined, God only knows. Who, like my friend, will go with prayer and undaunted faith, counting that these men are as well worth saving as our own! If not from our hearthstones, they are "some mother's boys."

A few days ago the wife of a gentleman of culture and education, a good husband and father when sober, called to see me, and with tears besought my aid. The gloom was settling down dark and hopeless around that home. Many a time he tried to rise, only to sink still deeper, because he was no match to our saloons, licensed for \$500 a year, to kill and destroy. This, too, in spite of the fact that their license forbids selling to minors and drunkards, a clause which, if the blood money comes promptly, our city fathers forget all about.—*H. W. Adams, Elgin, Ill.*

### PROHIBITION IN PORTLAND.

DR. MUTCHMORE, editor of the *Presbyterian*, has been visiting Portland, and expresses great surprise that there is no public sale of liquor in that city, where he expected to find "a liquor shop on every corner." The editor of the *Christian Mirror*, who had him in hand, was compelled, however, to confess that there were some obscure places where liquor could be secretly bought, and, besides these, one notorious rum-hole, of which the people were rather proud than ashamed. Says Dr. Warren:—

"He expressed his surprise, and wished to see so singular a spot. Accordingly, taking him by the arm, we conducted him to the basement of the City Hall, in the rear of which is the orifice in the pavement into which the liquors are poured, the liquors of all sorts which are seized and condemned under our prohibitory law. 'This,' said he, 'is Portland's most noted rum-hole, which probably has to do with more drink of various kinds than any other establishment in New England.' We also pointed him to the rows of barrels standing near, awaiting their turn to receive attention, and to the official posters on the boards of the office, over one hundred in number, stating and describing the seizures which had been made, and which were awaiting judicial disposition; while in the sheriff's precincts, in another part of the basement, was a vast assortment of barrels, jugs, bottles, pails, tin cans, and nondescript vessels of every imaginable kind, all held in custody, and soon to be sent to the aforesaid all-receiving hole. The good Doctor raised his hands in delighted astonishment. Such a sight he had never seen before! Such another could not be seen in America, and he believes not on earth. Well might we be proud,

he said, of that hole. It was an honor to our city and our State. He wanted no further evidence that the law is enacted in Maine. Seeing was believing."

And yet the *Interior* says that "Bangor and Portland are bad rum-dens."—*Independent.*

### ARCTIC DISCOVERIES.

SPEAKING of the discoverers of the Greeley party, the *Interior* says:—

"They put beyond dispute the fact that the Polar sea is not a solid block of ice the year round; that there really is open water in that region, and that its currents are swift and strong. In 1882 a portion of the expedition, following in Markham's northward route, found the so-called immovable ice to be constantly in motion and themselves floating on an immense ice cake. Still another party, traveling about 458 miles from the pole, the nearest point ever reached by man, discovered indubitable indications of a comparatively prolific animal and vegetable life. These discoveries completely upset the theories of the English explorers that an open Polar ocean is a figment of the imagination, and that the approach to the pole is cut off by a sea of immovable ice and the utter absence of animal or vegetable life. They prove that there are strong currents sweeping northward in the Polar sea, and open reaches of water which might prove navigable under favorable conditions; and that, with a series of stations connected with an accessible base of supply, a close approach might be made to the pole. These are valuable facts, amply compensating for the suffering and fatality incurred, and reflecting the highest honor upon the American name. They form, with the meteorological work of the party, a complete record of one of the highest latitudes ever attained by man, and an invaluable contribution to the world's stock of scientific knowledge."

### HEART-BEATS.

DR. B. W. RICHARDSON, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when Dr. Richardson said to him:—

"Will you be good enough to feel my pulse as I stand here?"

"He did so. I said, 'Count it carefully; what does it say?'"

"Your pulse says seventy-four."

"I then sat down in a chair and asked him to count it again. He did so, and said, 'Your pulse has gone down to seventy.'"

"I then lay down on the lounge, and said: 'Will you take it again?'"

"He replied, 'Why, it is only sixty-four; what an extraordinary thing!'"

"I then said, 'When you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by 60, and it is 600; multiply it by 8 hours, and within a fraction it is 5,000 strokes different; and as the heart is throwing 6 ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during the night.'"

"When I lie down at night without my alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow that rest; for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 15,000 extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little more of the 'ruddy bumper,' which you say is the soul of man below."—*Scientific American.*

—The power of choosing right or wrong makes man a moral agent; his actually choosing wrong makes him a sinner.—*Lyman Beecher, D. D.*

—The man who assails his business competitor with personal abuse, injures his own business and reputation only.

## Our Tract Societies.

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

### TEARS.

Is it rainy, little flower?  
Be glad of rain.  
Too much sun would wither thee,  
'Twill shine again.  
The clouds are very black, 'tis true,  
But just behind them shines the blue.

Art thou weary, tender heart?  
Be glad of pain.  
In sorrow sweetest things will grow,  
As flowers in rain.  
God watches, and thou shalt have sun  
When clouds their perfect work have done.

—Sel.

### OHIO TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members (doubtful),.....	483
" " reports returned,.....	185
" " members added,.....	4
" " " dismissed,.....	1
" " missionary visits,.....	115
" " letters written,.....	444
" " Signs taken in clubs,.....	100
" " subscriptions obtained for all periodicals,.....	715
" " pages tracts and pamphlets distributed,.....	100,103
" " periodicals distributed,.....	6,656
" " annuals ".....	6

Received on membership and donations, \$24.91; on book sales, \$72.60; on periodicals, \$216.53; on other funds, \$18.00; Total, \$332.04.

The societies that failed to report this quarter are as follows: Bowling Green, Cleveland, Gilboa, Liberty Center, Litchfield, New Haven, Norwalk, and Youngstown.

IDA GATES, Sec.

### THE TURNING-POINT.

Much has been said and written about the importance of trifles, and of the small events that constitute the turning-points in life. Instances are brought forward where a few words, or a kind look, or something apparently unimportant has been the means of turning the feet of the young into the paths of righteousness, or of starting them on the road to fame and fortune: but nothing is said of the years of training they received before this, or of the strong predisposition to pursue the course which the "trifling circumstance" was but an opportunity to enter.

Who can say how many hundreds of chances wicked and worthless men have had to enter the paths of usefulness and purity, or how many times they may have entered them, or how many times they may have received encouragement which was like the seed sown on stony ground, perishing because it had no depth of earth. And who can say how many missteps great and good men have made, though recovering from them all and coming out into the right path, because they cherished right desires and because the training of their early years was like seed sown in good soil. A very little act may be the means of great results if the proper preparations have been made, not otherwise.

We that labor for the conversion of souls should not forget to give proper credit to the prayers and efforts that have been made in their behalf in former years. And we should also labor on without discouragement even though no results are apparent, knowing that it takes time for the good seed to take root, and develop, and bear fruit. And while some may be converted under our labors for whom others may have labored and prayed, we should not refuse to labor and pray for those who may be converted under the labors of others.

White Lake, Mich.

A. FORD.

### LABOR AND WAIT.

WHAT a noble example Christ has given us of this theme! How hard he toiled and how patiently he waited! What persecution, trial, and temptation he endured; yet how patiently he bore them all, and was ever found doing the will of his Father. Says one, "I do not see as there is much for me to do." Be careful lest you make a mistake, and your life prove a failure. Had he not something for each one to do, he would not have told us to work in his vineyard. Each cannot perform the same work, but each can perform his part. There are many ways in which good may

be done if we desire to do good. The Sabbath-school is a glorious field of labor. The principles and truths there instilled into the minds of the young can never fade from memory. Our calling is a noble one, and the Apostle has said, "Let us be not weary in well doing; for in due season we shall reap if we faint not." Selfishness is thought by some to be a part of our nature. True, we are all more or less selfish. But when we contemplate the design of man's creation, and that his nature was not formed sinful, but susceptible of sin, we conclude it is no part of his nature, but cultivated as a habit.

The commandment is, "Thou shalt love thy neighbor as thyself." Remember that in helping others we at the same time benefit ourselves. He who lives for himself alone, knows nothing of the beauty of charity; nothing of the thankfulness in the heart of him who receives aid. He thinks this a cold-hearted world; for his own heart has never been softened by the cry of the poor. True, some will say, "I am too poor, and can give nothing." Remember the widow's mite. There is much work to do; each has a part to perform.

Christ prepared the scheme of redemption, and unfolded it to a band of workers. He did not choose those surrounded with luxury and ease, but he chose laboring men. As he walked by the seaside, and saw the industry and patient toil of the Galilean fisherman, great was his meaning when he said, "Follow me, and I will make you fishers of men." He knew the patience and energy that should characterize them in their new vocation. Patiently, earnestly, and zealously did they pursue their new calling, enduring cheerfully all manner of trials and difficulties, which they encountered in bearing the gospel of truth into every land and nation. It is a sad truth that too many are but hearers of the word and not doers.

Christian men, are you so intent on gathering the uncertain riches of this world, that you will fail to "lay up treasures in Heaven"? Christian women, you who are bowing at the altar of fashion, frittering away the energies of your life, wasting precious moments and ruining your souls, what are you doing for Christ and humanity? Sometimes we are too apt to feel that our sorrows are too great, our burdens too wearisome to bear. But be of good cheer; endure the trials and disappointments incident to this life, and in the end you shall be more than conquerors. Are you weary of the conflict? Fight on a little longer, and the victory will be yours. Let your work be well done. The day of rest is near at hand. Christ has said, Be thou faithful unto death and a crown of life shall be thine. How precious are his promises, and how glorious will be our reward when the victory is gained!

MRS. S. E. STEVENS.

Corsica, O.

### CONCENTRATED EFFORT.

SAVE a hundred souls at a time if you can. But to do this is a work of no small magnitude, and will require great courage, grace, faith, and heavenly wisdom. We would therefore urge the vital importance of concentrated labor upon the few, rather than a partial effort upon the many. Better to bring one soul savingly to Christ, than to lead a score half way to the cross and there leave them. Christian labor is very much like our secular work in its laws and methods. Should a man go into the forest to fell trees, you would not expect him to strike his ax a few times into one trunk and then into another until he had gone through the whole wood, but to take his stand by one tree and deal one sturdy blow after another until he had reached the center, and brought the tree with a crash to the ground. Or, if the hunter should chase one deer for a while, and then, after wounding it, leave it to go in pursuit of another, which he would follow only till he saw the third, and continue this course through the day, he would certainly return to his home without any game. The result will be much the same with the spiritual archer if he does not follow hard after the soul which he has undertaken to bring as a trophy to Christ.

Occasionally a single word spoken at the proper time and in the right manner may result in the conversion of a soul. A single seed dropped into a soil ready to receive it, may, under the gentle dews of grace and the nourishing influences of the Spirit, spring up and advance by regular stages to matu-

riety. But this is not the rule. It is the exception. The seed must be well planted, hedged about, watered, cultivated, and carefully looked after, until the harvest is ready to be gathered.

I can conceive of a man who may all the while be making vigorous efforts to save souls, and yet never accomplish much. He speaks to one man here, another there, leaves them both and passes on to another, thus throwing away nearly all his outlay of zeal and strength. Now, if a word is all a man can speak, if he have one opportunity for exerting his personal influence, and is not likely to have another, then let him do his best, even though there be no hope of repetition. But if he can follow up his first appeal he must not content himself with one effort. Having begun the work of bringing a soul to Christ, let him not leave it, but carry it on; follow up his man; go again and again until he is safe in the kingdom.

I once knew a very zealous Christian man who resolved that he would speak to some individual every day upon the subject of religion. The resolution was a noble one, and the man doubtless did much good. He would often tell in conference meeting how many he had spoken to during the week. He visited every new family that came into the village, and persuaded many persons to attend church. But notwithstanding the man's zeal and activity, it could not but be observed that his labors did not yield much ripe fruit. While he did much good in a general way, he was seldom known to bring a soul savingly to Christ. Now, why was it so? Not because he was not a good man, for every one had the utmost confidence in his piety; not that he approached men injudiciously, for his words were generally, if not always, timely and well chosen. It was simply, and only, because his time, his influence, and power, were divided upon three hundred and sixty-five persons. If he had confined his labors to fifty, or even to a score of persons, and brought them all to Christ and into the church, what a grand work he would have accomplished!

