

# Adventist Review

## AND SABBATH HERALD.

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

19

BATTLE CREEK, MICH., TUESDAY, MAY 12, 1885.

WHOLE No. 1614.

### Review and Herald,

ISSUED WEEKLY, BY THE

Day Adventist Publishing Association,  
Battle Creek, Michigan.

MAKES A YEAR (50 NUMBERS) IN ADVANCE.

Communications and make all Drafts and Money Orders

REVIEW AND HERALD, Battle Creek, Mich.

#### MY GOD, I THANK THEE.

My God, I thank thee who hast made  
The earth so bright,  
So full of splendor and of joy,  
Beauty, and light;  
So many glorious things are here,  
Noble and right!

I thank thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain.

—Ade'laide A. Procter.

### Our Contributors.

...that feared the Lord spake often one to another; and the  
...and heard it, and a book of remembrance was written  
...them that feared the Lord and that thought upon his  
...16.

#### AN APPEAL TO MINISTERS.

BY MRS. E. G. WHITE.

In his second epistle to Timothy, Paul says: "To show thyself approved unto God, a worker needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned avoid, knowing that they do gender strifes." The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; for peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." In order to accomplish the work which God requires of them, ministers need to be qualified for their position. The apostle Paul, in his letter to the Romans, speaks thus concerning his ministry: "For I am made a minister, according to the gift of God which is given to me for you, to declare the word of God; even the mystery which hath been hid from ages and from generations, but which hath now been made manifest to his saints; to whom God hath made known what is the riches of the glory of this mystery among the Gentiles; which is that in you, the hope of glory; whom we preach, among every man, and teaching every man in all things; that we may present every man perfect unto Jesus; whereunto I also labor, striving according to his working, which worketh in me." The more sacred appreciation of and devotion to the work of the ministry does God require of his servants who are living so near the end of all things. They must not accept the work of laborers unless they have in their own hearts the life and power of the Holy Spirit which they present to others. He will not accept of anything short of earnest, active, zealous labor. Vigilance and faithfulness are required for this great work. God wants unselfish

workmen, those who will labor with disinterested benevolence, and give their undivided interest to the work.

But not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some are slothful in temporal things, and their religious life is marked with spiritual sloth. Where there is a lack of persevering energy and close application in temporal matters and business transactions, the same deficiency will be apparent in spiritual things. Enduring energy and constant reliance upon God, are lacking in many who are laboring in the ministry.

Some who profess to be called of God to labor in word and doctrine, are surrounded with backsliders and sinners, and yet feel no burden for their souls, but manifest an indifference in regard to their salvation. Some are so nearly asleep that they seem to have no sense of the work of a gospel minister. They do not consider that as spiritual physicians they are required to have skill in ministering to souls diseased with sin. The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past cure. Some have died in their sins, and will in the Judgment confront with reproaches of their guilt those who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you! God does not lightly regard a neglect of the work he has left his servants to do.

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of God's word. In consequence of this neglect, they have labored at great disadvantage, and have not, in their ministerial efforts, accomplished one-tenth of the work which they might have done, had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures, so fortified with Bible arguments, that they could meet opponents and so present the reasons of our faith that the truth would triumph and silence their opposition.

Many do not feel that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. They misquote the Scriptures, and, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and of seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrender of the soul to God. He will direct the intellect and affections, so that they will center upon the divine and eternal; and then will they possess energy without rashness, for all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher were heard the words, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When this submission to God is made, true humility will grace every action, while at the same time those who are thus allied to God and his heavenly angels, will possess a becoming dignity savoring of heaven.

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of

God will advance in the knowledge of his word and will, and leave these professed teachers far behind. Who will instruct the people when they are in advance of their teachers? All the efforts of such ministers are fruitless. There is need that the people teach them the word of God more perfectly, before they are capable of instructing others.

Some might now have been thorough workmen, had they made a good use of their time, feeling that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious. Self-gratification, self-love, and selfish love of ease, have kept them from good, withheld them from obtaining a knowledge of the Scriptures that they might be thoroughly furnished unto all good works. Some do not appreciate the value of time, and have idled away in bed the hours that might have been employed in the study of the Bible. There are a few subjects that they have dwelt upon the most, with which they are familiar, and upon these they can speak with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied with themselves, and have at times realized their deficiencies; yet they have not been sufficiently awakened to the crime of neglecting to become acquainted with the word of God, which they profess to teach. On account of their ignorance, the people are disappointed; they do not receive the intelligence which they might obtain from them, and which they expect to obtain from ministers of Christ.

By rising early and economizing their moments, ministers can find time for a close investigation of the Scriptures. They must have perseverance, and not be thwarted in their object, but persistently employ their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent, persevering effort prepared to their hand. There are ministers who have been laboring for years, teaching the truth to others, while they themselves are not familiar with the strong points of our position. I beg of such to have done with their idleness. It is a continual curse to them. God requires them to make every moment fruitful of some good to themselves or to others. "Not slothful in business; fervent in spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster."

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they show that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths which they present to others. Some preach these truths, which are of such weighty importance, in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth effort, to work earnestly and with untiring zeal for him, to pull souls out of the fire. When ministers feel the power of the truth in their own souls, thrilling their own being, then will they possess power to affect hearts; they will show that they firmly believe the truths preached to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love. This will awaken the soul, so that with David they may say, "My heart was hot within me; while I was musing, the fire burned."

The religion of Christ will be exemplified by its possessor in the life, in the conversation, in the

works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. Brethren, what account could you render if the Master should now appear? Many of you are unready, and would surely be reckoned with the slothful servants. Precious moments are yet left you, and I entreat you to redeem the time.

(Concluded next week.)

### THE TEMPLE IN HEAVEN.

THE DISCUSSION OF THE SABBATH QUESTION CONTINUED. MR. BIBLIST PITTED AGAINST FIVE ORTHODOX MINISTERS.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—If you please, Maud, you may answer to the door bell. I think that our visitors have arrived.

MR. THOUGHTFUL.—You see, Mr. Biblist, that I have brought with me some of my friends, agreeably to your permission. Allow me, sir, to introduce them to you one by one. This is the Rev. Nolaw; this the Rev. Surplice; this the Rev. Dipper; this the Rev. Westminster; and this the Rev. Shouter.

MR. B.—I am happy to meet you all this evening, gentlemen. I suppose that I am indebted for this visit to Mr. Thoughtful. He was very anxious that we should get together and compare views on the Sabbath question. Perhaps you are aware that I am an observer of the seventh-day Sabbath, and that Mr. Thoughtful and myself have been investigating for several evenings the comparative claims of the first-day and the seventh-day Sabbaths. I trust that all will feel perfectly free tonight to express themselves as fully on all the points which may be discussed as they think advisable. As time is passing, we will proceed without further formality to enter upon the labor of the evening. It is at your option to open the discussion yourselves, or to allow me to do so.

REV. SURPICE.—Inasmuch as you and Mr. Thoughtful have been discussing the Sabbath question, it seems to me fitting that you should lead out in this investigation in such a way as you may think proper.

MR. B.—If there is no objection, then, I will proceed to my task. The first thing to be desired is the finding, if possible, of some common ground upon which all can stand. I start out, therefore, with these propositions: There can be no Sabbath without a Sabbath law; and the only Sabbath law found in the Bible is the fourth commandment of the decalogue. If any one has any objections to these positions, let him make it manifest. As no objection is offered, I conclude that we are agreed on this point. It follows, therefore, that if we have any Sabbath at all, it must be one which is authorized by the terms of the fourth commandment.

MR. NOLAW.—I perceive, gentlemen, that Mr. Biblist is going to bring you into difficulty. I have met these Adventists before, and I know about how they handle this subject. You admit that the fourth commandment is the only Sabbath law in the Bible, and that it is still in force, and you can no more dodge the obligation of the seventh-day Sabbath, than you can the fact that two and two make four.

MR. B.—It matters not at present, Mr. Nolaw, what the consequence would be of admitting that the fourth commandment is the only Sabbath law found in the Bible. Let us settle the fact first, and then deal with the consequences afterward. It is either true or not true that the commandment in question is the only one in the Scriptures which enforces Sabbath observance. To settle the point, I appeal to you directly to know whether you are aware of the existence of any other Sabbath precept than the one under consideration. If you are, please let us know where it can be found.

MR. N.—I acknowledge, sir, frankly, that the fourth commandment is the only one of that nature that God has ever given. I admit also that in the old dispensation it enforced the observance of the seventh day of the week. I deny, however, that

we are under any obligation to keep that commandment in the Christian age.

MR. B.—Your position, then, seems to be this: In the old dispensation, the seventh day was the Sabbath; in this one, there is no Sabbath.

MR. N.—That is the view which I hold. It is the only one, too, as these gentlemen will find, which is tenable.

MR. B.—Well, let us see if your theory is as well fortified as you imagine. I read Rev. 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." This text was written about A. D. 96, or sixty odd years after the crucifixion. Now, if there was a Lord's day at that time, there is one now, as you must admit. What, therefore, will you do with this passage, in order to make it harmonize with your theory?

MR. N.—Why, I suppose that the apostle there alludes to the Christian era. You know that in the Scriptures the term day is frequently applied to a dispensation or a long period of time. It is said, for example, that Abraham saw the day of Christ and was glad.

MR. B.—It is true that there are a few instances in the Scriptures in which the term day is applied to an era or a dispensation. These are very exceptional cases, however, when compared to the instances wherein that expression refers to an ordinary twenty-four hour day; they are as one to a thousand. The context always enables us to decide which application of the term is intended. In Rev. 1:10, it would make nonsense of the passage should we understand that the term day used therein refers to the Christian dispensation. How ridiculous, for example, it would have been for John to write to the seven churches, informing them in all sobriety that when he was in the Spirit in A. D. 96, that event occurred within the limits of the Christian dispensation. Valuable information this, indeed, to impart to his contemporaries. Who among them could have been ignorant of the fact that if John had a vision on the Isle of Patmos, it must have fallen in the Christian dispensation? Such an explanation, Mr. Nolaw, is unworthy the name. It resembles a mere make-shift more nearly than anything else. No unbiased mind would ever think of placing such an interpretation on the passage in question. Give to the words their natural signification, and all is plain.

In Isa. 58:13 we have this language: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable;" etc., etc. Here the Lord, through the prophet, distinctly claims the Sabbath as *his holy day*. In the fourth commandment, it is spoken of as the Sabbath of the Lord. It is the only day which God has ever claimed as his own. Understand John as alluding to it, and all is clear. In giving the particulars relating to his vision, he stated that it was given to him on the Lord's day; knowing that the members of the seven churches to which he wrote, as they were familiar with the Scriptures, would readily gather that it was on the Sabbath that he was in the Spirit. Such a fact, if it were possible, would even render his view more sacred than otherwise it would have been.

MR. N.—Well, I have given you my view of the matter.

MR. B.—Very true, sir; but you have not supported your theory by a single Scripture argument or text worthy of mention. The presumptions, furthermore, are all against you. John says that he was in the Spirit on the Lord's day. Isaiah says that the Sabbath is the Lord's day. Putting this and that together, it is proved that in A. D. 96 John the apostle received a revelation from the Lord on the Sabbath. There must, therefore, have been a Sabbath at that time, your no-Sabbath doctrine to the contrary notwithstanding. I might elaborate the argument still further on this point, by showing that throughout the New Testament, the Sabbath is spoken of again and again as something which actually exists in this dispensation; but perhaps this labor will not be required until you have done something more than you have as yet accomplished, in the direction of answering the positive testimony of Rev. 1:10, to the effect that God has a day in the Christian age which he calls his own.

MR. N.—I perceive that I am somewhat hampered in the argument, as the result of not stating my position fully in the outset. The truth is, gen-

tleme, I do not believe that any of the commandments are binding in this dispensation were all—the fourth commandment with—designed for the Jews alone, and were at the cross.

MR. B.—I thank you, sir, for this frankness. I had surmised that what you said was true. I fancy, however, that these gentlemen present will be very slow to indorse you on this subject. What say you, gentlemen?