Is this, my friend, a difficulty which you have encountered? or, rather, is it an error into which you have fallen? Then avoid it. Confine your energies to a smaller circle. Concentrate your efforts upon fewer persons. You may not be able, it is true, to circumscribe your sympathies. They are not easily repressed when your soul is full of the love of Christ, and your heart consuming with a burning passion for saving perishing souls. Such being your feelings, you would, I know, embrace all and carry them in the arms of your faith to the Redeemer. But since you cannot reasonably expect to bring all with whom you may converse to the Saviour, might it not be better to make repeated efforts upon a lesser number—a number that you can watch over almost daily? You will need to converse with them often, to pray with them frequently. They will need line upon line, precept upon precept. Satan will endeavor to turn them aside, and lead them through the winding mazes of darkness, doubt, and fear. You must take them by the hand and lead them tenderly, strengthening their resolution, steadying their faltering footsteps and wavering faith.

You have already spoken to some one. You find him thoughtful and anxious. You must not leave him at that stage to go after some one else. His heart is all ready to receive the good seed. Wait, and sow it. Get it down deep so that it will take root. And watch closely, lest in your absence the enemy may have sown tares among it. He will be sure to do this, and if you remain away too long you may find upon your return that the tares have grown higher than the wheat. Be watchful, then, and improve every favorable opportunity to deepen the good impression you have made, lest it die away and your labor seem to be lost. It is the following up that tells. Be not so anxious to save all that you thereby save none. Better, as we have already said, bring a score, or even one soul into the kingdom, than to spend your time in rambling efforts, and find at last that you have not succeeded in enlisting a single recruit for the army of Christ.

But your efforts should not cease when those you have sought to save are converted and received into the church. They are but lambs yet, feeble and timid. You must watch them wherever they go, and feed them. "Feed my lambs," said the Saviour. If storms come, or if wolves lurk around, you must see that the lambs are safely

folded. If any wander away, you must go after them and bring them back. If any are weak and not able to walk, you must, like the Good Shepherd, carry them in your bosom. It may require more care, labor, and patience, to feed, shelter, and protect them, than it did to gather them into the fold.

We repeat, then, waste not your time and energies upon the multitude, but concentrate your efforts, your zeal, your prayers, your faith, your unremitting labors, upon no more at one time than you can reasonably hope to bring successfully to Christ. And then as you gather them in one by one, or score by score, go out and bring in others; thus finding, and folding, and feeding the lambs which you may gather, until it shall be yours at the last great day to present them to the Chief Shepherd as trophies of redeeming grace, perfect, "not having spot or wrinkle, or any such thing."  
—Rev. J. L. Harris, in *Christian at Work*.

#### COLPORTAGE NOTES.

ONE of the colporters in Missouri says, in his monthly report: "I find many families in which no one is able to read. The reply to my inquiry of the head of the family in such cases is, in substance, 'I have no use for a Bible.' After receiving this answer from one man, and despairing of persuading him to purchase at the regular price, I asked what he would give for one. His answer was the same, but more emphatic. I then said if he would give me corn enough to feed my horse I would give him a Testament. He, with apparent reluctance, accepted my offer after learning how many ears of corn I wanted, telling me to go to a field near by and get it.

"Another, whose wife could read, but who told me she had not opened a Bible for eight years, bought a Bible, paying me twenty-five cents for it, that being all the money he had. Another of the same class, bought a Bible, saying he had never owned one before, though he had a grown up daughter and several other children. Still another, who could read, had never owned a Bible though he had been married sixteen years.

"I also met a preacher who had only a New Testament. He told me that he did not think he had ever read a dozen chapters in the Old Testament, neither could he see the use of it. Another holding the same office, had not a complete copy of even the New Testament, but gladly availed himself of the opportunity to purchase a Bible. It is by no means a rare occurrence to hear the father of a family, although a church member, confess that he is destitute of a Bible, and sometimes has not even so much as a New Testament."—*Golden Censer*.

## The Sabbath-School.

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

### LESSON FOR THE FIRST SABBATH IN SEPTEMBER.

(See *Instructor of Aug. 27, 1884*.)

(The Resurrection Continued.)

#### CRITICAL NOTES.

JEREMIAH 31:15-17: This prophecy of Rachel weeping for her children was declared to have been fulfilled when, by the cruel order of the inhuman Herod, all the children of Bethlehem under two years of age were slain. See Matt. 2:17, 18. But it is probable that the prophecy did not here meet its only, or indeed its principal, fulfillment. Barnes says: "The word 'fulfilled,' here, is taken evidently in the sense that the words in Jeremiah aptly express the event which Matthew was recording. The original design of this prophecy was to describe the sorrowful departure of the people into captivity, after the conquest of Jerusalem by Nebuchadnezzar. The captives were assembled at Rama, Jeremiah himself being in chains, and there the fate of those who had escaped in the destruction of the city, was decided at the will of the conqueror. Jer. 40:1. The nobles had been slain, and the eyes of their king put out after the mur-

der of his sons before his sight; and the people were then gathered at Rama in chains, whence they were to start on their mournful journey, slaves to a cruel monarch, leaving behind them all that was dear in life. The sadness of such a scene is well expressed in the language of the prophet, and no less beautifully and fitly applies to the melancholy event which the evangelist records; and there could be no impropriety in his using it as a quotation."

"By a beautiful figure of speech, the prophet introduces the mother weeping over her tribe, her children, and with them weeping over the fallen destiny of Israel, and over the calamities about to come upon the land. Few images could be more striking than thus to introduce a mother, long dead, whose sepulchre was near, weeping bitterly over the terrible calamities that befell her descendants. The language and the image aptly and beautifully expressed the sorrows of the mothers in Bethlehem, when Herod slew their infant children. Under the cruelty of the tyrant, almost every family was a family of tears; and well might there be lamentation, and weeping, and great mourning."

Calvin says: "It is certain that the prophet describes the destruction of the tribe of Benjamin, which took place in his time; for he had foretold that the tribe of Judah would be cut off, to which was added the half of the tribe of Benjamin. He puts the mourning into the mouth of Rachel, who had long been dead. . . . The prediction of Jeremiah having been accomplished at that time, Matthew (Chap. 2:18) does not mean that it foretold what Herod would do, but that the coming of Christ occasioned a renewal of that mourning which had been experienced many centuries before, by the tribe of Benjamin."

Bloomfield also takes the same view, and gives other illustrations of the two-fold application of some prophecies. His language is as follows, commenting upon Matt. 2:17: "The words may be paraphrased, 'Then that happened whereby was more fully completed,' etc.; or rather, as the citation is only an accommodation of Jer. 31:15, 'Such another catastrophe took place as that recorded by Jeremiah;' a manner of speaking familiar to the writers of the New Testament. See Matt. 15:7, 8, compared with Isa. 29:13, and Matt. 13:14, compared with Isa. 6:9. . . . According to this mode, anything may truly be said to be fulfilled, if it admits of being properly applied."

It is probable, then, that the prophecy has a two-fold application. If so, the declaration that they should come again from the land of the enemy, as applied to exiled Israel, means, of course, that their captivity should be turned, and they should return to their own country; but as applied to the children slain by Herod it can refer only to their resurrection from the dead.

HEBREWS 2:14: In the passage just commented upon it is declared that the children shall come again from the land of the enemy. This term certainly cannot be used of heaven; for in the presence of God, says the psalmist, there is fullness of joy, and at his right hand are pleasures forevermore. Heaven is not the land of the enemy, for God is not our enemy; therefore they are not to come again from heaven. Indeed they have never been there yet. But Satan is the enemy of our race. He is our adversary, as Peter says, who, as a roaring lion, walketh about seeking whom he may devour. His dominions, then, constitute the "land of the enemy."

Coming now directly to the passage before us, Heb. 2:14, we find it distinctly stated that the Devil has the power of death, and that the very reason Christ took upon himself the form of flesh was that by means of his death he might destroy the Devil. Satan, then, having the power of death, all who die pass under his power; they are under his dominion, in his land,—"the land of the enemy."

ISAIAH 25:8: All the dead are under Satan's power; but Christ has died that he might break that power by destroying him who possesses it. The dead are in Satan's prison house, but Christ has the key to unlock it (Rev. 1:18); they are in the enemy's land, but God has promised to bring them from it again; they at present seem to be overcome of death, but Christ "will swallow up death in victory."

I CORINTHIANS 15:51-55: *I show you a mys-*

*tery*.—A secret, something which had not been revealed before. He had just told that flesh and blood could not inherit the kingdom of God; and the question would at once arise, What shall become, then, of those who shall be alive when Christ shall come? He answers that an instantaneous change would take place in the living as well as in the dead, fitting them to inherit the kingdom of God. *We shall not all sleep, etc.*—Because Paul says "we," many argue that he expected to live until the coming of Christ. Not so, however; he merely classes himself with Christians, saying we shall not all die, some will be alive when Christ comes. But we shall all be changed whether living or dead. The remarks of Dr. Barnes upon this point are so truthful and so much to the point that they are given below at considerable length:—

"*We shall not all sleep. We Christians*; grouping all together who then lived and should live afterwards, for his discussion has relation to them all. The following remarks may, perhaps remove some of the difficulty which attends the interpretation of this passage. The objection which is made to it is, that Paul expected to live until the Lord Jesus should return; that he, therefore, expected that the world would soon end, and that in this he was mistaken, and could not be inspired. To this, we may reply, (1.) He is speaking of Christians as such—of the whole church that had been redeemed—of the entire mass that should enter heaven; and he groups them all together, and connects himself with them, and says, '*We shall not die; we Christians, including the whole church, shall not all die,*' etc. That he did refer only to those whom he was then addressing, is apparent from the whole discussion. The argument relates to Christians—to the church at large; and the affirmation here has reference to that church considered as one church that was to be raised up on the last day. (2.) That Paul did not expect that the Lord Jesus would soon come, and that the world would soon come to an end, is apparent from a similar place in the epistle to the Thessalonians. In 1 Thess. 4:15 he uses language remarkably similar to that which is here used: '*We which are alive, and remain unto the coming of the Lord,*' etc. This language was interpreted by the Thessalonians as teaching that the world would soon come to an end and the effect had been to produce a state of alarm. Paul was, therefore, at special pains to show in his second epistle to them, that he did not mean any such thing. He showed them (2 Thess. 2) that the end of the world was not near; that very important events were to occur before the world would come to an end; and that his language did not imply any expectation on his part that the world would soon terminate, or that the Lord Jesus would soon come. (3.) Parallel expressions occur in the other writers of the New Testament, and with a similar signification. Thus, John (1 Epis. 2:18) says, '*It is the last time.*' Comp. Heb. 1:2. But the meaning of this is not that the world would soon come to an end. The prophets spoke of a period which they called 'the last days' (Isa. 2:2; Micah 4:1; in Hebrew, 'the after days'), as the period in which the Messiah would live and reign. By it they meant the dispensation which should be the last; that under which the world would close; the reign of the Messiah, which would be the last economy of human things. But it did not follow that this was to be a short period, or that it might not be longer than any one of the former, or than all the former put together. This was that which John spoke of as the last time."

Bloomfield also says upon this passage: "The use of the first person (we) will not prove that the apostle thought the day of Judgment to be so near at hand that he and his contemporaries might see it, since (as the best expositors are agreed) it appears to be used by *participation*; i. e., the apostle speaks in the person of those alive at the last day, or, at least, means to designate such as should be found alive."

*In a moment*.—Literally, in an atom [of time]; i. e., in a point of time absolutely indivisible, so quickly will the change be made. C. C. L.

—It is good that we sometimes have trouble and crosses, for they make a man enter into himself, and consider that he ought not to put his trust in any earthly thing.—*Thomas à Kempis*.

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 26, 1884.