MR. SURPICE.—Why, sir, I am very astonished at the declaration of Mr. N. I should have to throw away my Episcopalism before I could adopt his view. Every morning we repeat those commandments, one in the public congregation, and draw strength from the Lord to keep them.

MR. WESTMINSTER.—All the members of the church, the Westminster divines, teach that the ten commandments are a binding obligation. To teach the contrary, it seems to me would be a dangerous practice. The law and the gospel must go hand in hand. The one is the sinner of sin, and the other points him to the remedy.

MR. DIPPER.—Baptists long since put the right on the record, so far as the obligation of the ten commandments is concerned. We regard them as a summary of God's moral precepts, and you could no more abolish them than you could abolish the Author.

MR. SHOUTER.—Our discipline has these words: "No Christian whatsoever is free from the observance of the commandments which are called the ten." I recall, also, the remarks of John Wesley, in his Notes on Matt. 5:17: "It was the design of Christ to revoke any part of the law which he could not revoke. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to be abolished. So long as I revere the memory of Wesley, I respect the teachings of the discipline of our church. I can never admit that the law of God has been abolished in whole or in part."

MR. B.—I am very thankful, gentlemen, that you all, with the exception of Mr. N. are sound on the question of the perpetuity of the law. I was aware that the creeds of the churches, generally speaking, are all that is desired in what they say concerning the law, the obligation of God's "ten words." It is a mistake, however, that the members of these churches, as a rule, so sound on this subject as they are. In presenting the argument on the question, it is a very common thing to meet church members who, in order to escape the question which they cannot answer, take refuge in the theory that the ten commandments are not binding in this dispensation. This class of reasoners multiply very rapidly. Fifty years ago they were rarely met with; whereas at the present time, as already stated, they are found in great numbers. I do not recall the name of a single man of commanding ability and acknowledged piety who lived prior to this century, who favored the doctrine that the law of God has been abolished. I might prove to you by numerous quotations from Luther, Melancthon, Calvin, Wesley, Knox, Clarke, and Jonathan Edwards were all unqualified advocates of the doctrine that the ten commandments were designed to be obligatory upon men in all ages. Even Alexander Campbell—the founder of the sect to which our friend N. belongs—was sound on this question. In his discussion with Bishop Purcell, of the Episcopal church, he declared that "God's 'ten words' were the most emphatically regarded as the basis of all religion and morality."

What will come out of this modern reputation of the only law which God ever condescended to write with his own finger and utter with his own voice, time alone can tell. It is certain, however, that the results which will follow must be disastrous to the last degree. The men who are pursuing the course in question remind one of the man Samson, who, in order to destroy his enemies, pulled down the temple in which both he and his wife were lodged, thus putting an end to his existence at the same time that he caused the death of his enemies. In doing away with the moral law, men, though they may be ignorant of the fact, are endeavoring to overturn the very pillars of

the structure of society. In order to get the Sabbath commandment, they would open gates of iniquity, and give men license to do that naught, worship idols, blaspheme, dishonor their fathers and their mothers, kill, commit adultery, steal, bear false witness, and covet.

N.—Why, sir, what you say is not true. There is no such doctrine as you charge upon us.

B.—Well, let us see if your views, practically speaking, do not lead to the very results that are mentioned. You hold, do you not, that the violation of the fourth commandment releases men from the obligation to observe the Sabbath that it enjoins?

N.—Yes, sir.

B.—Very good. Now will you be so kind as to tell me, if you can, how the abolition of the Sabbath commandment can relieve men from the burden which it imposes, unless it be true also that the violation of the other commandments releases men from the necessity of performing the duties which they enforce?

N.—I don't see your point, sir. Of course men are not compelled to observe laws that have been repealed; but what has that to do with the question under discussion. You asserted that those who are in the position that the law has been set aside, each that men are at liberty to set God at naught, worship idols, blaspheme, dishonor their fathers and mothers, kill, commit adultery, steal, bear false witness, and covet. Now I deny that you say is true. There is no possible connection between the commission of such sins as these and the doing away of the law.

B.—Well, let us see whether you are right. I believe that you admitted just now that men are not under obligation to keep laws that have been abrogated; did you not?

N.—Yes, sir.

B.—You also hold that all the ten commandments have been abolished?

N.—Yes, sir.

B.—But did you notice, sir, that the catalogue of sins which I mentioned corresponded precisely with those forbidden in the decalogue?

N.—Why, no, sir; I did not observe it.

B.—Such was the case, nevertheless. Should men be at liberty to worship idols, blaspheme, dishonor their fathers and mothers, kill, commit adultery, steal, bear false witness, or covet—or, in other words, to do the sins which I charged you with encouraging them to do? Would they break each one of the ten commandments (with the exception of the fourth), in the order in which they are laid down in the Bible? But I inquire now what it is that restrains men generally from committing sin, if it is not the fear of punishment? Paul says, in 1 Cor. 15, that "where no law is, there is no transgression." But where there is no transgression, of course there can be no punishment.

B.—Therefore, that if the ten commandments were abolished—as you argue that they are—there would be no penalty for their violation, and therefore that the most powerful inducements to the avoidance of the sins which they forbid, has been taken away. Thus, sir, I demonstrate my charge that the men who, in common with you, hold the no-law theory, are guilty of encouraging the practice of all the sins condemned by the ten commandments. Until you can make it appear that individuals are not responsible for the consequences of their teachings, you can evade the charge which I have brought against you and those who sympathize with your human notions.

N.—It does not make any difference what you say, sir; I still insist that the law of God, as given in the form of the ten commandments, has not been abolished. It is true that, in so far as they are based upon moral principles, we are bound to remain true to them.

B.—Do you think, sir, that we shall be able to do so if we do not do so?

N.—We shall, without doubt.

B.—Permit me to inquire, now, how many of the ten commandments are based upon natural law, and what you term moral principle.

N.—Well, I suppose that it is generally admitted that all of them, except the fourth, are of a moral character.

B.—So it appears that all the assaults upon the law of God are prompted by the single desire to get rid of the Sabbath commandment.

Mr. N.—No, sir; we do away with all the commandments.

Mr. B.—A strange way, indeed, you have of doing away with nine of the commandments. Why, sir, you just told me that all, except the fourth, rested upon moral principles, and that we should be punished were we to violate any one of them. Now I would like to have you tell me what would be gained by doing away a given law, provided that, despite its repeal, it should continue to exist in another form to that extent that offenders will be punished for its violation. You see that the thing is absurd upon the face of it. According to your own theory, as explained by yourself, nine of the commandments are actually binding upon the race as fully as they ever were. All that you have succeeded in doing—judging of the matter from your own stand-point—is this: you have transferred nine of the commandments from the region of explicit statutory provision to the mystical domain of natural law. In other words, you have deprived the race of all the benefits of a written code, which distinctly marks out their duties and clearly states the penalty of transgression, and remand them to that condition of doubt and uncertainty in which they were before God revealed his will to them. If this, sir, is not a calamity rather than an advantage, then I am greatly deceived. If I am to be held to the observance of a law, I say, by all means, let its requirements be distinctly stated and its penalties plainly marked out in a written code, so that I may neither be ignorant of duty nor of the penalty that its neglect will incur.

Maud.—Father, it is ten o'clock.

Mr. B.—Pardon me, gentlemen. I was not aware that it was so late. We shall be compelled to close our talk right in the midst of the law subject. If agreeable to you, we will take up that subject again to-morrow night, and investigate it still farther. Nothing would please me more than to have all present at that sitting, who are here this evening.

Mr. Surplice.—I feel certain, Mr. Biblist, that I express the minds of all when I say that we shall be most happy to accept your invitation.

A DARING FORGERY.

BY A. L. HOLLENBECK.

EVER since the fall of man, Satan has been preparing for his final effort to deceive the world. The foundation of his great deceptive work, was laid in the garden of Eden. The assurance given to Eve, "Ye shall not surely die," has led many to believe in the conscious state of the dead. Through this doctrine, Satan has been gradually preparing the way for the development of the masterpiece of deception, modern Spiritualism. When the arch deceiver has fully accomplished his designs, the mass of the people will be swept into the vortex of this terrible delusion.

In establishing the false doctrine of the conscious state of the dead, Satan designed to form a channel which many would regard as sacred, through which he could work to accomplish his purposes. Through this channel he is now introducing one of his most powerful, soul-destroying deceptions, which is fast lulling many into a fatal security, from which they will be awakened only by the wrath of God poured out in the seven last plagues. Many will then learn, when it is too late, that this power in which they trusted "descendeth not from above, but is earthly, sensual, devilish."

Satan is now clothing his work of deception in sacred garments; and the time is near when every one will have to decide between the genuine and the spurious. "When the overflowing scourge shall pass through," all those who are found hidden under falsehood, will be swept away with the refuge of lies; while those who have firmly established their faith in the word of God, will be kept from the "hour of temptation," and the Saviour's promise, "Because thou has kept the word of my patience, I also will keep thee," will be verified to them. In this time of peril, the prayer of faith should be, Lord, "lead us not into temptation."

Memphis, Mich.

—Nothing so controls passion as to keep the mouth shut; the mouth seems to be the draft through which comes the air which feeds the flame of ill will. Shut the draft and the fire goes out.—*Prof. Olney.*

REST.

BY E. W. DARLING.

EARTH and its promise believing,  
Giddy, and caught by the show,  
Why it should prove so deceiving  
Puzzles and troubles me now.

Heavy the burdens I carry,  
Sighing from sin to be free.  
"Come, heavy laden and weary"—  
Lord, is it spoken to me?

Somehow, the blest invitation  
Beareth a power and a charm,  
Winning my wayward affection;  
Fain would I listen and come,

For I am weary, so weary—  
Weary of self and of sin.  
Mourn I while others make merry;  
Pleasure has sickened to pain.

Rest, blessed rest has been given,  
Promised to all that will come;  
Peace, like a foretaste of heaven,  
Sweet as the welcome of home.

Easy thy yoke for the weary;  
Light are thy burdens to bear.  
Yield I in meekness to carry  
Sin and its shackles no more.

Battle Creek College.

EXCHANGE OF TRUTH FOR ERROR.

BY ELD. F. PEABODY.

"THY word is truth." Truth is precious. Nothing is equal to it in value. It cannot be bought, yet all can possess it. It is a gift from God, who wants men to have it, and keep it as a precious treasure. He will never compel men to accept or hold his truth, and after they have accepted it, and their minds have been enlightened by it, even then they can exchange it for error. This has been done, and certainly can be done now.

In Rom. 1:25 Paul describes a class who made this exchange. Whatever they may have thought to gain by the trade, the sequel shows it was a fearfully losing transaction. He says: "Who exchanged the truth concerning God for a false religion" (Diaglot). They had the truth, but he says in verse 28, "As they did not choose to possess the knowledge of God, God delivered them over to a worthless mind to do improper things" (Diaglot). No doubt they thought to be greatly benefited by making the choice they did; they could see great worldly gain in store for them. No doubt they had occasion to call some foolish or ignorant for not making the change.

But now we see what followed as a consequence. Verse 29: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers;" and a long, black list of sins of the most terrible nature. We read in the 32nd verse that they knew the judgments or ordinances of God in regard to these things. They could not plead ignorance. They not only went so far as to do these things, but they had pleasure in those who did the same. This principle applies now as well as at the time Paul is describing. There always have been and are now men ready to exchange truth for error. Cain did it, and was led to commit murder, one of the sins Paul says such a course leads men to commit. Korah, Dathan, and Abiram tried the same, and were swallowed up in the earth.

There are numerous examples of people who made this foolish exchange, "written for our admonition upon whom the ends of the world are come." This traffic still goes on, always at a terrible loss to those engaging in it; and yet there are thousands who will not be admonished. God's word says Christ is to come the second time to awake his sleeping people and give them eternal life. This "blessed hope" the world has exchanged for the intoxicating theory that all have eternal life within themselves, and that most of those who die here go directly to heaven, and therefore there is no need of Christ's coming. This we know is all false. God's word proves it so.