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

## UPON THIS ROCK I WILL BUILD MY CHURCH.

A CORRESPONDENT inquires in regard to the meaning of the expression found in Matt. 16:18: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." The query doubtless is proposed with reference to the view held by a large body in Christendom that Peter is the rock referred to by Christ; that the church was to be built upon him; and that there should be an unbroken series of successors of St. Peter, who should constitute the head of the church.

We do not take this view of the scripture, and will give some reasons why we do not. A consideration of the context is almost always necessary to an understanding of any particular passage. Especially is this so in the case before us. The record of the incident of which this forms a part, commences with verse 13. When Jesus came into the coasts of Caesarea Philippi, he raised the important question, "Whom do men say that I, the Son of man, am?" They replied by quoting the opinions of others concerning him. Then he said, "But whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." "Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Consider now for a moment the great topic under consideration. It is the important announcement that *Christ was the Son of the living God*. For taking his stand so boldly upon this truth, Peter received the commendation, "Blessed art thou, Simon." Then to show that it did not originate in Peter's mind, he added that it was revealed to him only by his Father who was in heaven. Having said this he adds a declaration containing a strong contrast, which, if Peter had understood it, would have been an impressive admonition to him. He says: "And I say also unto thee, That thou art Peter [*petros*], and upon this rock [*petra*] I will build my church." Peter was an impulsive, unstable person. He was soon to deny his Lord with an oath, although he had so squarely announced the great truth here that he was "the Son of the living God." And the word *petros* applied to Peter signifies this; for it means a movable, or rolling, stone. But the truth he had announced, that Christ was the Son of the living God, would nevertheless stand; and the word applied to this, *petra*, signifies this; for this word means a mass or ledge of rock steadfast and immovable. What, then, was the rock upon which Christ would build his church? It was the *petra*, the immovable rock, the great truth which Peter had so boldly announced; namely, "Thou art the Christ, the Son of the living God." And what was Peter? He was the *petros*, the rolling stone, the unstable man. Christ did not say, Thou art *petra*, the solid, substantial rock, and upon *thee* I will build my church. No; but, Thou, although thou hast announced this great truth, nevertheless art thyself *petros*, a movable, rolling stone, but upon this *petra*, this great truth which you have announced that I am Christ, the Son of the living God—upon this truth I will build my church, and the gates of hell shall not prevail against it.

The rock, therefore, upon which Christ would build, was not Peter himself, but the great truth which Peter had announced.

## CAMP-MEETING NOTES.

### CHILDREN'S MEETINGS.

ELD. VAN HORN will not go to the eastern camp-meetings this season, but will be at the Northern Michigan, Ohio, and other western camp-meetings. We are truly glad of his help. The children's meetings under his charge are very profitable, having a restraining and helpful influence on the small children, and especially benefiting the youth and larger children, and preparing them for taking a step Zionward. No doubt many have thus been induced to give their hearts to the Lord. Let all managers of the camp-meetings where he shall attend have a tent pitched suitable for such meetings. We must make every effort to save our children.

### TEXAS CAMP-MEETING.

Eld. Kilgore will give the regular report of the Texas camp-meeting. We will only mention a very few items. The meeting was a good one, and quite well attended by the Texas brethren. But the outside attendance was quite small, though the meeting was located close to one of the largest cities of the State, Dallas, in a little grove used as a pleasure resort, to which the street cars run regularly. Vast crowds come there often for pleasure. The city was thoroughly canvassed beforehand also, and quite a sum expended in using the *Signs* and in canvassing from house to house, as well as with large hand-bills. Why was there a failure to bring out the people? Perhaps not over one or two hundred were present at any time. The reason was no doubt because southern cities are not very religiously inclined, and do not care to spend their time going to hear on religious subjects while so much pleasure and business are going on; but the principal reason, we think, was because the truth has been preached there to quite an extent heretofore. Three camp-meetings have been held in the vicinity in years past, and meetings have been held in the city and lectures given to a considerable extent. If anything has been clearly proved by our experience, it is that we cannot look for a large attendance of outsiders where many meetings have been held in the past. People who have heard once and rejected light are not anxious to come under the condemnation of the truth too often.

### TIME TO CLOSE CAMP-MEETINGS.

We believe early Monday morning is not a good time to close camp-meetings. We want our people to go away from the meetings with the best spiritual impressions upon their hearts possible. Sunday is usually given largely to theoretical preaching, with which our people are familiar, also to business. With the worldly influences prevalent upon the ground among those not of our faith, and the walking-about spirit, etc., the spiritual influences are apt to be much lower than on the Sabbath previous. Therefore it is not the best condition in which to separate. Again, on the day previous to closing there are generally more or less to be baptized. Such need the best of influences, to be prepared for that ordinance. There is no suitable time for it on Sunday. How much better to have a quiet, devotional day after the crowd visits the camp,—a good revival effort,—then baptize, and close every thing up decently and in order. Monday, when thus used, is almost always the best day of the meeting.

### DROUTH IN TEXAS.

The weather at the Texas camp-meeting was exceedingly warm and relaxing. There was considerable sickness on the ground among the children and also among adults. Northern Texas is suffering from drouth. The ground in many places cracks open as in the dry season in California, only on a smaller scale. They have not had a good rain for over two months. This seriously interferes with the prospects of the husbandmen, and makes

the farmers look sad. The growing cotton looks very small. The hot rays of a southern sun pour down upon the dry, hot soil with great power. Yet all were cheerful and hopeful. Southerners and Northerners mingle in perfect harmony and brotherly love, as if there had never been any enmity between the North and the South. The present truth is a wonderfully uniting power. It is about the only thing in the world which will ride over and obliterate national prejudices and sectional controversies.

### PLEDGES AT DALLAS CAMP-MEETING.

With the poor prospects for crops, and with the poverty of most of our own people in Texas, the prospect of raising pledges of means for the cause looked anything but flattering at the Dallas meeting. Leading ones thought \$1,000 could not be raised. But after talking matters over among leading men and the most careful business men, it was finally thought that \$5,000 was needed in the State,—\$1,000 for tent and camp-meeting fund, \$2,000 for reserve fund and depository, and \$2,000 for city missions. It was also thought best to see how much could be raised in pledges. With no pressing or urging over \$6,000 was raised in pledges to be paid as soon as the brethren could arrange to do so. So the proposed fund was increased to \$7,000 to give an opportunity for some not present to contribute also. The brethren themselves were astonished at the result.

### NEW ACQUAINTANCES.

We were glad to form the acquaintance of many who had come into the truth since we were there three years ago. The truth is gathering precious souls here and there in all parts of the world. Among others, we were happy to make the acquaintance of Capt. Eldridge and his companion. He has traveled around the world as a sailor and ship captain, and is familiar with many parts of it. He was skeptically inclined. Coming to Texas with his wife, who is in poor health, they heard the truth, and both have embraced it. He is now elected as Secretary of the Tract Society, bringing to its help the benefit of his extensive business experience. He has offers of much greater wages in worldly business. So the truth is searching out honest souls *everywhere*.

### IOWA CAMP GROUND.

Have just reached the Iowa camp ground. Sr. White had come and gone before I reached the ground from the Texas meeting, and we judge her coming was very timely. It seems good to see all the old friends of the cause here again. The meeting is hardly as large as last year or some other years, probably because more can leave home in June. We hope for a good meeting.

G. I. B.

### THE VIRGINIA CAMP-MEETING.

THIS meeting was held on the farm of Eld. A. C. Neff, near Mt. Jackson, from Aug. 5-12. The ground, which is naturally a beautiful one, was made very attractive from the fact that it was so thoroughly cleaned, the surroundings being all that could be desired. The Baltimore and Ohio R. R. runs only a few rods from the ground, and during the entire meeting all passenger trains stopped, which proved a great convenience.

The writer arrived a few days before the meeting began, to aid in the preparations for it. I never saw brethren more willing to work, or more alive to the interest of a meeting, than they. Hundreds of bills were scattered, advertising the meetings; and as the R. R. company ran excursion trains up and down the Shenandoah valley, they printed and posted up, at their own expense, nearly one thousand large bills, thus advertising the meeting well.

The Conference committee displayed a commendable zeal in ordering seventeen new family tents, which were all pitched on the ground before the

meeting commenced. These, with others pitched by the brethren, gave us a camp of twenty-five tents. At the first meeting there were nearly one hundred Sabbath-keepers camped on the ground, and at the close of the meeting, about one hundred and fifty. Eld. Haskell arrived on Wednesday, and with his accustomed zeal and faith, so apparent in all of his discourses, spoke to the people, earnestly appealing to all to put forth more diligent efforts in the tract and missionary work, to secure a deeper consecration to the Lord, and to cultivate a spirit of sacrifice to support the cause of God in these last days. Through the blessing of the Lord his words were well received, and all seemed to be benefited.

The social meetings were good, and many feeling testimonies were borne, expressing praise to the Lord for the truth. The excursion trains brought several hundred to the ground on first-day, and people came in from the country until some fifteen hundred were present. There would have been hundreds more had it not threatened rain in the morning and all the forenoon. Soon after the afternoon meeting commenced, it began to rain so very hard that the speaking could not be heard only by a very few who were seated near the stand. Brethren and sisters were present from Washington, D. C., Baltimore, Md., West Virginia, and one brother came from North Carolina, a distance of four hundred miles. He had never met a Sabbath-keeper before the meeting, having lately embraced the truth by reading sent to him from Kansas. He pleaded hard for a laborer to be sent to his field, offering to pay the expenses of such laborer.

Those who have labored in the Conference were settled with more liberally this year than last. In order so to do, there was a call for means, and four hundred dollars was raised in a few moments. What is left after settling with ministers will aid the T. and M. reserve fund.

The meetings on Monday were very good. Eld. Haskell gave a sermon on the duties of the gospel minister, after which Bro. B. F. Purdham was ordained. The Lord blessed, and the scene will not soon be forgotten. On the Sabbath many came forward for prayers, some of whom made a start in the Christian life for the first time. On Monday seven were baptized by Eld. Rife.

Tuesday morning the final social meeting was held, in which nearly all praised the Lord for the privilege of attending so good a camp-meeting. All seemed of good courage in the Lord when we parted. The cause has gained ground during the past year, and we see no reason why, if all labor in the fear of the Lord, the Virginia Conference may not become a strong one.

S. H. LANE.

THE SABBATH AND THE FIRST DAY OF THE WEEK  
IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 4.

In his "History of the Sabbath," Eld. Andrews truly says: "The festival of Sunday is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate, however, from any divine command nor from piety toward God: on the contrary, it was set apart as a sacred day by the heathen world in honor of their chief God, the sun. It is from this fact that the first day of the week has obtained the name of Sunday, a name by which it is known in many languages. Webster thus defines the word: 'Sunday; so called because this day was anciently dedicated to the sun, or to its worship; the first day of the week; the Christian Sabbath; the day consecrated to rest from secular employments, and to religious worship; the Lord's day.'"

Many testimonies might be quoted to the same effect. The *North British Review* defends its introduction into the Christian church as follows:—

"That very day was the Sunday of their heathen neighbors and respective countrymen, and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. The primitive church, in fact, was shut up to the adoption of Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival."

Other testimonies of like character might be quoted. The careful reader will notice that no divine command is given as a reason for the change, but it is treated as a mere matter of human choice; "opportunity and common expediency" are thought to be "argument enough for so ceremonial a change." Their heathen neighbors observed Sunday as a festival to their chief god; they could not change the custom, and so they were "shut up to the adoption of Sunday." Was it not patriotism, expediency, and civility, that caused the Jewish church so frequently to adopt the customs of their heathen neighbors and worship their gods?

The first testimony in behalf of first-day observance which has any claim to be regarded as genuine, is that of Justin Martyr, written about A. D. 140. He wrote an apology in behalf of the Christians to the Roman emperor. It is evident from his language that the Sunday was at that time widely celebrated by the heathen in honor of their god, the sun. He mentions in his apology three times that the Christians held the assemblies on the day of general observance. Sunday therefore makes its first appearance in the Christian church as identical in time with the weekly festival of the heathen; and Justin, who first mentions this festival, had himself been a heathen philosopher.

It is evident that in the first observance in the Christian church of the first day of the week as a festival, it stood no higher in authority than other voluntary festivals. Mosheim says:—

"Many also observe the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of the crucifixion."

Says Heylyn:—

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."

Domville says:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles."

Dr. Edwards, in his Sabbath Manual, testifies as follows:—

"Hence Irenæus, bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says that the Lord's day was the Christian Sabbath. His words are, 'On the Lord's day every one of us Christians keep the Sabbath meditating on the law and rejoicing in the works of God.'"

Of this testimony Sir Wm. Domville says:—

"I have carefully searched through all the extant works of Irenæus, and can with certainty state that no such passage, or any at all resembling it, is there to be found. The edition I consulted was that of Massuet (Paris, 1710); but to assure myself still further, I have since looked to the editions by Erasmus (Paris, 1563), and Grabe (Oxford, 1702), and in neither do I find the passage in question."

Those who quote this testimony refer the reader

to Dwight's Theology, instead of Irenæus. Where did Dr. Dwight obtain this testimony? Mr. Domville says of Dwight:—

"He had the misfortune to be afflicted with a disease in his eyes from the early age of twenty-three, a calamity (says his biographer), by which he was deprived of the capacity of reading and study. The knowledge which he gained from books after the period above mentioned was almost exclusively at second hand, by the aid of others."

Domville states another fact which without doubt gives us the origin of this quotation:—

"But although not to be found in Irenæus, there are in the writings of another father, namely, in the interpolated epistle of Ignatius to the Magnesians, and in one of its interpolated passages, expressions so clearly resembling those of Dr. Dwight's quotation as to leave no doubt of the source from which he quoted."

"Such, then, is the end," says Eld. Andrews, "of this famous testimony of Irenæus, who had it from Polycarp, who had it from the apostles!"

A few extracts from Chambers' Encyclopedia, the edition of 1880, shall close this paper:—

"Hitherto we have spoken of the observance of *Saturday*, the day of rest prescribed to the Jews, and to which exclusively the name of Sabbath day was anciently applied, and still continues to be given by every nation but our own and its offshoots. At what date the Sunday, or the first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the fathers of the church. By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or any precept or example of Jesus or his apostles, or on any ante-Mosaic law promulgated to mankind at the creation and continuing in force after the coming of Christ."

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321."

"But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans), and this expressly 'that the people might have more leisure to go to church and say their prayers.'"

From these extracts we learn, 1. That Sunday Sabbath-keeping, unlike every other institution human or divine, is without a date, unless it dates from the edict of Constantine. 2. That none of the fathers before the fourth century grounded its observance on the fourth commandment, or on any precept or example of Christ or his apostles. 3. That agriculturists had no Sabbath till the council of Orleans gave them one, A. D. 538, the very year which begins the 1260 years of papal rule. 4. That the reason for this was that the people might have more leisure, implying that they were in the habit of laboring on that day. Truly the "Christian Sabbath," unlike any divine institution, came into being "gradually," without a beginning date. Apostasy generally appears gradually.

R. F. COTTELL.

NEBRASKA CAMP-MEETING.

THE arrangements are now nearly all perfected for this large and important meeting; and knowing of the anxiety with which many are waiting to learn more about the plans, I hasten to give the desired information. Believing the time has come for the large cities to be entered, we have decided to hold this meeting at Omaha. I know this is at one side of the State, but of course our brethren understand that our work is not *sectional*. It is designed for the masses, and in order to reach the masses, we must go where they are; we cannot expect them to come to us.

I hope our brethren will see this point, and be willing to make the necessary sacrifice that some will have to make to come to this meeting. Come, brethren, not only for your own good, but for the good of others. Let each one commence now to try to induce as many others to come as possible. Bring your children, and bring your neighbors; and above all, bring hearts filled with love to each other and love to God. We will probably have as many as 250 tents on the ground. These will be for sale at very low prices, or may be rented at the following rates: 10x12, \$2; 12x14, \$2.50; 14x16, \$3. We have the use of all the buildings on the ground, and can furnish very comfortable rooms in these for those in delicate health. We are also furnished free stabling for several hundred horses. This will make it very comfortable for man and beast in case of stormy weather. The water supply is also abundant. In fact, the grounds are very desirable, taking all things into consideration, as we have the free use of them and all the buildings.

The meeting will commence Wednesday, Sept. 24, and continue till Oct. 6. I feel very thankful, indeed, that we can have a meeting lasting over two Sabbaths, as I think more than twice as much will be accomplished as could be in one week. The speakers we are now authorized to announce are Eld. Butler, Eld. Olsen, Eld. Farnsworth, and Sr. White. The names of other speakers will be announced in the future. I trust that all will come at the commencement and stay to the close. Also, please read the article by Sr. White in Supplement to the *Signs* of May 8, 1884 (first page). Send for a copy if you have not got it. Those attending the meeting will be entitled to reduced R. R. fare over all Nebraska roads. In order to get this reduction you will have to present a certificate to your agent, which will be furnished free upon application to H. P. Rue, Fremont, Neb. Let church elders and leaders of companies order for all going from their places. *Order in time.*

Tents will be pitched on the ground, but not furnished. Let all bring bedding for themselves, and if possible, enough to make a spare bed for friends. Bring oil-stoves also. I expect there will be many hundreds of strangers in attendance. We should be prepared to take as good care of them as possible. Any one having freight to send may have *free transportation*, to and from the meeting, if they will notify me soon. Any other information will be given on application.

A. J. CUDNEY, Pres.

#### TREASURE THEM UP.

TREASURE up the good words about the law of God which religious writers and speakers let fall in their unguarded moments; for the fact is undeniable that many of them blow both hot and cold upon this subject. When the Sabbath question is not up, and they are not called upon to defend themselves against the charge of violating the express command of God, they equal the most zealous Sabbatharians in the praise which they ascribe to the law of God. Yes, the law of God is of "universal obligation; "it is over us, do what we may;" "it is as fully enjoined in the New Testament as in the Old;" every one of the divine precepts is "not only re-enjoined and amplified" in the New Testament, but "perfectly illustrated in the life and character of the divine Redeemer." But that law says the *seventh* day is the Sabbath. "Oh, well, it doesn't mean just that; it means one-seventh part of time," etc. Or, perhaps, on another occasion, a brother belonging to the same denomination as the one who wrote the above sentiments concerning the perpetuity of the law, will declare point blank that that law was abolished, and is not binding upon Christians.

Only a few weeks ago an M. E. minister, the discipline of whose church says that no Christian

whatsoever is free from obligation to the commandments that are called moral, in opposing the Sabbath, openly and publicly taught that the law was abolished. Confronting him with the statements of the highest Methodist authorities relative to the perpetuity and binding obligation of the law, the writer said to him, "Do you maintain that the law is abolished?" The following conversation then ensued:—

"As you teach it, it is abolished, not as I teach it."

"Did you not before the public congregation maintain that the law was done away?"

"I did not say what law."

"Did not the people understand you to mean the moral law?"

"I suppose they did."

"Did you not intend them to so understand you?"

"I did."

"Now, is that what you really mean—that the moral law is abolished?"

"As you teach it, it is abolished, not as I teach it."

"Is it abolished as it stands in the twentieth chapter of Exodus?"

"As you teach it, it is abolished, not as I teach it."

Again and again he was pressed to say whether or no the law as it reads in the Bible was abolished; but the only answer that could be obtained was that given above.

But to come to the matter which suggested these thoughts: An editorial in the *Interior* of Dec. 13, 1883, contained the following excellent words concerning the "law of the Lord":—

"Let us not imagine that the New Testament gospel has annulled or set aside the law of God. It has taught us that we are not to be justified by the law, but only by the faith of Christ; for by deeds of law alone shall no flesh be justified, seeing all have ruined and violated the law. But as a standard of duty and a rule of obedience, the law of God is still in force and of universal obligation. That law is over us, do what we may. That law as a standard and rule of duty, is as fully enjoined in the New Testament as in the Old. The New Testament has but taken up, incorporated, expanded, and confirmed every one of its divine immutable precepts. They are all there, not only re-enjoined and amplified, but perfectly illustrated in the life and character of the divine Redeemer. The New Testament is as truly a law of life as it is the gospel of salvation. The New Testament is as truly a commandment of the Lord, and a commandment exceeding broad and deep, as it is the promise of the Lord. The New Testament demands morality, a pure spiritual morality, not less than faith. Nor can we ever preach the gospel of Christ as it ought to be preached, without preaching that law of God and that high morality which were illustrated in the life of Christ. We are saved by grace. But it is not a grace which makes void or antagonizes the claims of God's holy law. Paul himself teaches that as a rule of life and duty, believers in Christ are still under that law."

To all of which the most enthusiastic Sabbatharian can add a hearty amen. But the trouble is they do not mean all they say. When called upon to stand by their language as applied to the fourth commandment, they reply that all they say of the law is true as they teach it, not as we teach it. But we do not "teach it"; we take it just as it reads, and endeavor to obey it. The language is simple and plain, and cannot be misunderstood; it needs no "teaching."

The same *Interior*, two months after the above extract was written, in answer to a correspondent who wanted "a few of the strongest points in favor of the Christian Sabbath," said of those who rest upon the seventh day "according to the commandment":—

"It is not worth while to contend with people of that kind. If they refuse to honor Christ

by observing the Christian Sabbath, let them alone. A man who has any intelligence, and any professed love for Christ, ought to be ashamed to so dishonor his Saviour."

And yet the *Interior* says that "as a standard of duty and a rule of obedience, the law of God is still in force and of universal obligation;" but of course that means not as the law reads, but as the *Interior* "teaches" it. When will men learn that the fourth commandment cannot be separated from its companions, and that it can no more be so "taught" as to mean what it does not say than can any of the other nine?

Let these admissions be treasured up and used in the irrepressible conflict which has already begun, against those who are swift to say well, but are slow to do as they say.

C. C. L.

## 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.

CAIN, ENOCH, AND THEIR WIVES.

M. R. N.: We know but very little about Cain and Enoch, and less about their wives. Anciently it was not customary to give the genealogies of females. I do not recollect having seen any reference even to the place where Enoch married his wife. In Gen. 4:16, 17, it is stated that Cain married his wife in the land of Nod. It is also declared that it (Nod) lay on the east of Eden. Infidels undertake to make a point against the Bible by insisting that the latter represents Cain as having been married in the land of Nod immediately after the murder of Abel, a point of time before which, as they say, Adam had no daughters, and therefore could not have furnished a wife for Cain. The conclusion of these skeptics would be sound, provided their premises were correctly taken. If they were as familiar with the Scriptures as they ought to be before attempting to play the role of Biblical critics, they would know that, like most writings, they frequently connect by a simple conjunction events that are separated by many years. Indeed, the very passage over which these infidels stumble, furnishes an illustration of this fact. Here it is: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived and bare Enoch: and he builded a city, and called the name of the city after the name of his son Enoch." Gen. 4:16, 17.

In the foregoing passage there are four prominent facts. 1. Cain goes from the presence of the Lord. 2. He dwelt in the land of Nod and married a wife. 3. His wife bare him a son. 4. Cain built a city which he called Enoch. It would require no appreciable amount of time for Cain to go out from the presence of the Lord, as mentioned in the first point. Not so, however, as it regards the dwelling in the land of Nod, spoken of under the second point. When it is said that a person has dwelt in a given land, the natural inference is that he has been there at least for some years. The marriage of Cain, if taken in the order of the narrative, followed his residence in the land of Nod for a length of time sufficient to make him a dweller there. According to the third point, Cain remained in the land of Nod after his marriage long enough for his wife to bare him a son. Under the fourth point it is narrated that Cain built a city and called it Enoch, after his first son born to him in the land of Nod. It is probable that the city in question was not as large as New York or London; but it was a *city*, and no doubt required years for its building. Furthermore, there would have been no need of a city until the people had become sufficient in number to occupy the houses it contained. To develop a multitude large enough for such a purpose would have required perhaps several hundred years. Moses was by no means a fool, and the facts introduced above were just as patent to him as they are to us; *i. e.*, he knew well that the events narrated in Gen. 4:16, 17, would require years for their fulfillment. He

would not therefore have stultified the record, and shadowed his own veracity by representing as taking place contemporaneously transactions that must have covered in their enactment very many years. Where, then, is the difficulty?