Again, God's word says the seventh day is the Sabbath; and thousands, admitting this, still deliberately exchange it for a counterfeit Sabbath, and then ask and expect the Lord to sanction the transaction. Here also like results follow. As the truth is pressed upon them, and they decide,

as thousands do, to make the change, giving truth for error, they are left to be "filled with all unrighteousness." Yes; they become proud, envious, boasters, backbiters. They go with and take pleasure in those that do these things.

### SHALL ALL MEN VOTE?

BY ELDER B. F. PURDHAM.

It seems that this is becoming a very important question in the minds of some people, and doubtless it will become more so as we near the great conflict just before us. It very often occurs that when we present our views in regard to the Sunday movement, persons will answer us something like this: "If that question is ever put to a vote, I shall not vote at all," or, "If I don't vote for the true Sabbath, I shall not cast any vote," etc. But we have reason to believe all will vote on one side or the other when the question is once brought fully to the front; but how the matter will be brought about, is a point not yet so clearly settled. It is evident that those who shall contend for the true Sabbath of the Lord, will do so from a sense of duty. But those who vote for the enforcement of a different day from that which God has set apart, will do so for various reasons. Some, perhaps, because they have really a sacred regard for the day, others because their friends vote that way, and still others to be popular, or for other selfish interests. It now appears reasonable that a law may be enacted, compelling every man to cast his vote in some way.

The following paragraph from the *Page Courier* of Jan. 22, 1885, published in Luray, Va., seems to have considerable bearing upon this point, and may be of interest to the readers of the REVIEW:—

"The returns from the late presidential election show that nearly 3,000,000 voters did not go to the polls. In Pennsylvania nearly 200,000 men did not vote. In New York the number reached almost 250,000. In a popular form of government voting is a duty, not a privilege. The payment of taxes is made a qualification of voting—men must pay to vote. Ought it not rather to be treated as a duty, and the man who fails to vote be made to pay for his failure? Why not, therefore, impose a poll tax to be collected if the individual does not vote, and to be remitted if he does? Such a tax would bring many more voters to the polls. We would have a fuller expression of opinion, and become a government of the people." If all the people do not join in voting, why not restrict the number at once? If restriction is good, why not carry it to its fullest extent, and place the elective franchise in the hands of but one individual? If all should vote, make them do it or pay for the failure."

Notice the expression in quotation marks,— "a government of the people." This agrees exactly with the words found in Rev. 13:14: "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." It seems that everything is preparing for the fulfillment of the prophetic word, and every movement points, as fingerboards, to that one great object, namely, the enforcement of "the mark of the beast."

While those who oppose the truth of God are so zealous, devising every means they can for the accomplishment of their purposes, may the Lord help us to be more earnest and faithful in our duties, and do all we can to get the warning message before the world, in order that all the honest hearted may hear and obey it. Let us work "while it is day; the night cometh, when no man can work." John 9:4.

*Sands, Page Co., Va.*

### CONSECRATION TO GOD.

BY W. A. BLAKELY.

"CREATE in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. How earnest should every one be to have a clean heart and a right spirit. How important it is to get in that position, that our daily lives will show that we are true Christians and are consecrating ourselves to the service of God. In order to do this we must exercise faith, and strive earnestly to overcome the temptations around us. Christ says: "Whosoever will come after me, let him deny

himself, and take up his cross, and follow me." Mark 8:34. We must first overcome self; let the love of this world, its attractions, and all selfishness sink out of sight; give up our earthly possessions—for what good will they be to our eternal welfare? If we are consecrated to God, our means will be consecrated to him, and we will give our time, talent, and money to his work, thus laying up for ourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through and steal; for where our treasures are, there will our hearts be also. Matt. 6:20, 21. It is impossible to become consecrated to God while we have our treasure invested in the things of this world.

After we have denied self, and taken up the cross, then we are in a position that God can bless us. But this should be done now. The end is fast approaching, and there is a great work to do. Oh! that each one would only realize the importance of improving every opportunity to draw near to the Lord, to "deny himself, take up his cross," and follow him.

The importance of immediate consecration, is strikingly set forth in chapter 34 of "Great Controversy," Vol. IV., and in "Early Writings," page 131, which it is hoped all our people will read and re-read. To be able to "endure unto the end," we must form a good character, and add grace to grace (2 Pet. 1:5-11) until we become sanctified through the truth. John 17:17. One of the means by which we are able to overcome is prayer. Satan is stronger than we; and therefore if we do not have God's help, we will try in vain. But that secret, earnest, and frequent pleading with God will avail in our behalf, and success will crown our efforts. Paul says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

### DARK CLOUDS.

BY A. SMITH.

A WELL-KNOWN minister in this part of the State, while the congregation was gathering at a place where he had appointed to lecture against Adventism, sang the old hymn beginning,

"How tedious and tasteless the hours  
When Jesus no longer I see!"

and repeated the concluding lines of the last stanza,—

"O drive these dark clouds from my sky;  
Thy soul-cheering presence restore;  
Or take me to thee up on high,  
Where winter and clouds are no more,"

with an emphasis that afterward left no doubt of the application he designed for the words, when he showered abusive epithets upon the faith of Seventh-day Adventists. Yes, Adventism is, doubtless, a cloud of very threatening aspect to such ministers and their brethren, for contrary to the Scriptures, they can only see heaven—

"Beyond the bounds of time and space."

To them, "death is the gate to endless joys." They teach that the second advent so long looked for and oft promised takes place at the death of each individual; that the soul is immortal, and that at death the wicked are plunged into hell fire; that the first-day Sabbath, a purely pagan institution, is the holy day of rest and worship of the Christian dispensation, etc., etc.

But while the doctrines of Seventh-day Adventists overcast the sky of every "ism" that makes a Babel of Scripture themes, and stands opposed to the special work of God in the closing scenes of earth's mortal history, to those who receive and obey them, they present on their heavenward side a brightness and glory whose sheen is a token of their divine formation.

Although the doctrine of the eternal torment of the damned is not now taught with so pronounced a diction as formerly, yet the popular churches stand committed to it so long as they fail to expunge it from their catechisms, or protest against it publicly. Failing to sustain Sunday sanctity by Bible testimony, they give evidence of leaning more and more upon the civil arm for support, and the confidence of ultimate success thus begotten is becoming more emphatically pronounced from year to year.

But it is gratifying to know that, while as or-

ganized bodies the popular churches stand opposed to the special truth brought to view in the third angel's message, there are individuals among them all who deplore the worldward tendency of the church, and hunger for the truth that will make them free, and for companionship pure in heart.

### HOW HE UNDERSTOOD IT.

BY R. J. CARR.

ABOUT two miles from the school-house I held Bible readings during the winter. A minister of a prominent denomination came in one evening, but would not take part in the lesson, though he listened very attentively. If my memory serves me right, the lesson was on the subject of the two laws. A day or two after this meeting, some of those that were already convinced, and had begun keeping the Sabbath, reported to me that Eld. \_\_\_\_\_ said he could by no less than eight texts in the New Testament that Sunday was the Sabbath. I was very anxious to know where the scripture was, so I called on that day observance, that one afternoon I called home. We had a very pleasant visit, and on several points of our faith without much difference of opinion. We had not said anything on the Sabbath question. As I put my Bible into the hands of the minister, ready to go, I remarked, "We have not said anything on the Sabbath question, and as I have time to argue the question with you, will you give me one of your strongest proofs for your day Sabbath?" "Oh, yes; I will do that," he then began to quote 1 Cor. 16:1, 2. He said like this: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Let every one of you lay by him in store, as God hath prospered him, that there be no gatherings upon the first day of the week when I come." "How is that?" I asked. "My Bible does n't read like that." "Oh," he replied. I took the Bible and read the text to him. He straightened up in his chair, and said, "That's the way I understand it, anyhow." I then took my sachel, bade him good evening, and left him to understand it as he quoted it; but I was wiser than before on the Sunday Sabbath question.

### DISTRESS OF NATIONS.

BY GEORGE THOMPSON.

"AND there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations with perplexity." Luke 21:25. That these words of our Saviour are having complete fulfillment at the present time, is no doubt. Russia, England, France, China, Italy, Turkey, India, Australia, Africa, feeling the effects of war, and are *perplexed* by the pestilence, the famine, the socialism, the nihilism, and Socialism, with the breath, are causing "distress" and "perplexity" throughout the world. The spark of war kindled, will bring a rapid fulfillment of Luke 21:32. Is not the Saviour at the door? Jesus said that when we saw these things come to pass, we might know that he was at the door. Luke 21:31; Mark 13:26; Matt. 24:33.

It may be objected that there has always been distress upon the earth. Such perhaps is the case. But the distress of which our Saviour speaks was to occur after the signs in the moon, and stars, the last of which had its fulfillment on Nov. 13, 1833. Hence we must look for the fulfillment of the rest this side of that time. If, then, we find the nations distressed and perplexed at the present day, it is the time of which he spoke.

The perils of the last days are right upon us. The warning notes of the third angel's message will soon be hushed. The Son of God will appear, and, with a voice that will rend the heavens, will call the righteous dead from their dust. Then those who have faithfully warned the world of their coming doom will be permitted to share the resplendent glory of the earth made new.

—Use no stratagems and devices to get the truth. Some use to inquire into the faults of their brethren's actions or discourses, on purpose to hear what was well done or spoken, and without faith. *J. Taylor.*

**Special Attention.**

**"GOOD ENOUGH FOR ORDINARY WEAR."**

utterly reckless and high-handed extravagance which is begotten by the sudden and undeclared wealth which so many find themselves in possession of in these last days, has a striking illustration in the following incident. If such persons here mentioned would indulge in a little rational foresight, they would see that a time of retributive justice must come at last for all such folly; they might lower their insane pride a little to see that, although they are now too precious to part with a \$100,000 necklace, they may come to an end as ignominious as that of the Roman mentioned last week, whom a poor washer-woman finally made up into soap-grease:—

A story is told of Mrs. Flood, wife of the California millionaire, who, when in New York recently, visited Tiffany's and asked to see the choicest and most expensive necklace in the premises. The most superb of the Tiffany collection was called to satisfy her, and the firm offered to send it to Paris and import the handsomest necklace in the city. Mrs. Flood had returned from California by the time the gorgeous ornament and the necklace followed her to her home in New York. She refused to accept it, declaring that it was not good enough to encircle her queenly neck, and suggested that it should be offered to Mrs. Stanford, wife of the governor. Mrs. Stanford was not so difficult to please as Mrs. Flood. She purchased the necklace, but only, as she was afterwards enough to let Mr. Tiffany know, for 'break-away,' it not being expensive enough to do honor on more formal occasions. The cost of the necklace was over \$100,000.—*N. Y. Cor. Savan-*

**HOW IT COMES OUT.**

You will remember the "Cardiff Giant" exposure of a few years ago, and the amount of glee that was indulged in over what was supposed to be a demonstration of the incorrectness of the Mosaic record. The "giant" turns out to have been a manufactured affair, iron rods being used to hold its arms and legs in place. Will the skeptics who made so much of it now hang their heads a little for shame?—Not at all. They hold their heads as high as ever, wag their tails as loudly as before on every other unexamined hypothesis, and be just as ready for the "shell," when it makes its appearance. For the sake of sublime credulity, "simon-pure," and wholly undefiled, commend us to skeptics. The *Intelligencer* (New Brunswick) of April 25, 1885, has the following:—

The 'Cardiff Giant' furor of a few years ago is probably remembered by many of our readers. It was then claimed by the enemies of the Bible that the Bible chronology was destroyed, and that the Bible story and teaching went with it. The "giant" was burned recently, and this is the way the American paper sets off the whole affair: "Twenty years ago, the so-called petrification known as the 'Cardiff Giant,' was a big attraction in this country for showmen. This giant lived many ages before the creation of man, according to Biblical chronology. This petrification was a overwhelming proof of the falsity of the idea that our earth is not more than six or eight thousand years old. It was covered with certificates of effect from the most prominent of our modern scientists. Many of them minutely described the petrifying process, and the time it required, just as minutely as they tell us how this was made, and the time required for its petrification. The recent destruction of this petrification by fire, at Huron, Dakota, where it was on exhibition, revealed the astonishing anatomical fact, that, in the age when this giant lived, people were born with iron rods running from their hips to their feet, and from their shoulders into their arms, to hold their legs and arms together, and these rods grew just as fast as the body grew! Hence gives us a wonderful amount of light some-

**SUN STORMS.**

THE dissolution of our earth by fire should not seem so impossible an event, in view of what is even now taking place only about ninety-five millions of miles away. One of our recent exchanges gives the following:—

"SUN STORMS.—How can we, who are bewildered and appalled by the fury of our planet's cyclones and volcanic eruptions, form a conception of the terrible energy of natural operations on the sun? Prof. Newcomb suggests that if we call the solar chromosphere an ocean of fire, we must remember that it is an ocean hotter than the fiercest furnace, and as deep as the Atlantic is broad. If we call its movements hurricanes, we must remember that our hurricanes blow only about a hundred miles an hour, while those of the chromosphere blow as far in a single second. They are such hurricanes as, coming down upon us from the north, would, in thirty seconds after they had crossed the St. Lawrence, be in the Gulf of Mexico, carrying with them the whole surface of the continent in a mass, not simply of ruin, but of glowing vapor, in which the vapors arising from the dissolution of the materials composing the cities of Boston, New York, and Chicago, would be mixed in a single indistinguishable cloud. When we speak of eruptions we call to mind Vesuvius burying the surrounding cities in lava; but the solar eruptions, thrown fifty thousand miles high, would engulf the whole earth, and dissolve every organized being on its surface in a moment."