Perhaps some of the skeptics in question might offer relief (as they sometimes do) by suggesting that Cain got his wife from a line of men who never descended from Adam, but had an entirely different origin from him. To such we say, first, Your conclusion is contrary to the Bible account of the creation, and is therefore unsound. Secondly, It is not necessary to the complete vindication of the record of Moses. Admit the principle of interpretation presented above, and confirmed by the very passage which you quote—I mean the principle that in the Bible events covering many years are frequently connected by the conjunction “and”—and all is plain. Cain went out from the Lord, and dwelt in the land of Nod, where he married his wife. The record does not state whether he dwelt there one hundred or three hundred years. Had he remained there one hundred or even fifty years, that would have been a period of time sufficiently long for one of the daughters of Adam to have grown up and become his wife; thus furnishing a condition of things exactly answering to the record given by Moses in Gen. 4: 16, 17.

If modern skeptics had less to say about the “mistakes of Moses,” and would take their own blunders more to heart, it would go a great way in the direction of saving them from the charge of jumping to conclusions too hastily.

MARRIAGE OF FIRST COUSINS.

J. B. : Lev. 18: 6 is not definite enough to prohibit the marriage of first cousins, even were it binding at the present time; but experience has shown that such marriages are not advisable. The offspring of such marriages are apt to manifest in a large degree any taint of the family blood.

THE STANDING STILL OF THE SUN.

W. S. C. : You will find an explanation by myself of the standing still of the sun (Josh. 10: 12, 13) in REVIEW, Vol. 60, page 266.

DAVID'S MOTHER.

M. J. M. : I do not recollect having seen any mention of the name of David's mother in the Bible.

DAVID'S MOTHER.

As being of interest in connection with Eld. Littlejohn's remarks concerning the name of David's mother, the following is taken from the *Sunday School Times* of Aug. 16:—

“There are certain popular delusions which seem to have a touch of immortality in them. They will not die. One of these, for example, is the ever-recurring suggestion, that some mythical personage, somewhere and for some unaccountable purpose, has promised a fabulous sum of money for a million canceled postage stamps. That story has been canceled, by distinct and emphatic denials, well, say, a million times—or less. But still it lives; and there are a million—or less—of believers in it to-day. Another of the delusions is, that there is just one verse—only one—in the whole Bible, which mentions the name of David's mother. There is no such verse. There never was any, in any original version, or in any glossed text; but on both sides of the ocean, and for many, many years, that verse has been searched for, as if it contained the truth of truths, for the proclamation of which the very Bible itself was written. The latest inquiry concerning this conundrum of antiquity, comes to us from Baltimore, in a note which says:—

“There has been a great deal of talk as to whether David's mother's name is mentioned in the Bible. Can you give any light on the subject?”

“The Bible makes no mention of the name of David's mother. If we remember correctly, not even one of his numerous mothers-in-law finds specific mention in the sacred text. His great-grandmother's name was Ruth. That is the nearest feminine name given in the scale of his ancestry. How soon will it be before that question is puzzling our readers in some other place than Baltimore?”

Progress of the Cause.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Ps. 126: 6.

GOD'S FINANCIAL SYSTEM.

ONE-TENTH of ripened grain,  
One-tenth of tree and vine,  
One-tenth of all the yield,  
From ten-tenths rain and shine.

One-tenth of lowing herds  
That browse on hill and plain;  
One-tenth of bleating flocks,  
For ten-tenths shine and rain.

One-tenth of all increase  
From counting-room and mart;  
One-tenth that science yields,  
One-tenth of every art.

One-tenth of loom and press,  
One-tenth of mill and mine;  
One-tenth of every craft  
Wrought out by gifts of thine.

One-tenth of glowing words  
That glowing dollars hold;  
One-tenth of written thoughts  
That turn to shining gold.

One-tenth! and dost thou, Lord,  
But ask this meager loan,  
When all the earth is thine,  
And all we have thine own?

—Churchman.

ILLINOIS.

RANKIN.—Closed our tent effort here July 20. Nine have commenced to keep the Sabbath, which makes a church of nineteen. Sold \$9.68 worth of tracts, etc., and obtained four subscriptions for the REVIEW, besides a number of six weeks' subscriptions for the *Signs*, and one for the *Stimme*. We have spent every Sabbath with them since the tent meeting closed, and have organized a tract society, also a Sabbath-school, which has upwards of thirty members and takes twelve copies of the *Instructor*.

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

NEW YORK.

CORTLAND.—On account of the camp-meeting at Syracuse, we closed one series of tent meetings in Cortland, Aug. 10. Our attendance was small, but those who came gave good heed to the word spoken, and the number of those who have promised to obey the commandments and walk in the light of present truth is now twenty-three. Some of these have had little or no experience in the Christian life, but nearly all manifest promptness in the duties presented to them, and earnestly desire to have some one to further instruct them in the word of God. A goodly number of them are in attendance at the camp-meeting, and will return to encourage those who remain at home.

E. E. MILES.  
H. E. ROBINSON.

INDIANA.

BROOKSTON, AUG. 20.—We have been here five weeks. The interest has been good from the first, and thirty-five have commenced the observance of the Sabbath. Twenty-four have signed the covenant, and we have hopes of others.

J. M. REES.  
J. S. SHROCK.  
DAVID OVERLY.

PLYMOUTH, AUG. 17.—Our meetings continue with increased interest. A Teachers' Normal is in session near by with one hundred and thirty-six teachers in attendance, representing the entire county, the majority of whom are attending our lectures. The Normal began a few days before we came, and continues six weeks, thus giving them nearly the full benefit of our work. God has certainly opened the way for a great future work in this vicinity, as the teachers are the instructors of the rising generation. The city and country alike turn out to our meetings, frequently the tent not holding the people; yet the interest and inquiry are not as deep as our attendance would warrant it to be. We are in the midst of

the Sabbath question. Quite a number have already begun to obey. Our wants are well supplied, and our collections have reached \$18.19. Our brethren and sisters occasionally drop in. Dr. Hill, of Rochester, favored us with an excellent discourse yesterday. We suggest that a two days' meeting be held in connection with our tent work, Aug. 30, 31. Let those in the vicinity who can bring bedding and provisions, do so, and accommodations will be furnished for all. Come, praying that we may have a spiritual feast, and that the Lord will bless our work here.

J. P. HENDERSON.  
O. C. GODSMARK.  
R. J. STUREMAN.

MICHIGAN.

TEKONSHA, AUG. 20.—We have some encouragement in our work at this place. Quite a number admit the truthfulness of our position. One week ago last Sunday the pastor of the M. E. church gave an opposition discourse upon the Sabbath question, and we replied in the evening. Our tent was crowded, while at the union service at the church there were but about twenty-five. We held our first Sabbath meeting last Sabbath. Six persons committed themselves to keep the Sabbath. There has been quite a falling off in our congregation since the Sabbath question came before the people, but those who do attend seem interested. Health and courage good.

H. M. KENYON.  
M. B. MILLER.  
H. VEYSEY.

ALABAMA.

FROGSTEW, WASHINGTON Co.—I met with the people at this place on the first Sunday in the month, according to appointment. When I reached the place of meeting, there were only a few persons present, and they seemed to wonder that there were not any more out. I simply remarked to them that we would have to claim the promise, and believe that God would be with us, though there were but a few of us, and that each one could only hear for himself though there were ever so many. I believe the Spirit of the Lord was with us. At the close of the meeting every one present came forward for prayers. As I expected, I have had opposition from the ministers. Once I was refused the privilege of preaching, but the people were not in sympathy with the spirit, and overruled it. I am not laboring very extensively at present, as I have not the means.

Aug. 15.

D. W. JORDAN.

WISCONSIN.

SISTER BAY, AUG. 18.—On Friday evening, Aug. 8, we began tent-meetings in this place. Up to this date, thirteen meetings have been held, eleven in the Scandinavian language, and two in the English. The people here are mostly Swedes. Notwithstanding the prejudice against the truth among the Baptists,—largely on account of the fifth article of the fundamental principles of our faith, which speaks of the new birth, but does not even mention the Holy Spirit,—the interest has been quite fair. Some seem to be deeply interested, and attend regularly. The last two evenings we spoke on the subjects of conversion and the Sabbath, and the tent was about full. The Sabbath we presented in a Bible-reading, a Swedish brother reading the texts in his own tongue. This we thought an excellent thing and a success. We have enjoyed special freedom in speaking the word, and are of good courage. May God bless the truth here.

J. C. MIKKELSEN.  
H. R. JOHNSON.

PENNSYLVANIA.

ROARING BRANCH.—By the blessing of God we are able to report progress in our work here. Over thirty have signed the covenant, and our attendance is still good. Last Sabbath was the best day, in some respects, that we ever passed in tent work. After the discourse several touching testimonies were borne, and the Spirit of God melted all hearts. One German brother, who observes the Sabbath in the face of difficulties, said with much emotion, that he knew Christ accepted him fifteen years ago (he left Catholicism then), and now that he had heard this blessed truth he was so hungry for it he could not get enough. Thirteen came forward for

prayers, mostly young persons, and some with tears confessed their sins, and earnestly prayed for forgiveness. We have had seasons for prayer since that, and the Spirit of God seems to be making deep impressions on many hearts, and some are now in the valley of decision. Truly God is good, and we rejoice most of all that he hears our prayers and gives evidence of deep heart-work among the people.

Aug. 18.

D. T. FERRO.  
I. N. WILLIAMS.

#### KENTUCKY.

BOSTON, NELSON Co.—We closed our meetings here last evening (Sunday). By urgent request, we expect to begin a series of meetings at Nelsonville, five miles from here, the last of the week. Shall continue to look after the interest at this place. Seven have taken their stand on the side of truth. Sold \$27 worth of reading matter. Received as donations, \$11.80. Have had the best of order from first to last. Bro. Garrett came to assist last Friday. Bro. Osborn starts to-day for Hancock Co. to look after the work there.

S. OSBORN.  
W. H. SAXBY.

GLASGOW, AUG. 11.—Since our last report we have moved our tent four miles in the country where some of our new brethren live. We have held eight meetings, and some, having attended our meetings in town, are about to obey. We now have about thirty reliable Sabbath-keepers. Our arrangements are all made for a meeting-house 26x40. This will be the place of the camp-meeting, and we expect to make every effort to have a good attendance and success. We want all to come. Come with a tent if possible; come prepared to work; come in the spirit of the truth, speaking, acting, dressing, so as to have a good influence for the cause. Bro. R. G. Garrett has been with us the last three weeks doing his share of speaking, and has been a good help. He goes to Boston this morning to assist Bro. Saxby.

G. G. RUPERT.  
R. M. J. POUND.

#### KANSAS.

VALLEY CENTER AND MOUNT HOPE, AUG. 18.—Came to Valley Center Aug. 8, to join Bro. and Sr. Hill in tent labor where they have been laboring with Bro. Flaiz. As the result of the tent effort there, three more have embraced the truth. They have met much bitter opposition from the ministers of other denominations. Spoke to the "little flock" Sabbath, the 9th. The social meeting showed the truth was very precious to them.

We came to Mount Hope the 13th. Have our tent pitched at the edge of the village. The people seem friendly, and are beginning to help meet our temporal wants. Have held five meetings with good congregations. Last night the tent was full, and good attention given as we spoke on the signs of the times. May we be meet for the Master's use.

GEO. H. SMITH.

CHARD, WILSON Co.—We closed our effort at this place last evening. We have been here since June 20, and as a result of our work twenty-five have signed the covenant, and seventeen, all heads of families, are new converts to the truth. A work was started here a few years ago, but was not finished up. An encouraging feature of the work is that some of the first families in the neighborhood have taken hold, among whom is the leading physician. Two opposition sermons were preached at the tent, but fell as harmless as moonbeams on the snow. They were successfully reviewed by Eld. Barton who has been with us for a few days, helping to deepen and bind off the work. His labors are appreciated by all, as he gave the work a start early in the spring, thus opening the way for the tent. He remains a few days longer, then goes to the N. W. camp-meeting. We take the tent to Fredonia, where Bro. F. Morrow has been laboring for some time as colporter. \$17.35 worth of books and tracts have been sold, and nine subscriptions have been taken. How pleasant to work for the Master!

Aug. 20.

T. H. GIBBS.  
J. W. BAGBY.

—Good deeds ring clear through heaven like a bell.—*Richter.*

#### MAINE.

AMONG THE CHURCHES.—Since my report of Aug. 1, I have visited the churches at Canaan, Somerset Mills, South Norridgewock, and have also visited some scattered brethren in Rome. Our brethren in these different places are all of good courage in the truth. No doubt that those will be saved who are sanctified by the truths of this message. They will be found without fault before the throne of God. By keeping the commandments of God and the faith of Jesus, we shall be found in that condition; but the great trouble with many will be that though professing to keep both, they are not keeping either. The commandments of God and the faith of Jesus take hold of our actions, our words, and the thoughts of our hearts. James says, "So speak ye, and so do, as they that shall be judged by the law of liberty" (Chap. 2:12); and the apostle Paul shows that we must "bring into captivity every thought to the obedience of Christ." 2 Cor. 10:5. Christ has taught us that we must love one another, as he has loved us (John 13:34), and the apostle tells us that "love worketh no ill to his neighbor." Rom. 13:10. We must possess the spirit of Christ, or we never shall be found without fault before the throne of God. Brethren, let us manifest the truth in our lives.

Aug. 18.

S. J. HERSUM.

#### NORTH CAROLINA.

NEWTON, AUG. 14.—Seeing a notice in the REVIEW of the Virginia camp-meeting, and being very anxious to see some S. D. Adventists, and hear them preach, and get a practical knowledge of their work, I went to the meeting. I was obliged to travel some three or four hundred miles. The round trip cost me, including all expenses, \$31. I thank God that I was prevailed upon to go to the camp-meeting, for I was greatly strengthened in the faith. I feel as if I wanted to live nearer and still nearer to God. I know that this people are indeed a peculiar people; that the God of heaven is their God; and that he will continually bless them if they will acknowledge their dependence upon him, and strive to be his obedient children. I there met with Brn. H. A. Rife (by whom I was baptized), S. N. Haskell, and S. H. Lane, which meeting did me much good. I desire by this means to return my sincere thanks to all the brethren, for the kindness and brotherly love shown me while I was with them. In conclusion I would say, Brethren, pray without ceasing. Be ever watchful of the cause, ready and willing to assist it with your means and otherwise. May the God of heaven bless the Virginia Conference. Brethren and sisters, pray for me.

N. B. ENGLAND.

#### MINNESOTA.

AMONG THE CHURCHES.—After the Dakota camp-meeting I returned to Minnesota. Some of the time I have not been able to labor on account of poor health, neither have I been able to attend to all my correspondence as promptly as I would have desired. July 21, attended meetings at Good Thunder. We had a precious season, twenty-one souls, mostly from the churches of Eagle Lake and Good Thunder, following their Lord in baptism. There is some interest at Mankato as the result of the camp-meeting. Some have already taken a stand on the truth, and others are investigating with deep interest. The camp-meeting left a most excellent influence on all the surrounding country, and has opened that field as never before. July 25 to Aug. 10, spent much of the time at Minneapolis. We were very happy to have Bro. Butler with us July 25, 26, and we trust that his faithful labor and earnest effort for the work there may bear the desired fruit. For some time the work at Minneapolis has not been in the most prosperous condition. We hope the labor there may result in the building up of the work.

O. A. OLSEN.

FRAZEE CITY, AUG. 19.—I came here July 29. Found all those who had made a start in serving God growing strong in the faith. I have organized a Sabbath-school of twenty-two members. Eld. Collins came here last Sabbath and five were buried in baptism, and others are expected to go forward soon. There are evidences of the growing of the work at this place.

M. H. GREGORY.

GARDEN CITY, BLUE EARTH Co.—After our good camp-meeting at Mankato we came to this place with our tent. This is a small village on the Chicago, St. Paul, Minneapolis, and Omaha R. R., about fourteen miles south of Mankato, with about one hundred and fifty inhabitants. Have now been here nearly six weeks, and have held nearly forty meetings and Bible-readings. Considering the busy season and the size of the place, our congregations have been large, and the best of attention given. Practically speaking, this is a town of infidelity. It is safe to say that every other man is either an infidel or a spiritualist. Considerable opposition has been manifested by this class, but in bitterness it is not to be compared to that manifested by Eld. Cressy (Methodist), who resides at Lake Crystal, but has a charge here. His argument was ridicule and abuse. But his wrath fell on his own head, as he so disgusted the people that many of his members say they will never listen to him again. We never listened to a worse tirade from the pulpit. Last Sunday Eld. Rockwood (Baptist) tried to plaster up with "untempered mortar" the Sunday wall. His arguments, delivered in a very gentlemanly manner, were of the usual character. These sermons were reviewed in the tent before large audiences, and had a tendency to draw those who were interested nearer to us. As a result, so far eight adults have taken their stand, and others whom we hope will yet obey are deeply interested.

These people are very intelligent and devoted. We have sold some bound books, and quite a quantity of tracts and pamphlets. We have our family tents pitched near the large one, and our wants in the provision line are abundantly supplied by the kind friends here. We probably shall remain here a week or two longer, then move to some place near by and hold another series of meetings before tent season closes. This country was thoroughly canvassed for the *Signs* by Bro. E. Hilliard before camp-meeting, and it has helped us much in our work. Bro. Elwin Merrill is now at work here for "Thoughts" with quite good success. Will our brethren remember the work here at the throne of grace?

W. B. WHITE.  
WM. SCHRAM.

#### MISSOURI.

SOUTHERN MISSOURI.—In company with Bro. A. E. Flowers I left Appleton City, July 16, for a tour through some of the southern counties of this State. We stopped with Sr. Hanson, near Bolivar, in Polk Co., over the first Sabbath. She is one of the isolated ones, but was looking for tent labor there in a few days. At Springfield we found two families, with the exception of one man, who are trying to keep the Lord's Sabbath. This place, which contains about ten or twelve thousand inhabitants, needs a thorough effort with the tent.

We then visited Bro. Davis in Christian Co. He has lived there several years, and through his influence, by scattering publications, etc., several Baptists commenced to keep the Sabbath; but not being able to get help from our Conference, after remaining two or three years in an unorganized condition, the Seventh-day Baptists came and organized a church. They have two ministers among them. Bro. Davis and family still meet with them. We attended their meetings and continued over first day. Gave four discourses which were well received by nearly all present.

In Douglas Co. we found a man, seemingly of moral worth and influence, also a public speaker, who is deeply interested in present truth. We had a long talk with him both night and morning. Left reading matter with him which he promised to give a candid investigation. We trust the truth will shine clearly to his mind.

At Providence, Texas Co., Sabbath and first day, Aug. 2, 3, we shared the hospitality of Eld. S. W. Rutledge, S. D. Baptist. This was the time of their annual meeting, which was held in their new church which was nearly completed. Four of their ministers were present but the audience was very small indeed. Here I preached two discourses, and at the close of the second a man said he had kept his last Sunday. They desired us to remain longer, and thought if we would the people would become interested. Passing through Salem, the county seat of Dent Co., we found one family, whose membership is at Rolla,

trying to hold up the standard of truth. At Rolla we held meetings Aug. 8-14, and found the old members all firm in the truth and glad to receive us. I gave six discourses, held one Bible-reading, one social meeting, and the ordinances were celebrated. One joined the church. This company has great need of a house to hold meetings in. Some of the best citizens of the place attended, but our room was too small to justify us to remain. There should be a tent meeting held here to accommodate the people and build up the church.

J. G. WOOD.

#### OHIO.

ST. MARY'S.—Commenced meetings in the tent in this city July 23, and have delivered thirty-four discourses. This city is largely Catholic, as its name would indicate. It is easy to detect the dragon-spirit that has always characterized the old "Mother Church." The prejudice is very high, and spirituality very low. Our tent has been stoned several times, and threats have been made to tear it down over our heads at night, and burn it; but the Lord is with us, and we expect to remain two or three weeks yet. Our congregations are fair, but mostly from the country. However, some living in the city seem interested, of whom we have hopes. Some have embraced the truth, one a lady from Iowa who has been visiting friends here the past six months, and who will carry it to her friends in that State in a few days. Thus the Lord has blessed our labors even in this wicked city, for which we give him praise. Eld. Updike, the champion of the Disciples in this State, preached against us in the tent Monday night, Aug. 11. He seems to be Eld. Vogel's mouth-piece, with a full stock of original slang, which is common with the champions of that denomination. We reviewed him next night to a large and attentive audience. Our enemies exulted very much over the effort of our opponent until after the review, when they dropped the matter, many acknowledging that the fallacies of his argument were thoroughly exposed. He left the tent, announcing a reply in four weeks, but as our enemies thought it favored a weakness in their exponent, for the sum of \$50 he was persuaded to occupy the town hall the next Monday night, and speak against us again. He would rather not use the tent, so we will hold meetings in it at the same time, while one of the brethren will take notes, and then we will re-expose him. Our book sales amount to \$14.06. We have obtained twenty-six six weeks' subscriptions for *Signs*, one for six months, three yearly subscriptions for *REVIEW*, and three for *Sabbath Sentinel*. May the Lord bless every effort to advance the third angel's message, and may he confound every opposing move. Remember us in your devotions.

V. THOMPSON.  
F. S. HAFFORD.  
D. C. BABCOCK.

#### THE OUTLOOK IN NEBRASKA.

SINCE our camp-meeting at Beatrice there has been but little said through the *REVIEW* about our work in this State, yet we have been trying to keep all branches of the work moving. As a result of the work at Beatrice, there are fifteen keeping the Sabbath who have signed the covenant, several of whom have been baptized; and a Sabbath-school of thirty members has been organized. In addition to this, there is quite an interest awakened in some of the neighboring towns and surrounding country. We now have four tents in the field; one at this place, one at Stromsburg, one at Hampton, and one at Shelton. At this place the interest is good, the attendance ranging from two hundred to five hundred.

The interest manifested is largely due to the faithful labors of Bro. C. B. Childs, who first canvassed the place for the *Signs*, and then followed the work up by visiting from house to house, and loaning hundreds of thousands of pages of tracts and books. We are more and more satisfied that this work should always precede tent meetings.

We are also carrying on a system of colporteur work in the cities of Omaha and Lincoln, as well as in some smaller places. We feel that the time has come when these large cities should be entered. There are now five persons devoting all their time to canvassing for "Thoughts," and several others

canvassing for the *Signs*, *Sentinel*, "Sunshine," and other works.

I regret very much that our churches cannot have more ministerial help. I had planned to have other help at this place, so that I could devote all my time till our fall camp-meeting to visiting our churches. But I was disappointed in getting the help I expected, and now it seems that I am compelled to remain here for the present. I know some of our churches feel that they have been neglected, and I do not wonder that this feeling exists; but, brethren, remember that our ministers are but few in number. Try to lean upon the strong arm of God, and leave the ministers free to break the bread of life to those unacquainted with the truth, and that are hungering for it.

God is good. We can see his opening providence on every hand. We have extended our work more in this State during the past season than we have in many years before. Several counties where no work had been done, have been entered, and Sabbath meetings have been established. Some that have embraced the truth since our last camp-meeting are now devoting all their time to canvassing for our works, and others are shaping their business so they can do the same. We have never had greater reason to feel encouraged; yet some of our people in this State are not aware of these facts. I have longed for the privilege of visiting them at their houses, and telling them of the many things our Heavenly Father is doing for us.

Let all assist with their means and prayers. Do all you can, brethren, to encourage the different workers in the field. Let us all work together in unity and love, and God will continue to work for us, and through us for others. The R. R. companies are offering to help us all we could expect in working up our fall camp-meeting.