**MORE INCONSISTENCY.**

THE various contradictory assertions made and positions taken by the leaders of the National Reform Association, make it not a little perplexing to know just what they mean by what they say.

1. How can this movement be the dawn of the millennium, the era of peace, when they acknowledge that it opens an "irrepressible conflict," and a reign of terror is now impending?
  2. How can this be called a "Christian nation," when they tell us that "lawlessness is so prevalent and fast increasing"?
  3. How is it that they will not interfere with the rights of any, when they tell us that it is "impossible to proceed without touching the question of religion"?
  4. Why do they propose to use force, if necessary, to secure the nation's allegiance to Christ, when he has said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight"?
  5. Why are they moved with such a vehement desire to enforce Sunday observance, which God has never commanded?
  6. Why do they studiously avoid reading that part of the commandment which says, "The seventh day is the Sabbath," when they appeal to it to show the "national sin of Sabbath-breaking"?
  7. Why do they desire the Bible to be recognized as the source of ultimate appeal, while they disregard its plainest precepts?
  8. Why do they make the commandments of God of none effect by their tradition?
- Must we not conclude that the only safe way is given by the Saviour? "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not."

H. E. ROBINSON.

**ISAIAH'S PROPHECY STILL UNFULFILLED.**

A CLERGYMAN of this city, preaching about Christianity and war, last Sunday, was forced to come to the conclusion that the day is still far off when, as Isaiah prophesied, the nations would beat their swords into plowshares and learn war no more. Christian France has only just come to peace with heathen China after the useless slaughter of thousands of human beings. Christian England is still fighting the Mohammedans of the Soudan. In Central America hostilities which may more and more involve this country are now going on. In Canada the Riel rebellion of Christianized Indians against those who had converted them, is today in progress, and the war may be long and bloody. France makes threatening demonstrations against Egypt. Ireland is pervaded by a spirit of bitter animosity against England, which would delight to express itself in a bloody conflict.

All Europe is armed to the teeth, and the military preparations of the powers are on a scale of magnitude never before equalled. Finally, England and Russia, two great Christian nations, make ready for a probable war, induced by the greed of conquest of the one and the determination of the other to hold fast conquests made long ago.

The prophecy of Isaiah, therefore, is not likely to be fulfilled in the nineteenth century, and war has been and still is about as much the business of Christians as it was of the pagans before the day when Christ preached the brotherhood of man and celebrated the virtues of meekness and humility. A few years ago people were flattering themselves that so stupid a method of settling differences between nations was about to give place to peaceful arbitration, and that the time was near at hand when two countries would no more think of resorting to arms against each other than two great merchants would propose to engage in a slugging match to settle a dispute about accounts. Yet since that time the European armaments have been extended to an unprecedented degree, and wars have been in continual progress. Krupp's gun foundry has become the greatest industrial establishment in Germany, and the most active inventive and scientific minds the civilized world over are devoting themselves to the perfection of the engines of warfare, so that they shall be more destructive. To-day the busiest industries in this country are the manufactories of munitions of war, and they are turning out cartridges by the hundred million to be used in killing human beings.

Russia is ready to fall on English commerce in case of war, hoping to drive thousands of peaceful ships from the seas. She is planting torpedoes in her harbors to blow up the great vessels of her enemy and destroy the lives of their crews, and in the dock-yards and gun shops of the empire the hours of labor upon the engines of war are lengthened by the use of the electric light which Christian civilization has introduced. Night and day the workers are ceaselessly at their toil completing all sorts of infernal machines. Like preparations for wholesale slaughter are going on in England, where the government has thousands of men at work to get ready ships and munitions of war, and is giving orders for the building of great numbers of other vessels, more guns, more torpedoes, and more shot and shell. Hospitals for multitudes of wounded men are going up on the borders of Afghanistan, ambulances are manufactured by the thousand, lint is scraped, and surgeons are sharpening their knives.

All these horrible preparations for coming slaughter are going on in the sight of the civilized and Christian world, and they are made by nations which daily send up their prayers to the Lord of peace and righteousness. They are made not only in contravention of the teachings of Christ, but even in contemptuous disregard of them; and yet Christendom is not shocked, is not surprised any more than we are surprised to see two bulldogs snap at each other in the street. Christendom rather stands by wondering that the fight has not already begun, and ready to visit with its derision either power which refrains from war because it would avoid bloodshed. We hear, at least, of no general assembling of the Christians of Europe and America to protest against the awful struggle as a crime against the religion of Christ. A few advocates of peace on principle have begged the English government to desist, but they are laughed at as cranky visionaries even by the clergy, who declare that it is craven for an Englishman to obey the precepts of Christianity and not retaliate for a blow.

All this may seem very commonplace, but why is it commonplace? Is it not because such a thing as genuine Christianity has almost no existence in the world? People do not expect to see the teachings of the sermon on the mount obeyed, but treat them as impracticable, as beautiful poetry merely. In their individual dealings they do not pretend to be governed by them, and collectively they disregard them as a matter of course.—*New York Sun, April 28, 1885.*

—All the possibilities of humanity are wrapped up in the individual.

—The hottest furnace makes the finest gold; the brightest lightning comes from the blackest cloud; the purest faith from the severest trials.

## Our Tract Societies.

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

### FOES OF THE HEART.

BY S. O. JAMES.

'Tis not the Lord's will that we should stand still,  
And be making no progress from day unto day;  
But we rather should fight for the truth and the right,  
And conquer each foe that we find in the way.

'Tis no hand-to-hand strife, this battle for life,  
As soldiers have seen on the grim battle field;  
But against wicked spirits and fleshly dominion  
We valiantly wrestle, and never should yield.

But of all the dread foes that arise to oppose,  
And keep us in grief from our Saviour apart,  
Mid the strife and the loss, we have found to our cost  
There is none like the foes that we find in the heart.

'Tis no wonder we shrink sometimes when we think  
Of the danger and pain that attend the good way;  
'But he giveth more grace' for the heavenly race,  
And we'll trust in the dark till we see the bright day.  
*Logan, Iowa.*

### INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

|   |         |
|---|---------|
| No. of members.....   | 291     |
| " " reports returned.....   | 222     |
| " " members added.....  | 13      |
| " " " dismissed.....  | 10      |
| " " missionary visits.....  | 276     |
| " " letters written.....  | 188     |
| " " Signs taken in clubs.....   | 114     |
| " " new subscriptions obtained.....   | 211     |
| " " trial " for Signs.....  | 368     |
| " " pages tracts and pamphlets distributed.   | 127,190 |
| " " periodicals distributed.....  | 6,624   |
| Cash received on membership and donations, \$43.97; on sales, \$46.63; on periodicals, \$115.64; on other funds, \$29.85. |         |
| W. A. YOUNG, Sec.   |         |

### COLORADO TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

|  |        |
|--|--------|
| No. of members.....  | 150    |
| " " reports returned.....  | 70     |
| " " members added.....   | 11     |
| " " " dismissed.....   | 6      |
| " " missionary visits.....   | 167    |
| " " " letters written.....   | 410    |
| " " pages tracts and pamphlets loaned.....   | 17,523 |
| " " " " " given away.....  | 31,245 |
| " " " " " sold.....  | 16,393 |
| " " periodicals distributed.....   | 7,489  |
| " " new subscriptions obtained.....  | 100    |
| Cash received on membership and donations, \$25; on pledges, \$5; on periodicals, \$50; on sales, \$250. |        |
| N. H. DRULLARD, Sec.   |        |

### DAKOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

|  |         |
|--|---------|
| No. of members.....  | 390     |
| " " reports returned.....  | 247     |
| " " members added.....   | 77      |
| " " " dismissed.....   | 3       |
| " " missionary visits.....   | 1,032   |
| " " letters written.....   | 542     |
| " " Signs taken in clubs.....  | 122     |
| " " Stimme taken in clubs.....   | 72      |
| " " Harold taken in clubs.....   | 20      |
| " " Tidende taken in clubs.....  | 25      |
| " " new subscriptions obtained.....  | 204     |
| " " trial subscriptions obtained.....  | 433     |
| " " pages tracts and pamphlets distributed.....  | 150,109 |
| " " periodicals distributed.....   | 3,836   |
| " " Annuals distributed.....   | 7       |
| Cash received on membership and donations, \$54.53; on book sales, \$254.16; on general sales, \$55; on periodicals, \$260.52; on ten-thousand-dollar fund, \$645; on reserve fund, \$20; on tent fund, \$81.50; on other funds, \$23. |         |
| ALICE H. BEAUMONT, Sec.  |         |

### SELF-SUSTAINING MISSIONS.

THE wisdom of making missions self-sustaining from the earliest possible moment, according to the policy which our workers have tried to maintain, is coming to be widely recognized. The *Globe Democrat* is quoted as saying:—

"The mistake [the too free use of money] is at the bottom of much of the backsliding which, to the grief of the missionaries, so often follows quickly upon their absence. The system is in fact largely one of coddling, both of converts and of missionaries. . . . The missionaries have come to believe themselves the special wards of the church,

and the converts are catching the same spirit. They will retain it, as long as the system of petting continues, and until missionaries and converts are taught self-reliance."

To this the *Missionary Review* responds:—  
"There is much of truth here; but our neighbor needs to know more in detail that very many missionaries go from Christendom to this work among the heathen wholly at their own charges, supporting themselves and their work; and some native workers are doing the same. Unsalaries missionaries may now be reckoned by the hundreds."

### OUR WORK IN BUFFALO.

THE winter campaign is now over, and busy preparations are being made for the summer's work. Sabbath meetings and Sunday lectures have been the only public services, but these have been supplemented by canvassing, visiting, and Bible readings. We find some honest, conscientious persons, of good influence and ability, ready to receive the present truth, and it is cheering to see the zeal and enthusiasm with which they try to interest others. It seems so plain and good to them that they wonder that so many are unwilling even to hear it explained. Others are in the "valley of decision." Twenty-four have commenced to keep the Sabbath since the mission was opened, who, so far as we know, are faithfully holding on. A few of these have moved away; but those remaining, with others who were already in the truth, make a company of about thirty persons.

The Sunday lectures are well attended, and some prominent men are very favorable to the cause. The city newspapers give a good report of the lectures nearly every week. Eld. R. F. Cottrell is now stopping with us. We are glad of his help, and with him I intend to hold a few meetings with scattered Sabbath-keepers outside of the city. Bro. H. W. Carr is helping in the canvassing work, who, with Bro. Gleason and myself, constitute our outside working force.