A. J. CUDNEY.

#### DEAF MUTE SABBATH-KEEPERS.

THE readers of the *REVIEW* may be interested to know that there are several deaf mutes keeping the Sabbath in different parts of the country. Perhaps the number would exceed a dozen. A letter was recently received from Bro. B. K. Brown, a deaf mute who resides in South Lawrence, Mass. A few extracts from this letter are given below.

Bro. E. M. Kimball, mentioned in this letter, has kept the Sabbath twenty-four years. For fourteen years he has acted as a missionary among the mutes, teaching them the truth wherever he could find them. He first obtained reading matter when Eld. Cornell preached the truth in Anamosa, Iowa. In 1853 a mute in Indiana told him that man does not possess an immortal soul, and gave him a pamphlet upon that subject. He then went to Wisconsin, where one of his brothers lived, and there, after searching the Scriptures a few weeks, saw the truth. He had no publications upon the Sabbath question for seven years. Bro. Kimball has done missionary work since the death of his wife in 1869, visiting the States of Kansas, Iowa, Massachusetts, New Hampshire, Vermont, Connecticut, and Maine, and teaching mutes the truth wherever he could get their attention. He says:—

"There were three mutes baptized at the Groveland, Mass., camp-meeting in 1877. They still love the truth, and write many letters to me; and others write to me also. I write as much as I think they would love to learn. When I see any mutes I try to teach them if I can get them to attend my speech. I was in Iowa again trying to teach a few, and in Chicago. In Michigan there was one mute that never had an education, and could not read; but he understood my signs as well as some mutes that have a good education. I was with him six months. His wife was sick, and died in a few months after I left them. She kept the Sabbath a long time with him. After she died, he died in eleven weeks. I was in Rochester, Ind., six months with Bro. and Sr. Hill, teaching their daughter that kept the Sabbath before I saw her. I taught her much about the Scriptures that she said she did not understand before she saw me. I hope that she has studied more since I left them. Then I went to several other places where I found a few more mutes, and returned to Battle Creek. Still I would like to go somewhere that I may teach them."

The letter above referred to, which seems to have been written for the benefit of mutes, is substantially as follows:—

"I know that a great many deaf mute people keep the first day of the week every Sunday; but I rejoice that some of these people keep the Lord's holy Sabbath every seventh day. I was much interested in searching the holy Scriptures to find that the Sabbath-day is spoken of eighty-one times in the Old Testament and fifty-nine times in the New Testament. I am sure that God spake the ten commandments in the hearing of the people, and wrote them with his finger on two tables of stone. He declared unto the people his covenant which he commanded them to perform, even ten commandments, and he wrote them upon two tables of stone. I feel assured that every word of God is true as well as all his commandments. I am very thankful to God for the light of truth respecting the Sabbath.

"I delight to keep the Sabbath, and am striving to obey all the ten commandments of God and the faith of Jesus. I am very glad to know that some deaf mute people are endeavoring to obey God's whole law, keeping the holy Sabbath every seventh day of the week. I hope the Lord may bless them and all who keep his holy Sabbath; for the seventh-day is still God's Sabbath. I can assure all the deaf mute people that they cannot find Sunday commanded in the Holy Bible. I am very sorry for those who strongly believe in keeping Sunday; for the pope has changed the Sabbath from the seventh day of the week to Sunday, the first day of the week. I used to go to the library to find histories and other books about Sunday, the pope, Catholics, and Martin Luther. I have also read John Fox's Book of Martyrs. I would like to let all the deaf mute people know that they can find histories and books to read about the pope's Sunday. But I can assure them that neither God, nor Christ, nor angels, nor apostles, ever spake to the people about Sunday. I think the deaf mute Sunday-keepers will find that the only weekly Sabbath spoken of in the Old and New Testaments, is the seventh day Sabbath.

"I was much surprised that Bro. Kimball was so skillful in teaching some deaf mute people about Sunday and the Sabbath. My wife and I are very thankful to God for what he taught us seven years ago, and we have kept the Sabbath ever since. We hope to behold with joy the second advent of Christ from heaven, and we shall if we are very good and faithful. I am afraid that Christ will not save all the deaf mute people who keep the Sunday; but if they would keep the Sabbath every Saturday, Christ would save them truly, and God and Jesus would bless them for not keeping the pope's Sunday.

"Brethren and sisters, pray for us here, that the seal of Heaven may rest upon our labor."

C. C. L.

#### Our Basket.

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

—When a sudden sorrow  
Comes like cloud and night,  
Wait for God to-morrow,  
All will then be bright.  
Only wait and trust him  
Just a little while,  
After evening tear drops  
Shall come the morning smile.

—F. R. Havergal.

—God is mighty with power that I cannot understand; God is just, a justice that I cannot fathom; God is holy, a holiness that surpasses all I can conceive.—*Bourdaloue*.

—Man of the world! Bad as we who are called Christians are, and none can know that badness as we do ourselves, your world would be worse if we were not in it.—*Dr. John Hall*.

—Scandal, when it has truth in it, is like a grease spot on new cloth; but when there is no truth in it, it is like a splash of mud, which will come off easily when dry.

—Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith*.

## News of the Week.

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

### DOMESTIC.

—Six hundred thousand dollars in gold reached New York Saturday from Europe.

—Mary Clemmer died at Washington Monday of hemorrhage of the brain.

—Governor Cleveland issued his letter of acceptance Tuesday.

—About two-thirds of the business portion of Grenada, Me., was destroyed by fire Saturday night involving a loss of \$250,000.

—Bradstreet reports 208 failures in the United States the past week, against 264 the preceding week.

—Eighty tramps took possession of Casselton, D. T., Tuesday, drove many families from their homes, and committed other excesses. Four of the tramps were captured by the sheriff. The others escaped.

—Thursday night a fire broke out thirty miles from Wheeling, in Ohio, B. Z. and C. Road, and before assistance could arrive forty-six houses were consumed. The loss will amount to \$75,000.

—Dora Buck, sister of Private Henry, one of the victims of the Greeley expedition, has telegraphed the New York Coroner instructions to exhume the body and make an examination touching the alleged cannibalism.

—The body of William Whistler, of the Greeley party, was exhumed at Delphi, Ind., Tuesday morning, in the presence of two physicians and his father and other relatives, and evidences of cannibalism were unmistakable.

—The forest fires at East Tawas, Mich., are causing great damage to crops, burning standing hay, hay in stacks, etc., and farm fences several miles in length have been destroyed.

—General Leroy Pope Walker, the first Secretary of War in Jefferson Davis' Confederate Cabinet, and who gave the order for firing on Fort Sumter, died at his home in Huntsville, Ala., Friday, after a brief illness.

—Two Freight trains collided Friday afternoon in the yard of the Pennsylvania Railroad at Columbia. Four cars filled with sheep and hogs were smashed. The wreck caught fire and upward 800 animals were killed.

—A reign of terror prevails in Iowa City, Ia., caused by prohibition prosecutions. The City is controlled by ruffians backed up by the Mayor, a political poltroon. Dastardly outrages have driven the unprotected citizens to arms, and bloody work is expected.

—It is said that the walls of the Grand Canyon of the Colorado transmit sound so remarkably that a train of cars crossing the bridge at the Needles is heard at Cottonwood, 84 miles away, the music at Fort Me-jave at an equal distance, and its sunrise gun 96 miles away.

—The New York *Independent* which has heretofore supported Governor Cleveland, in a double-leaded editorial this week bitterly assails the Democratic candidate for President, assigning as a reason its belief in the truth of the Buffalo scandal.

—A fire broke out Wednesday in the Buck Ridge Mine slope, near Shamokin, Pa., 1,000 feet below the surface, and, while the men were engaged in drilling a hole for the purpose of turning a creek into the mine to flood it, gas suddenly poured in from the burning mine, and before they could escape seven men fell victims to the deadly vapor.

### FOREIGN.

—Up to the present time the number of deaths from cholera in France has been about 2,500.

—Arrangements have been made for a meeting of the Emperors of Austria, Germany, and Russia soon.

—Fifteen deaths from cholera at Marseilles, Friday, and two at Toulon. The public health is improving.

—A Rome dispatch states that the pope will in a few days enter formal protest against the French divorce laws.

—It is reported at Foo Choo that an edict has been issued ordering the viceroy of Yunlan to invade Tonquin.

—A dispatch from Peking Thursday says the French Consul lowered his flag at 1 o'clock, and that the interests of the French subjects are intrusted to the Russian Minister. China absolutely refuses to admit the French claims, and professes to be prepared for war to the bitter end.

—Salvation army riots occurred Wednesday at Worthing, England, the disturbance being so great that the riot act was read.

—A dispatch from Peking says France has reduced the indemnity demand from China to 200,000,000 francs, and the French minister is ordered to withdraw if payment is refused.

—The French Legation left Peking yesterday. The Chinese will not issue a declaration of war, but will inform France and the neutral Powers that she will regard an attack on Chinese territory as a declaration. The Chinese will immediately cross the southern frontier and invade Tonquin. Admiral Courbet was instructed to bombard the arsenal at Foo Choo, land a detachment of troops, and destroy the war material and stores accumulated there, which are of immense value.

### RELIGIOUS INTELLIGENCE.

—The Rev. Dwight L. Moody, the evangelist, has been engaged by the Young Men's Association to preach during the coming Fall at St. Louis, Mo.

—The Swiss canton of Berne forbids the Salvation Army to hold meetings within its territory, on the ground that the meetings are not religious.

—It is said that "Gen." Booth is contemplating the formation of a Salvation Navy. Will he become admiral as well as general?

—The Committee having in charge the revision of the Old Testament have consented that several members shall undertake the revision of the Apocrypha.

—Bishop Gillispie, of Western Michigan, has been presented with a purse of \$700 to defray his expenses to the centennial anniversary of the ordination of Bishop Seabury, at Aberdeen, Scotland.

—The Sultan has annulled the sale of a part of the Mount of Olives containing the graves of the prophets Haggai, Zechariah, and Malachi, on appeal from the Jews in Jerusalem.

—It was a surprise to the Vatican to learn that King Alfonso of Spain is a Freemason. Cardinal Jacobinal, Pontifical Secretary of State, has written in behalf of the Pope to the Nuncio at Madrid for details of the matter.

—A letter from a missionary in India has just reached Baltimore saying that Rev. W. B. Boggs, of the American Baptist mission, has baptized six hundred and sixteen persons since January 1, making 944 in eighteen months.

—The next movement of the Salvation Army is to be an invasion of Germany. The "Army" now numbers 528 corps in Great Britain, and 106 in other countries. Their activity is to be extended during the coming season over Sweden, South Africa, Australia, New Zealand, France, and Switzerland.

The Jews are occupying positions of influence in France. Two of that race sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Public Education. One Cabinet Minister is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Others are prefects, judges, and army officers.

—In consequence of the sale of beer at the recent church fair of the Methodist Episcopal church, at Hicksville, L. I., there is considerable dissatisfaction among the members. It is hoped that this church has done nothing illegal, and that they furnished themselves with a license before entering upon their new business.—*Christian Union*.

—The venerable Dr. Lange, author of a valuable and widely read commentary upon the Old and New Testaments, died peacefully at his home in Bonn, Germany, July 8, 1884. It will be remembered that he was reported last February as having been drowned in a canal at Hamburg. This story, which arose from confounding two different Langes, was promptly corrected by Dr. Philip Schaff, the translator and editor of the American edition of Dr. Lange's work, who now sorrowfully announces the death of his friend.

—A fearful murder is reported in Lewis County, Ky., which has more than a local interest. The Mormon missionaries were attacked on Sunday, while a meeting was in progress, by a party of forty masked men, and two of them and two of their converts shot dead. There is no further account of the affair; but the explanation is easy to guess. Converts have been made and induced to go to Utah. Women there had been forced or persuaded into polygamy. If that had not actually been done, those citizens knew that that was what the missionaries were trying to do; and, after a Southern fashion, not waiting for law, they saved public expense and all uncertainty of law by an effective use of the shot-gun. Wrong? Of course it was. But where does the wrong lie? Chiefly at the door of our National Government, which has not put its strong hand on Mormon polygamy and crushed it. Our people are quite willing to be tolerant toward religious vagaries; but when seduction is one of the cardinal

points of a religion, it should be treated roughly by law, and it is likely to be handled according to the customs of the country in barbarous communities. We suggest that the legislature of Kentucky should consider what restriction can constitutionally be put on the efforts of the advocates of polygamy to persuade women to emigrate to a territory where the immoral practice can be indulged in.—*Independent*.

## Obituary Notices.

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

MERRIAM.—Died at his home in La Grange, Ohio, Aug. 3, 1884, Dr. M. S. Merriam, aged 65 years. His disease was paralysis, by which he had been afflicted nearly seven years. The last few weeks of his life were marked by great suffering, which he bore patiently and without a murmur. He was not only willing, but anxious, to rest in the grave for a "little while." He died in full assurance of faith that he would have part in the first resurrection. It was remarked by an unbeliever that he "fully lived up to the faith which he professed." V. A. M.

HUNGERFORD.—Died of heart disease at South Mundy, Genesee Co., Mich., July 30, 1884, Bro. L. L. Hungerford, husband of Sr. Julina Hungerford, aged 70 years, 2 months, and 11 days. He had kept the Sabbath with his companion about a year, but had not taken his stand for the truth. He leaves a wife and seven children to mourn their loss. Discourse by the writer. I. H. EVANS.

SWEET.—Died in Portage Co., Wis., Nettie May, daughter of I. L. and Samantha I. Sweet, aged 2 years, and 12 days. Little Nettie was always a delicate child, never being able to sit alone; still she has left a vacant place in our sorrowing hearts which nothing of an earthly nature can fill. But we know we can again claim our darling if we keep the commandments of God and the faith of Jesus. Words of comfort were spoken to the sympathizing friends who assembled at the house of mourning, by Eld. Smith, of the Plover M. E. church, from John 10: 14. I. L. SWEET.

## Appointments.

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

NEW ENGLAND, Worcester,	Aug. 20 to Sept. 2
KANSAS, Concordia,	Aug. 21—31
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
COLORADO, Denver,	Sept. 10—16
OHIO, Columbus,	Sept. 11—22
MICHIGAN, Jackson,	Sept. 18—29
INDIANA, Logansport,	Sept. 25 to Oct. 7
NEVADA, Reno,	Aug. 29 to Sept. 8
NEBRASKA, Omaha,	Sept. 24—30
KENTUCKY, Glasgow,	Oct. 9—20
MISSOURI, Independence,	" 9—

EDENVILLE, Mich., Sept. 2, 3. Meetings if possible day and evening. Midland, evening, Sept. 4; Freeland, Sept. 5-7. Adjoining churches, scattered brethren and sisters, and lonely ones, try hard to attend this meeting. Fair Grove, Sept. 8, 9. Will the churches at Vassar and Watrousville attend the meetings at Fair Grove? Vassar, Sept. 10, 11. The churches at Fair Grove and Watrousville are requested to attend at Vassar. St. Charles, Sept. 12-14. Let there be a general rally of all the branches of this church, and any others that can come. Baptism can be attended to at any of these meetings. D. H. LAMSON.

The annual session of the Michigan State Conference of Seventh-day Adventists, for the election of officers and other business that may come before the meeting, will be held at Jackson in connection with the camp-meeting, Sept. 18-29. The first meeting will be held Sept. 19, at 9 A. M. We hope every church and company will be represented by the number of delegates to which it is entitled. CONFERENCE COMMITTEE.

The next annual meeting of the Michigan Tract Society, for the election of officers, etc., will be held in connection with the camp-meeting at Jackson, Sept. 18-29. The first meeting will be held Sept. 21, at 9 A. M. J. FARGO, Pres.

No preventing providence, I will hold a two days' meeting at Medford, Wis., Aug. 30, 31. Hope there will be a generally rally of all Seventh-day Adventists in reach of the meetings. Come, praying that the Lord may greatly revive his work in all our hearts. I. SANBORN.



The Review and Herald.

BATTLE CREEK, MICH., AGUSUT 19, 1884.

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NOW READY!

"SYNOPSIS OF THE PRESENT TRUTH: A Brief Exposition of the Views of S. D. Adventists. By Uriah Smith." This excellent work treats upon upwards of thirty points of our faith. It is printed on heavy paper, in good-sized type. Occupies 336 pages, and is attractively bound. Price \$1.00, with usual discount by the quantity. More particulars hereafter.

THE NEW YORK CAMP-MEETING.

AN article concerning the New York camp-meeting was expected from the editor; but some unfortunate cause has delayed the manuscript, and at the hour of going to press it has not been received. From a private note, however, the following interesting words are taken relative to the interest of the meeting up to Thursday morning:—

"The meeting is progressing well. The people seem ready to work, and are willing and anxious to advance, when they know how to do it. Sr. White and company arrived last night. All are glad to see her. She speaks to-night. I think the people will respond heartily to the testimony which she will bear, and that we shall see a great victory before the meeting closes."

A GOOD OPENING AT HEALDSBURG COLLEGE.

FROM a private letter just received from Prof. C. C. Ramsey, liberty is taken to extract the following cheering words relating to the opening of the school year at Healdsburg College:—

"Our college here opened Monday, Aug. 4, with a far better attendance than at the beginning of last year. The majority of the students are of a more mature class than at this time last year. Everything is moving along smoothly, enthusiastically, and successfully, throughout all departments of the institution, more especially in the Biblical and Industrial departments. The Faculty are of good courage in God, and look forward to large results from this year's work."

APPOINTMENTS WITHDRAWN.

IT will be impossible for me to fill my appointments as given in last week's REVIEW, as I am sick, and am now at the Sanitarium for treatment. They are therefore withdrawn.

F. D. STARR.

SOUTHERN INDIANA CAMP-MEETING.

THE Evansville and Terre Haute R. R. will sell round trip tickets at four cents per mile to the Southern Indiana Camp-meeting, to be held at Farmersburg, Sept. 2-9. Call for camp-meeting tickets. They will be good from Sept. 1-11. We hope all our brethren from Southwestern Indiana will be present. Quite a number will be present from Southeastern Illinois. Excursion trains will be run Sunday, Sept. 7. Let there be a general rally of all of our people within a reasonable distance.

S. H. LANE.

BAGGAGE AND MAIL FOR THE OHIO CAMP-MEETING.

WE have made arrangements with "Engelke and Biglow's Job Wagon Line" to carry trunks, tents, and all baggage to the camp-ground, for ten cents apiece. On reaching the Union depot, call for their agents, and let them have your checks, and they will take your baggage to the camp-ground. Remember the names. Write them down or cut this out, for others will charge you from 50 cents to \$1 for transferring a trunk or tent. Street cars will stand a few rods west of the depot. Take cars going to fair-ground only. All mail sent to parties attending the camp-meeting should be marked "Camp ground."

R. A. UNDERWOOD.

NORTHERN MINNESOTA CAMP-MEETING.

IT has been decided to hold a general meeting in the form of a camp-meeting for Northern Minnesota, at Sauk Center, about the first or second week in October. We will announce the definite time soon. The object of this meeting is for the benefit of the cause in the northern part of the Conference; and we expect that our brethren in that part of the State will make a special effort to attend, as the meeting will be an important one. We shall try to get reduced rates on the railroads. The time is near at hand, and you must begin at once to make preparations to attend the meeting. All that want to rent family tents will please write to Eld. J. Fulton, Mankato, Minnesota, so that we may know how many to ship there. Do this immediately.

O. A. OLSEN.

TENTS FOR MICHIGAN CAMP-MEETING.

IT is very desirable that as many as possible provide themselves with tents, so that there will be no lack of room for all who may come. Arrangements have been made so that we can furnish tents at the following prices:—

<i>Armstrong's hand made.</i>		
9x12	8 oz.	\$12.40
12x14	8 "	16.25
14x16	8 "	20.50
16x24	8 "	30.00
<i>Morrison's machine made.</i>		
9x12		\$ 7.70
12x12		9.10
12x14		10.50
12x16		11.85
16x24		21.25.

We can rent a limited number at from \$3.50 to \$5.00 for the meeting. Those wishing to rent or purchase should send in their orders as soon as possible, so that necessary arrangements can be made to have all the tents required in proper time.

Address W. C. Sisley, Battle Creek, Mich.

OHIO CAMP-MEETING AGAIN.

A LETTER from Eld. W. C. White says: "Mother expects to be at the Ohio camp-meeting. You are at liberty to advertise to that effect." God is highly favoring us this year in all our arrangements for the camp-meeting at Columbus, and the best of help will be present. Those who miss this meeting will sustain a loss that means and common blessings cannot repay. Eld. Butler, just from Europe, Sr. White, and other faithful ser-

vants of God, will be with us to break unto us the bread of life. Only a few more such meetings will be ours to attend. Let no one stay away.

Street cars will take you direct to the fair-ground from the depot for five cents. All baggage that cannot be taken from the depot in your hands will be taken to the ground by teams hired for that purpose at about ten cents per package.

Remember that the month of September is often cold and you may need winter clothing. Bring extra bedding and clothing, that you may be able to supply strangers if necessary. Also remember Aug. 30, the day appointed to especially seek God's blessing upon this meeting and the cause in Ohio.

R. A. UNDERWOOD.

MICHIGAN CAMP-MEETING.

AS it is well known by all by this time when and where this meeting is to be held, we wish to call the attention of our people in Michigan to it. This will be a very important meeting. As the Conference is large, and as there is no other camp-meeting coming at the same time, we expect to be favored with the help of the very best laborers in the field. We think all should be on the ground with their tents pitched, and everything in order, ready to attend the first meeting and remain till the close. Ample preparations will be made by the Committee to make all as comfortable as possible. The grounds are easy of access, and very favorably situated near the terminus of the street-car line on Smith Bros.' Addition. The expense of transfer from the depot to the place of meeting will be but a trifle. Jackson is a railroad center, and all of the railroads centering there will give reduction in fare, so we see no reason why we should not have a large representation at this important gathering of our people. Special efforts will be made for the youth and children. The yearly meeting of the Michigan State Conference and the Tract Society will be held in connection with the camp-meeting. This will make it not only important, but necessary, that all should be present. We earnestly entreat of you, brethren and sisters of the Michigan Conference, to let nothing hinder you from being present with your children, neighbors, and friends, that all may be benefited by the meeting. If any wish to purchase or rent tents, they should correspond with W. C. Sisley, Battle Creek, Mich., at once. E. P. Giles, Fred. Mead, and Howard Miller, will act as Committee. More will soon be said by others concerning this meeting.

CONFERENCE COMMITTEE.

KENTUCKY TAKE NOTICE.

THE time of our camp-meeting is not far distant, and there are some things our brethren should commence to lay plans for at once. We want every one to come if possible, bringing with them all who would be likely to be benefited. We can now see things coming at that time which must be provided for. All having made pledges to the tent fund, should make every effort to pay at this time. Bro. Forrest has purchased material at his own risk, and fixed our camp-meeting tent 50x80. He has also made some small tents for brethren in the same way. Now, we shall expect our friends to show their appreciation of such efforts by paying their pledges and making more to keep the work moving. We next speak of tithes. The brethren are all aware of the sacrifice made this season by Ern. Pound, Saxby, and Garrett, who are extra help this year. All of them have made a sacrifice to engage in the work. It may be, and probably is, a duty for some of our brethren to sacrifice in return. I know the sacrifice of means would be a smaller sacrifice than these brethren have made to do the work. If "we are laborers together," think what our duty is in such cases. We are going to advertise the meeting, expecting a good attendance and we want our influence to tell for the truth. So do not come to visit or to make a display of yourselves. Commence now to pray for the success of the meeting. The country for miles is agitated over the truth, and we hope to keep it so. All will be provided for that have no tents of their own. Our new meeting house at this place will then be up, at least, and may be completed. We expect to see others obey soon. Bro. Osborn will, no doubt, speak further on this subject.

G. G. RUPERT.