H. E. ROBINSON.

### ILLINOIS TRACT AND MISSIONARY MEETING.

THIS meeting was held at Martinsville, and three days were devoted to a consideration of the work, embracing many matters of importance. There was not that number of directors present that we had hoped to see; however, the ministers and members present took hold with good will to work. Some of the topics of interest considered were, the best means of getting good religious reading into the homes of the people, the suppression of pernicious literature, the worker with whom God can work, means for the prosecution of our work, the Sabbath-school and its aims, health and temperance.

It was thought best that work be done immediately in El Paso, Peoria, Galva, and Mt. Carmel. It was urged that all our colporters who accept a license should feel themselves under moral obligation to devote their time to the work; and that they should lose no time, but enter the field at once. Sr. S. M. Shearer and Bro. Wm. R. Strader were recommended for colporters' licenses. Vol. IV. of "Great Controversy" and "Thoughts on Daniel and the Revelation" were recommended to our agents as first in importance for circulation. The *Signs* canvass with "Sunshine at Home" as a premium was recommended. Some good thoughts were presented on economy and industry, and on donating to the tract and missionary work. A personal donation was recommended to be sent in with every individual report. All members of the tract society were desired to report in accordance with the provisions of our constitution. A resolution was read as follows:—

Whereas, The reading of pernicious literature leads the mind away from God, and evil results have come from it, physically, mentally, and morally; and—

Whereas, It is one of the main obstacles in the way of circulating good, substantial reading; therefore—

Resolved, That we will use every laudable means to suppress it.

Fields of labor were recommended for a number of our workers, and a readiness to act in harmony with such recommendations was manifested. Harmony prevailed throughout the meeting, and it seemed that all felt it was good to be there.

B. F. MERRITT.

—Hear prayerfully, pray trustingly, and act obediently.

### OHIO TRACT AND MISSIONARY PLEDGES.

OF the large number of pledges made to the State depository and city mission funds, a few have been paid, though nearly all are. According to the resolutions passed by our brethren at the last State meeting, we are about to open a mission in Cleveland, and have already opened a State depository in Columbus. These enterprises call for means. We hope those who have pledged will make a special effort to pay them in part or in full. We also ask our agents who are indebted to the State society, to pay up as far as possible. Do not settle all other debts before doing this. If we could get in what is due the society, we could cancel all our indebtedness to our publishing offices, and have a good fund on hand. Brethren, make a special effort to pay your pledges.

E. H. GARDNER.

### MISSIONARY WORK AT ROCHESTER, INDIANA.

[THE following is written by a deaf mute twenty-two years of age, who embraced the truth about nine years ago. From that time to the present she has felt a deep interest in the spread of the message; but being in poor health she was unable to distribute much reading matter outside her family circle. But when the "racks" were introduced she felt very anxious that her name should be placed on one of them in the two depots in the city, that she might have reading matter in them. She not only keeps her racks well filled, but pays for the reading matter from her own purse, sparing for that purpose every dollar she can. By the sign language she has given her testimony in nearly every social meeting she attends, which often affects to tears the entire congregation. Some are rejoicing in the truth through her efforts. May the Lord bless this earnest missionary worker.

S. H. LAYTON.

For the past fifteen months we have had a missionary rack in the Chicago and Atlantic depots containing a "bird's-eye view of the great prophecy;" also for the past year we have had one in the Wabash depot, containing the picture, "Christ the way of life," and a penny picture in the left hand corner, in which three dollars had been deposited the past year. During the fifteen months there have been placed in the depots 975 periodicals—*Signs, Sentinels, Instructor, Good Health*—and 23,153 pages of tracts. There were ten copies of the *Signs of the Times* distributed of every week. The tracts embraced all present truth, including health and temperance. Periodicals and tracts were both largely taken and read by the traveling public, and some of the city and country people. Many have had their minds drawn to the great truths of the Bible this time by this means, and some have been interested. One traveler was so interested that he took papers and tracts from the racks and gave them to friends in Canada. One young man, a telegraph operator, became interested, and improved his spare time in reading through the hours of the night between telegraphic dispatches and the shrill whistle of the engines. Passengers would sometimes be from six to ten hours late, on account of snow blockades, and would almost always increase the reading from the missionary racks. The depots would fill up with people waiting for the trains, and many would thus embrace the opportunity to read, some taking tracts and papers with them to read on their journey. Sometimes it would be necessary to fill the racks two or three times per week, in the winter weather.

Other incidents which I have not space to mention might be related. Total expenses up to the present time for racks, papers, and tracts, \$300; receipts, \$30; with papers and tracts enough on hand to supply the racks for six months to a year, including ten copies of the *Signs*. I think the depots can be supplied with tracts and papers for about \$30 per year, and this will include the cost for ten copies of the *Signs of the Times* to be sent to the racks weekly. May the Lord bless the work, that it may bring forth some thirty-fold, sixty, some an hundred fold.

OLIVE H. GARDNER.

—He only is advancing in life whose heart is getting softer, whose blood warmer, whose steps quicker, whose spirit is entering into living things.—*Ruskin.*

The Home.

Sons may be, as plants grown up in their youth; that our may be as corner-stones, polished after the similitude of a 144:12.

HOW EASY IT IS!

How easy it is to spoil a day!  
The thoughtless word of a cherished friend,  
The selfish act of a child at play,  
The strength of a will that will not bend,  
The slight of a comrade, the scorn of a foe,  
The smile that is full of bitter things—  
They all can tarnish its golden glow,  
And take the grace from its airy wings.

How easy it is to spoil a day  
By the force of a thought we did not check;  
By little we mold the clay,  
And little flaws may the vessel wreck;  
The careless waste of a white-winged hour,  
That held the blessings we long had sought,  
The sudden failure of wealth or power,  
And, lo! the day is with ill inwrought.

How easy it is to spoil a life—  
And many are spoiled ere well begun—  
Home-light darkened by sin and strife,  
Or downward course of a cherished one;  
The toll that robs the form of its grace,  
And undermines till health gives way;  
The peevish temper, the frowning face,  
The hopes that go and the cares that stay.

Day is too long to be spent in vain;  
Some good should come as the hours go by;  
The tangled maze may be made more plain,  
Some lowered glance may be raised on high.  
Life is too short to spoil like this;  
If only a prelude, it may be sweet;  
Let us bind together its thread of bliss,  
And nourish the flowers around our feet.  
—The Watchman.

STRETCHING THINGS.

most dead! It is as hot as fire, and I've  
more than a dozen miles after that colt!"  
He threw himself at full length on the  
ground and wiped the perspiration from his fore-  
head. "What did you go?" inquired the father.  
"Over to Briggs's corner and back by the

It is a little less than a mile and a half. Is  
it warm, Andy? It seems quite cool here."  
"Not so dreadful, I suppose, if I'd take it  
easy; but I ran like lightning, and got heated

"I started about five o'clock, my son, and now  
it's a quarter of six," said the father, consult-  
ing his watch.

"It's just three quarters of an hour," an-  
swered Andrew, innocently.

"It takes lightning forty-five minutes to go  
a mile and a half?"

"It doesn't mean exactly that, father; but I ran  
fast, because I expected the whole town  
to be here to-night to see my new velocipede,"

answered Andrew, reluctantly.

"What did you expect, Andy? I was n't  
expecting such a crowd would be here. What  
did you do with them all?"

"Eddie, and Tim told me they'd be 'round  
here; and I would n't wonder if Ike came,  
and all."

"The population of the town is five thousand,  
and I expect three persons. Well, as you are  
so sure, I am glad no more are coming. You  
may play with them all."

"I cried Andrew, springing to his feet;  
"and I was sick?"

"What, Andrew, you said you were almost dead.  
What did that mean very sick?"

"I am so particular, father, about my talk.  
I don't mean exactly what I say, of course.  
I was nearly dead, to be sure; but I did some-  
thing, you bet. There were more than fifty  
of them, and I don't go much on dogs."

"Where did they all  
come from?"

"There were Mr. Wheeler's sheep-dog, and  
two or three more; and they were  
with me, and so I ran as fast as I could."

"At the most, and not fifty, Andrew."

"I was looked to be fifty, anyway," answered  
Andrew, somewhat impatiently. "Carter's ten-  
nis was full of dogs just making for me; and  
you'd have thought that there were fifty if  
you'd seen you."

"Ten acres of dogs would be a great many thou-  
sands. Have you any idea how many?"

Andrew did not like to calculate, for it occurred  
to him what a small space ten or fifteen thousand  
sheep would occupy when camping, and ten acres  
of dogs would be past calculation.

"But," his father continued, "I know of no  
better way to break you of the foolish habit of ex-  
aggeration than to tell the children of the trouble  
you had in going after the colt. You ran like  
lightning, encountered ten acres of dogs, which  
would be hundreds of thousands, traveled more  
than a dozen miles to get one and a half miles in a  
straight line, expected to find five thousand people  
here to examine your new velocipede, and when  
you reached home you were nearly dead!"

"Please don't, father; the boys and girls will  
all laugh themselves to death; and I won't exag-  
gerate any more, if I live to be as old as Methuse-  
lah!"

"Laugh themselves to death at a simple story  
like this? I hope not, but rather hope it will set  
them to watching their own manner of telling sto-  
ries, so as to be sure they do not greatly overstate  
things. Habit, my son, grows with years, and be-  
comes in time so deeply rooted that it will be im-  
possible for you, when you become a man, to relate  
plain, unvarnished facts, unless you check the fool-  
ish habit in which you indulge every day of stretch-  
ing simple incidents into the most marvelous tales."  
—Christian Neighbor.

CLOSE QUESTIONS.

Your tempers—how are they? Do you be-  
come impatient under trial? fretful, when chided  
or crossed? angry, revengeful, when injured? vain,  
when flattered? proud, when prospered? complain-  
ing, when chastened? unbelieving, when seem-  
ingly forsaken? unkind, when neglected? Are  
you subject to discontent, to ambition, to selfish-  
ness? Are you worldly? covetous of riches, of  
vain pomp and parade, of indulgences, of honor  
or ease? Are you unfeeling, contemptuous of  
others, seeking your own, boasters, proud, lovers  
of your own selves? Beware! These are the  
sediments of the old nature. Nay, if they exist in  
you, in however small a degree, they are demon-  
strative that the old man of sin is not dead. It  
will be a sad mistake if you detect these evils  
within, and yet close your eyes to them and con-  
tinue to make professions of holiness. These are  
not infirmities; they are indications of want of  
grace.—Bishop Foster.

The Sabbath-School.

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

MANNER OF CONDUCTING THE ELECTION OF  
S. S. OFFICERS.

In response to a number of inquiries concerning  
the manner in which the election of officers is con-  
ducted in the Battle Creek Sabbath-school, the  
following plan is presented, which has been in use  
for several years, and has given good satisfac-  
tion:—

At our teachers' meeting, upon the second Tues-  
day evening before the time for the election of of-  
ficers, a committee of five is chosen by the teachers  
present. During the week this committee holds a  
meeting, and makes out a list of nominations for  
officers. Their report is presented at the next  
teachers' meeting, where it is ratified by the teach-  
ers after being amended if they so desire. Upon  
the next Sabbath the election is held. This is  
conducted as follows: The list of nominations hav-  
ing been printed upon a sufficient number of bal-  
lots to supply the entire school, these are distrib-  
uted by the secretaries among the teachers, who  
give one to each member of their classes. The  
scholar signifies his approval of the ticket, or  
makes such changes as he may desire; the vote  
in each class is recorded by the teacher; and the  
secretaries, again passing through the school, collect  
these results. While the general exercises are  
going on, the secretaries canvass the entire vote;  
and at the close of the school they are ready to  
announce the result of the election. Thus in a  
large school of over four hundred members, the elec-  
tion of officers is conducted without interfering at  
all with the regular work of the school.

Of course this plan would have to be modified  
for use in schools where no teachers' meetings are  
held; neither would it be possible or desirable to  
have ballots printed for use in small schools. Let  
us see, then, how this plan may be adapted to the  
circumstances of the average Sabbath-school. Two  
Sabbaths before the time of election, a committee  
of three might be appointed by the school at the  
close of the exercises. This committee should  
take time to consider the wants of the school, and  
to talk with the leading members of the church.  
On the day of election, at the close of the exercises,  
let the committee make a report, both orally and by  
writing the nominations upon the blackboard.  
Blank slips of paper may then be passed, and the  
members may signify their approval of the entire  
nomination by writing simply the word "yes"  
upon the ballots; or if they wish to make any  
changes, they may do so by writing the names of  
those whom they prefer for the respective offices.  
If the committee work has been done faithfully,  
there will seldom be an occasion for a change of  
this kind. The ballots may then be collected and  
the result ascertained in a few minutes.

The above is merely a suggestion; but it does  
not seem necessary each quarter to use a large  
share of the time allotted to the exercises of the  
Sabbath-school, in the election of officers, as is  
done in some schools. C. C. L.

ABRAHAM'S WIFE.

SEVERAL communications like the following have  
been received:—

"Some of the members of our school are trou-  
bled, not seeing how to harmonize the notes in the  
REVIEW of Mar. 31, which state that Abram mar-  
ried his brother Haran's daughter Ischa or Sarai  
(i. e., his niece), with Gen. 20:12, where Abraham  
says that she was the daughter of his father, but  
not of his mother."

I hope no one has understood the "notes" to  
teach positively that Sarai and Ischa were the  
same person. They do not so teach. They stated  
that the Jews universally believed such to have been  
the case, that Josephus assumes it to have been  
a fact, and that most modern scholars so accept it.  
With this explanation, let us see if the supposition  
that Sarah was Abraham's niece can be reconciled  
with Abraham's statement in Gen. 20:12, that she  
was the daughter of his father, or, in other words,  
his half-sister. Of course the two statements  
can never be reconciled, if Abraham's language  
must be taken in its most common sense, that in  
which we would now understand it; but Abraham  
having stated unqualifiedly that she was his sister,  
when according to his own explanation she was  
only his half-sister, it is not difficult to believe  
that when he said, "She is the daughter of my  
father," he meant simply that she was the descen-  
dant or granddaughter of his father. Indeed, this  
way of speaking is entirely in accordance with an-  
cient usage, as, for example, in Dan. 5:2, where  
Nebuchadnezzar is called the father of Belshazzar.  
In this connection read the following from Prof.  
Bush's notes upon Genesis, Vol. I., p. 343:—

"Yet indeed she is my sister, etc. In what  
sense this was true is not perfectly apparent from  
the Scriptures. The prevailing opinion of the Jews,  
which seems as probable as any, is, that the term  
'sister' here is to be understood in the same lati-  
tude as 'brother' in other connections; viz., to  
denote a niece, and that Sarah was the grand-  
daughter of Terah, the daughter of Haran,  
and consequently the sister of Lot, being, in  
fact, no other than the Ischa mentioned in Gen.  
11:29. Terah, it seems, had two wives, by one  
of whom he had Haran, the father of Lot and  
Sarah, and by the other Abraham, so that he might  
truly say of his wife that she was the daughter  
(i. e., descendant or granddaughter) of his father  
but not of his mother; and it is entirely accordant  
with Scriptural usage to denominate such a relative  
a sister."

—A holy life spent in the service of God and in  
communion with him, is without doubt the most  
pleasant and comfortable life that any live in this  
world.—Melancthon.

—It is the neglect and abuse of Christianity by  
those who profess it, more than any real outside  
opposition to it, that kinders its progress, and pre-  
vents its speedy and complete triumph in the  
world.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 12, 1885.

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

## CONFLICTS WHICH ARE INEVITABLE.

THREE great questions, involving social, political, and religious revolutions of untold magnitude, and startling in their apparent nearness, are looming up in the mists of the future. Hardly, however, can we speak of them as involved in mist; for they are rapidly assuming a wonderful and unmistakable distinctness.

1. The Eastern Question. England holds possession of India. Russia is determined at least to share in so rich a prize. The great highway from Russia to India lies through the Asiatic provinces of Toorkistan and Afghanistan in a south-easterly direction. Toorkistan being already secured, Russia is now engaged in crushing in the north-western boundary of Afghanistan. Her objective point is India. This all the world understands. Before this is reached, however, these two nations, England and Russia, must come into conflict. This is just as inevitable as that two trains starting from opposite ends of a single line of railroad, and each seeking at a continuous rate of speed to make the other end, must somewhere come into collision. However much parleying and quibbling there may be, temporarily postponing the issue, it is only temporarily postponed; and the crisis is sure to come. Whoever knew a greedy and unscrupulous nation to become bankrupt in pretexts for carrying out its own ends?

And the conflict which must come involves the fate of Turkey and all the East in the near future. If men would now turn the glass of prophecy upon the situation—that only glass that carries the vision beyond earthly scenes—right there they would behold coming into the field of view, the coronation of the Lord Jesus over all the kings of the earth, and the all-conquering and everlasting kingdom of our God.

2. The Labor Question. By this is meant the conflict that is approaching between the laboring classes and capitalists. The rich are doing just what the apostle James said they would do in the last days—heaping up treasures. And laborers are largely in the condition he describes also; that is, with wages "kept back by fraud." Too largely capital is concentrated in the hands of monopolies—monopolies which systematically oppress and rob the workingmen. When they consider that the enormous wealth of many capitalists is accumulated at their expense, and see themselves growing poorer and the rich richer, and when they are themselves goaded by the gnawings of hunger and frenzied by the sight of suffering wives and children, it is not unaccountably strange that they, being human, should determine to meet fraud by violence, and recover some of that wealth which they consider justly their own. But this means plunder, robbery, mob-law, riot, and ruin.

David Gregg, a minister, in a paper read before the Philocean Society, New York, March 14, 1885, said:—

"There is unusual discontent among the laboring classes. . . . The hard times have reduced or taken away the wages of the laboring classes, and they feel their helplessness; they recognize how little there is between them and starvation. Thrown out of work, they have time to think and talk of their helplessness, and of the treatment which they have received from society and from capitalists and from monopolies, and to discuss their rights and their grievances. . . . These times of idleness are used by the working classes for the purpose of effecting labor organizations. . . . These organizations are growing. They are the index of a coming revolution."

He further states that "the laboring classes have a cause and a case." "Powerful monopolies," he continues, are "grinding them down without a single compunction of conscience. The most conscienceless, godless thing on the earth, is a rich monopoly. The ancient demons cast out of priestcraft and kingcraft, have entered into the herd of monopolies, and are incarnated in them. Thus incarnated, they are ready for every devilish thing. The oppressing monopolies, like kingcraft of old, call for a revolution that will result in putting monopolies into bonds. Oppressing monopolies must go."

The *Christian Union*, in an article on the same subject, says:—

"The whole of society is virtually preparing for war. A marshaling of forces is going on; the parties being those determined to maintain the industrial system as it is, and those determined to abolish it."

The significance of all these things is that they are evidently to be prominent elements in the closing time of trouble, which must therefore be close at hand.

3. The Sunday Question. It is coming to be recognized more and more that a settled contest is springing up throughout the length and breadth of the land over the Sunday-Sabbath question; the effort being, on the one hand to maintain it as a social and civil institution in the United States, and on the other hand to overthrow it as such. We may rejoice in the coming agitation on one account; and that is that a wide spread interest will be created on the subject, and thus a golden opportunity be offered to present the teaching of the Scriptures on the Sabbath question, with the prospect that many will listen. Will the public mind ever become so enlightened on this question that at least influential and supposed to be intelligent public journals will be ashamed to make such assertions as the following? One of our religious exchanges, speaking of certain congressmen who encroached upon Sunday time in their congressional work, and arguing that they were therefore not fit to be entrusted with public duties, says:—

"The forbearance of God will be exhausted, as it has been in the past, and the men who abuse his Sabbaths will be given up to the folly of their own hearts."

And this, by one who is every week trampling into the very dust the only divine Sabbath which God ever gave, or man has ever had, and trying to bolster up in its place, a foul usurper, which God abhors, and which he has most severely denounced in his word. Brethren, there lies before us an ocean of ignorance on this question, only agitated here and there by a whirlpool of dishonesty. The circumstances call upon every man, woman, and child who has an understanding of the teaching of God's word on this question, to cry aloud and spare not.

## MUST'N'T INSULT THE DOCTORS.

THE apostles of our Lord faithfully warn men against being wise in their own eyes, being puffed up with vain conceit, thinking more highly of themselves than they ought to think, leaning to their own understanding, and choosing the wisdom of this world instead of that which cometh from above. And Paul plainly intimates that those who do this are very likely to make fools of themselves.

In view of these scriptures, what must we think of ministers who seem to consider that they have a monopoly of divine truth, and regard it as an insult to them if the Lord sees fit to bring out new light from his word through other agencies? for there are some who betray themselves as occupying this very position. Sr. E. P. N. sends us the following sketch of her experience while learning the truth as presented by some of our brethren in a tent-meeting at Mt. Vernon, Illinois:—

"As I read the query of D. M. C. in the REVIEW of Feb. 24, 1885, in regard to the meaning of 1 Cor. 1:27, 28, it at once reminded me of a similar query which was actually addressed to me by a minister while I was investigating the present truth. Anxious to know if the S. D. A. doctrines were true, especially their position upon the commandments of God, I attended some meetings, held at the time of which I speak, in a tent in Mt. Vernon, Ill. In order, I suppose, to disabuse my poor, befogged mind of the ideas I was then drinking in, two good men, Presbyterian ministers, one an evangelist from Scotland, made me a visit.

"When I saw them at the gate, I knew instinctively their errand, and being very desirous of being delivered from my doubts and fears by knowing the truth, but without intending to argue for or against it, I put up an earnest petition to the Lord to so entirely confound the one in error that he could say nothing. I awaited the opening of the interview with much interest, believing that God would vindicate his cause, and that I would have reason to abide the issue of that afternoon.

"After talking for nearly two hours and a half, the Lord, as I believe, putting scriptures into my mind, so that they were obliged to shift constantly from one position to another, the Scotch D. D. finally said to me: 'Well, now, Mrs. —, do you candidly think that the Almighty would *insult* his *learned doctors* and *divines*, by picking up such *ignorant* men as those at the tent to preach that which he had concealed from them in their profound research after his truth?'

"Instantly—and the thought at once decided me—

these words came to my mind, and I answered: 'Aside from being able, or caring, to prove or disprove your statement in regard to their being rant, by which you doubtless mean uneducated men, should say that God might and would, if he saw necessity, do again as he has done in the past, and you will acknowledge that the Jewish *priests*, *learned divines* of Christ's day, must have *themselves insulted*, when, after they had *rejected* him, he went and picked up some unlettered fisherman from the Sea of Galilee to preach the truth for a day. Yes, I certainly believe God would do so again, if there was the *same* necessity for it. I know he says that he will "confound the wise and prudent," and that out of the mouths of "babes and sucklings" he has "perfected praise."

"And they answered never a word." So 1 Cor. 1:27, 28, is literally true, themselves judges."

## THE LATTER RAIN AND THE REFRESHING

A CORRESPONDENT writes that he understands the position taken in the article on "The Judgment of the Great Day," in the REVIEW of April 7, is that the latter rain is not poured out upon the church until probation is ended for all; and he asks a further explanation of the subject.

The article referred to did not undertake to particularly the time and nature of the latter rain. The position taken, however, in regard to the probation, was that both righteous and wicked are to be that point together. We do not see that the probation of one class can end before that of the other. This seems evident from the nature of the work in the heavenly sanctuary. The end of probation is the close of the ministry of Christ as mediator in the sanctuary. And when that work is done all cases are decided. When the righteous are accepted, the wicked are rejected, and then there is no more mercy to be done for them.

As set forth in the article referred to, the latter rain of this line marks a new era in the experience of both the righteous and the wicked, the former receiving special blessings, to which such passages as Acts 3:19; 2 Pet. 1:19; Rev. 2:28; 3:20; and 22:16 apply, and the latter (the wicked) receiving special judgments as embodied in the seven plagues. At the same time we understand that an indefinite period before the close of probation is reached, the latter rain, or a special outpouring of the Spirit, commences upon the church, and the time of trouble commences upon the wicked. The latter rain continues with the church till Christ commencing after the close of probation, in the meaning of Acts 3:19, and the other texts referred to, the time of trouble continues upon the wicked until Christ comes, culminating, in their cases, after probation ends, in the seven last plagues.

This distinction seems to be necessary from the fact that there are evidently some blessings which cannot come upon the church till probation is sealed and placed beyond the danger of falling away, as there are some judgments which cannot fall upon the wicked till their probation is ended, and they are clean withdrawn. The passage in Acts 3, so clearly locate very clearly the time of this special blessing for the people of God. "Repent ye therefore, and be converted, that your sins may be blotted out [Gr. *erases*, so that] the times of refreshing shall come from the presence of the Lord." This clearly indicates this special refreshing after the blotting out of the sins of the people of God, and as a consequence that work in their behalf. But when this refreshing has once been received by the saints, it would seem possible for them to lose it. When the dawned to them and the morning star has appeared on their hearts (2 Pet. 1:19; Rev. 22:16), they more fall into darkness. When they have opened the door so that Christ comes in to sup with them, they with him (Rev. 3:20), they can no more lose his presence. But before they reach this state, when their probation ends, they receive a great outpouring of the Spirit, the beginning of the latter rain, which they are enabled to close up their final probation for the world. Under the influence of this blessing we understand they will go forth proclaiming the Sabbath more fully, and setting forth all the truth with mighty power. This will be the loud cry of the closing stage, of the third angel's message, when this is done, and probation ends, then they receive that final measure of blessing, as set forth in the texts referred to, which fits them up to endure through the time of trouble without a mediator.

According to this view, the term "latter



embraces all that is mentioned in the texts above, as Acts 3:19, etc., begins to apply at a certain point of time, covers a longer period, and is more; just as the expression, "the time of trouble," while it includes the seven last plagues, before the plagues commence, and embraces all that they contain.

The relation of these divisions of the work may be clearly understood by grouping together the facts and dates, as in the following arrange-

t t e r R a i n. Hos. 6:3.

|                        |  |                  |
|------------------------|--|------------------|
| Cry<br>the<br>message. | Probation ends.<br>Saints sealed.<br>Refreshing. Acts 3:19.<br>Day Star arises, and Day<br>dawns. 2 Pet. 1:19;<br>Rev. 3:20. | Christ<br>comes. |
|                        |  |                  |

e o f T r o u b l e. Dan. 12:1.

|                              |                     |                  |
|------------------------------|---------------------|------------------|
| Who hears<br>the<br>message. | Probation ends.     | Christ<br>comes. |
|                              | Seven last plagues. |                  |

It will be seen from this arrangement that the latter part of the time of trouble cover the same period. The first part of the time is devoted to the closing up of the last message of mercy to the world, during which the saints utter the proclamation in great power; and under the first outpourings of the latter rain, the saints utter the proclamation in great power; and under the infliction of those judgments which constitute the first division of the time of trouble, hear and reject the message. Probation ends, and the latter rain culminates in a final blessing upon the church, and the time of trouble culminates in the seven last plagues upon the church. This view of blessing to come upon the church as they receive the seal of God at the close of probation, does not in any wise conflict with the position that the saints are to pass through an experience, represented by "Jacob's trouble" (*tsarah*, distress), just before their translation.

THE MARK OF THE BEAST.

It is susceptible of the clearest proof that the claim of Sunday by the papal power into the position of the Sabbath in place of the day which God instituted in the beginning, constitutes what in the Christian world is called the "mark" of that power. It is an institution for which God has made known his will in the Scriptures. It is a claim that their church has been clothed with authority to make such changes—a claim which no Protestant will admit. They say that in this they are directed by the Holy Spirit; but the Lord says that the word and the word agree; hence any change that is made in religious institutions contrary to the word, is not from above but from beneath.

The papists claim further that the Sunday institution is the grand symbol of their power to legislate in things independently of the Scriptures, and the almost universal adoption of the institution in the hands of the church is the tacit testimony of Christendom to the correctness of their claim. The Sunday institution thus stands forth as the great monument of the presumptive character of the Romish church. It is the fitting "mark" of that power.

But as this has been the situation for centuries, the question very naturally arises whether all those who have ever kept the Sunday, or are keeping it now, have not had, or do not now have, the mark of the beast. The conclusion seems inevitable to some that we have; and our enemies try persistently to prejudice the public against our work by representing us so teach. Let us therefore try to look at the matter with that fairness and regard for the naked truth which all will feel constrained to maintain at the judgment seat of Christ.

If it should be admitted that in a certain abstract sense Sunday-keepers have the mark of the beast, that would not affect the question before us; for the prophecy does not deal with abstractions, but with practical questions. The third message of Revelation 14, addressed, as all evidence shows, to the present generation, is sent to nations of Sunday-keepers, and warns them against a position not yet

taken, a sin not yet committed. "If any man worship the beast or his image, or receive his mark," etc. Therefore, notwithstanding they are keeping the Sunday already, the message warns them not to receive the mark of the beast. They are not, therefore, considered as having the mark when the message is addressed to them.

And it seems very reasonable that this should be so. Consider the circumstances. The prophet says of this apostate papal power that she has made all nations drink of the wine of the wrath of her fornication; that is, she has corrupted all nations by her false doctrines. Among the most notable of these false doctrines is the Sunday Sabbath. But men have lost sight of the origin of that institution. Renouncing the papacy, they have unconsciously brought away with them many of its unscriptural figments. They have even come to think that this matter of Sunday-keeping is enjoined in the Bible. They are thus led to misapprehend the meaning of the fourth commandment, and deviate from its requirements, while still recognizing its authority. They observe the first day of the week without any reference to the anti-Christian power which has tried to change the Sabbath to that day, without any thought of doing it homage. It is a sin of ignorance, and therefore not to be laid to their charge.

But this condition of things cannot continue to the end. No rag of papal error and superstition must be found clinging to the garments of that church which is to be translated. Their robes of truth must be without spot or wrinkle or any such thing. Hence a special message is sent forth, presenting to the world the real situation in reference to the Sunday question, restoring to its place the Sabbath of the fourth commandment, and calling upon men, as they regard the authority of Jehovah, to renounce the false and return to the true. Meanwhile the enemy of all righteousness, intent on making his deceptions the most effectual at the last, is fostering influences and directing movements so as to bring everywhere the strong arm of the civil power to compel men to bow to the usurpation.

When this issue is reached the question will at once assume a very different aspect. Then a crisis will be presented. Then men will show their position by the choice they make. Paul says that we are servants to him to whom we yield ourselves to obey. Rom. 6:16. There must be an intelligent and voluntary yielding to the requirements of some power for the very purpose of acknowledging its authority.

And until a person is brought to this issue in his Sunday observance, it is impossible to determine by his course of action what power he intends to honor; and until he does keep the day for the purpose of showing whose authority he does acknowledge, it cannot be, in his case, a "mark" of anything. When, however, he does keep the day for the purpose of showing that in this matter he yields to the demands of the papal power, then it becomes in his case a mark of that power; for he then, and thereby, shows himself to be a follower of that power, but not before. Even if a person with all the facts before him should step forth and say, I know God demands the observance of the seventh day; I know that the Roman church has substituted in its place the first day of the week; but I reject the authority of Jehovah and bow to that of the pope, and I therefore keep this day to show this—would that person even then have the mark of the beast? That would depend on his answer to certain questions to the following intent: "Is there any issue pressed upon you in this matter by any earthly power?"—"No." "Are there any pains and penalties you now subject yourself to by refusing to keep Sunday?"—"No." "Has any power said to you, If you will keep this day you will show that you yield to my authority, and will thereby escape the penalty threatened against all those who do not comply?"—"No." "Then how are you 'marked' by keeping the day? We have, to be sure, your words in the matter; but they are as yet only so much empty air; for the circumstances do not yet exist to which they can apply. One might as well in the days of Julius Cæsar have set up to be a Guelph or Ghibelline."

When, then, will a person receive the mark of the beast? Answer: When, with the clear truth and the claims of God before him, and the question brought to an issue under the enactment of civil penalties, he deliberately decides against the divine in favor of the human, and regulates his practice accordingly to avoid the penalty, then such a practice will become to him a "mark" in the sense of the prophecy; for

in the eyes of the law it will distinguish him as occupying a position in accordance with its claims.

The mark of the beast, in the prophecy of Revelation, is set over against the seal of the living God—the true Sabbath with which the saints of God are to be sealed. But when a person receives the seal of God, his destiny is decided for everlasting life. Just so we understand when a person receives the mark of the beast in the prophetic issue of Rev. 13 and 14; his destiny is also decided and his portion appointed among the reprobate.

The same reasoning will apply, we apprehend, largely, if not to the same extent, to the communicants of the Romish church itself. They, of course, understand better than Protestants, the foundation on which the institution rests. But they have been persuaded that the Church has rightfully made the change it has. But when the light of truth and the claims of God are brought to bear upon them, they also can show themselves choosers between the authority of God and that of the pope, and choosing the wrong side, receive the mark the same as other classes will be caused to receive it.

THE CHURCH.—NO. 4.

QUALIFICATIONS OF ELDERS.

No person is naturally qualified to render acceptable service to God. Converting grace alone can renew our fallen natures so that we can yield that loving obedience which God justly requires. "The carnal mind [the fleshly or natural mind] is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. There is only one means whereby this enmity can be removed, and its opposites, love and peace, be made to take its place. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

But a complete willingness to serve God may be accompanied by a very limited ability to serve him. A man who is thoroughly converted may be perfectly willing to preach the gospel, and yet not have any of the qualifications necessary for an acceptable preacher. He has yet very many things to learn before he is competent to instruct others. He may have laid a good foundation for a Christian character by obtaining the "precious faith," but to this he must add the Christian graces. 2 Peter 1:1, 5-7. The graces have to be cultivated; the work of overcoming is yet before him.

A man may be truly converted who is yet quite ignorant of the general teachings of the Scriptures; ignorant in regard to duty, and to what constitutes true Christian character. To a certain degree this is the case with all young Christians. For this reason we are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

If this be true (and no one will dispute it), then it must be evident to all that any and every person needs instruction and experience to be fitted to exercise the duties of an officer in the church. And the Scriptures show this to be true, and prove themselves adapted to our wants in this respect, by pointing out the qualifications of church officers, and laying down rules whereby one may become fitted to discharge the duties of his office.

And in this is also seen that it is a vain excuse for any one to plead exemption from the responsibilities of an office because he is not qualified to discharge its duties. If there be first the ability to acquire knowledge, and the power and disposition for self-culture, and faith to trust in the promises of God that we may receive grace to help in time of need; and a spirit of consecration to the cause and work of God, no prerequisite is lacking for becoming an efficient officer in the church. We say these are the prerequisites; the requisites are a knowledge of and conformity to the rules laid down in the Scriptures.

But it is objected that the servant of God should not depend upon learning or study; he should be fitted up by the Holy Ghost as the disciples were on the day of Pentecost. Well, if the objector has been three and a half years in the service, under the immediate personal instruction and direction of the Lord Jesus, and only needs the illuminating influence of the Holy Spirit to bring the words of the Lord to his remembrance (John 14:26), as was the case with the apostles, then we may allow that he has but little need of any further education.

At first view it may be thought that the experience of Paul was not at all parallel to that of the other apostles, as he was converted by revelation of the

Lord. But (1) Paul had a thorough knowledge of the Scriptures before his conversion. He was an educated man. It needed only that he should be enlightened in regard to the application of the words of Moses and the prophets,—that he should become convinced that Jesus whom he persecuted was the Messiah,—and he could readily preach the gospel in a manner to confound the opposers. (2) Although he did boldly proclaim in Damascus that Jesus was the Messiah, he retired into Arabia and remained there three years before he fully entered upon the work of his ministry. This time he probably spent in study and in communion with his divine Master.

Timothy knew the Scriptures from his childhood; yet Paul exhorted him to study to show himself approved unto God, a workman that need not be ashamed; and in furtherance of this object, he said to him: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." While general education is not by any means to be depreciated, and some knowledge of books is absolutely necessary to doing efficient service in the cause of God, our chief study must be of the holy Scriptures, which only are able to make us wise unto salvation; and our chief reliance upon the Spirit of God, not only to impress the word of truth forcibly upon our understandings, but to shed abroad the love of God in our hearts (Rom. 5:5), without which we ourselves shall be nothing, and in our profession and our labors will be as sounding brass or a tinkling cymbal.

The apostle Paul, to whom "the care of all the churches" (2 Cor. 11:28) seemed to be specially committed, gave to Timothy a complete list of the points which qualify an elder to fill his office. The term used in our version is "bishop" (1 Tim. 3:2). Dr. Schaff, Bible Dictionary, says: "The original Greek word means overseer. . . . In the N. T. the term is synonymous with presbyter or elder." The shade of difference which is sometimes claimed is of no practical importance. Dr. Smith, Dictionary of the Bible, says the Greek word had been used as a title of office before the time of the New Testament. He also says that the term *episkopos*, bishop, is equivalent to *presbuteros*, elder. It is conceded that in 1 Tim. 3:1-7 are given the qualifications of the officer that by us is known as the elder of the church.

The apostle says that he who desires the office of a bishop desires a good work. The word rendered *good* has also the signification of *honorable*; worthy, in James 2:7. Let the elders bear in mind that it is *the work*, not *the honor*, which they should desire. It is not said that *the office* is honorable, but the work; it is the work that gives honor to the office. The position or office can bring honor to no one if the work is neglected, or if it is not faithfully discharged. The rendering in Acts 20:28, overseer (compare 1 Pet. 5:2), is correct and very suggestive. An overseer is one who takes charge of a work or of laborers, whose duty it is to see that the work is done in a proper manner, and that the laborers are faithful in the performance of their work. No less than this is required of an elder. It is evident, then, that an elder should be so related to the church that he can take the oversight of its work and its members. He must of necessity know how the work ought to be performed. He must understand the plan of the work, the ability of the workers, and be always ready to judge between that which is done well and that which is poorly done. A great responsibility rests upon him.

And this leads to the notice of a question. Members of a certain church asked advice concerning the following, as the state of their church: The elder moved away, to such a distance that he could have no personal knowledge of the condition of the church or the walk of its members. He could not attend their regular meetings; perhaps could attend the quarterly meetings, but seldom at other times. But they had been unable to elect another, as he refused to resign his office, and had obtained that influence over certain members which prevented the church's taking any action in the case. What was to be done?

Our advice was, Appeal to your Conference for help. The person who does as is stated above is walking disorderly, and should be dealt with accordingly. He is not doing *the work* assigned to him; he is not feeding the flock (Acts 20:28; 1 Peter 5:2), and he stands in the way of others' doing the work. He is not seeking the welfare of the church and the upbuilding of the cause, but is seeking self-exaltation at the expense of the work. Such a course is calculated to distract and divide, and is every way worthy of censure.

We presume that this is an extreme case, and we hope that there are very few cases where the strength of our language will apply. But we have spoken decidedly and in strong terms that all may avoid the approach to such an evil. We have said, and we believe, that an elder ought to have as watchful oversight of his church as a teacher has of his school. If a teacher should habitually absent himself from his school, and neglect his scholars, steps should be taken to put a more faithful one in his place. If he cannot attend to the duties of his position, he should promptly give notice, that the want may be supplied. But if he cannot attend to his duties, and takes a course to prevent another from attending to them, we readily conclude that he is an enemy to the school, and takes no interest in the welfare of the scholars. To this all must agree; and the application to our subject is evident.

Besides the important suggestion contained in the title *overseer*, we find no less than *sixteen specifications* in 1 Tim. 3:1-7 of the qualifications of an elder. And it is worthy of remark that in every case where we have called the attention of elders to this fact, surprise has been expressed that there are so many, which shows that the points in this enumeration have not been as generally and thoroughly studied as they should be. On the occasion of an election we almost always hear the officer elect express his sense of unfitness, of a lack of qualifications for the office and the work. But few could tell in just what that unfitness consists, and what are the requisites in a fitting up to the work. Why not, then, carefully study this enumeration, and learn wisdom from the word, and try to bring themselves into conformity to its requirements? We will next briefly consider the points in their order.

J. H. W.

#### ATTENDING THE EARLY CAMP-MEETINGS.

THE camp-meeting season is upon us, with all its responsibilities, perplexities, and burden of wearing labor. Meetings are already appointed for Kansas, Pennsylvania, Wisconsin, Minnesota, Dakota, Canada, and Northern Maine. Most of these are annual meetings, where all the business of the Conference, Tract Society, and the Sabbath-school Association for a whole year to come, will be transacted. Such meetings must be of great importance to each Conference. Not only are all matters of business relating to each of these organizations to be considered at these annual meetings, but the spiritual wants of the cause are to receive much attention. The hearts of the people are to be inspired; the wants of the cause to be considered; plans of action are to be formed; and the best arrangements possible which the circumstances of the case will admit, are to be perfected.

Our people everywhere know all this; and it seems almost unnecessary to urge them to attend such meetings as these. We are, however, receiving letters from presidents of Conferences, asking that we do all we can to urge the people to come out to their camp-meetings. They fear many who ought to be there will fail to come, and that they will thus deprive themselves of a great blessing. If many do this, there is a loss to themselves, and in the aggregate a great loss to the Conference.

It is safe to say that if we had no annual meetings the cause would run down, and great loss would result. Of course, if but few attend, the larger portion receive no benefit. The more general the attendance, therefore, the greater the good to the cause and the Conference. Our people are scattered. Many have very little opportunity to hear stirring and heart-searching preaching, which would enable them to see the vast importance of the work of God for this time. Many of our larger churches hear but few discourses in a year. At these general gatherings, experienced laborers,—the best available talent at the command of the General Conference at the time,—are sent to assist these State Conferences by counsel and earnest labor. How can people who really love the cause of God, treat such meetings as these with indifference and contempt? Persons cannot do it, who feel a real interest. Our best brethren and sisters make a practice of attending all such meetings. They find it very beneficial. They feel that they suffer a great loss if any unforeseen circumstance deprives them of this privilege. They are blessed themselves by attending, and their families also are blessed. Many have the inestimable happiness of having all their children with them in the truth, because they have taken pains to take them to these important meetings.

Possibly these would have been lost to the cause, lost eternally if they had not done so.

What a feeling of poignant sorrow and anguish fill the hearts of some world-loving Sabbath-keepers in the great day, when they see that it was their worldliness, their fear of expense, their desire to have money, which kept them at home and deprived their children of these precious means of grace! And their children will be lost forever, because their parents loved the world so well that they would not take the steps where agencies were provided to save them from it. At great expense and labor, just the kind of help was provided which they needed; but they kept away from it for some worldly reason. They could save a few dollars; they could make a little money; but in so doing their children were lost to the cause, having gone into the world, with no love for sacred things. May God bless those who think of staying away from camp-meetings to see the danger of this course.

Every revolving year brings us nearer to the great day, closer to the final fearful struggle with the powers of darkness. It seems to us that the spiritual hold of thousands and millions is unsettling. There was never such a need of earnest laborers in the cause as now. The work for God's true servants is to *cry aloud and spare not; to lift up the voice like a trumpet*, and show God's people their sins. They must not settle down in carelessness now. The light is spreading to earth's remotest bounds. Rays of light already reach around the world. The truth is going, and people are embracing the Sabbath, in the most important parts of the earth. Toil-worn laborers are crossing the broad ocean going to the most distant islands of the sea to establish important missions. Ships are going from the most important seaports of the globe to every land and every clime are being supplied with the precious truth of God. The leading languages of the earth are being used as channels through which to convey the light of truth.

There is an ear to hear the glorious truths of the Bible. The minds of men are astir. They want something better than the old, misty, contradictory notions of the past dark, apostate ages. They want the pure light as it came forth from Christ and the apostles. Satan means to put us all to sleep if possible. The benumbing influences which he brings to bear are being felt all around us; but God has light and truth for us. Will you have it, brethren and sisters, or will you shut yourselves up in your worldly schemes, and deprive the servants of the Lord of the privilege of talking to you of these soul-inspiring themes?

We want you to come out to the camp-meetings. We will all do the best we can to inspire you with the blessed spirit of this work. We have no discouragement, no unbelief to talk to you. The light was never clearer, the prospect never more hopeful as now. The period of questioning, of doubt and uncertainty, is in the past. Those who look forward instead of backward, see plenty of light. The dawn is dawning and shining, brethren and sisters, and you will only look for it you can have it.

This work now is more a matter of sight than of faith. Once, when the pioneers started out, there was but a mere handful of believers, it was a matter of faith. Now, with the rays of light shining all over the globe, the development of Satan's plan already inaugurated, Spiritualism in kings' courts appearing all over the earth in its last seductive phase, and with the party already formed for pushing through the Sunday law, the agitation of the subject we now see, and all the other vast array of evidences plainly open to our minds, it becomes more a matter of sight.

Shall we, then, arouse and take hold anew of the work of God? Shall we every one come out to the important meetings to get freshly imbued with the spirit of the work? We cannot write an appeal to every Conference. It would be but a repetition. At every Conference there ought to be a planning of the work, a preparation of heart for these meetings. Put away your trials, brethren, and seek God. Come together for a pentecostal blessing, and you will not be disappointed.

GEO. I. BUTLER, Pres. Gen. Conf.

—That state of life is the most happy where superfluities are not required and where necessities are not wanting.—*Plutarch*.

—The mind of childhood is the tenderest, holding fast to things on earth. Let parents stand as watchers at the temple lest any unclean thing should enter.

## STILL ONWARD.

two companies of our missionaries were to ports on opposite sides of this continent, to disseminating the present truth in distant parts of the world. Eld. S. H. Lane and wife, and F. Andrews, and other friends from Boston, go to labor in the British Isles, while Elds. S. N. J. O. Corliss, and M. C. Israel, with other friends from San Francisco, Cal., go to start the work in Australia.

These are important moves. We shall feel deeply the loss of these dear brethren from the work in our country. They are old and tried laborers, thoroughly rooted and grounded in the truth. The two brethren have long been presidents of the annual Conferences of Indiana and Illinois. Many friends will greatly miss them. Eld. Corliss has labored extensively in camp-meetings and in various parts of the field with good acceptance. Eld. Israel served on the California Conference Committee. We need not speak of the labors of Eld. Lane and how much we shall miss him in every part of the present season. I can but express a deep sense of personal loss which I individually sustain in the absence of his counsel and assistance in the important moves being made in this country. We all greatly miss him; but we hope that after a few months' absence he may return invigorated and strengthened by his journey and the enforced rest which will be his from the work will oblige him to take. I could never have consented to his going but for a strong desire to see the work planted in distant parts of the world. We feel that the continent of Australia is now entered. "Our field is the world." This is the command to enlighten the earth with its glory." All we need to stop and consider, can see whether these moves are simply a drying up—a contraction of the work, or a spreading of it to earth's remotest bounds. Our prayers ascend to God for the safety and success of these, our dear fellow-laborers.

G. I. B.

## LABORERS FOR THE EARLY CAMP-MEETINGS.

We have received a number of inquiries concerning the subject, and will briefly reply that we expect Eld. Lane will attend with us all the camp-meetings in New England held during the early summer. Eld. Corliss will also attend with us the Pennsylvania camp-meeting. The wish has been expressed by the presidents of several western Conferences, that Eld. Lane might attend their meetings. We also desire that it will not be consistent for him to do so. Eld. Lane's going to Australia was upon the condition that able help be sent to New England to take his place during his absence. Elds. Canright and Howard are now there laboring to carry out this plan. This will deprive the western camps of the labors of these brethren, which we greatly regret. The importance of establishing the work in Australia makes this necessary. New England has been neglected in the past, and it must have help during Eld. Lane's absence. We trust this will be a sufficient explanation.

We had hoped Sr. White might be able to attend some of the early camp-meetings, and our people greatly desired this. But her ardent labors last year have quite feeble, and we are not prepared to say whether she can do so or not. This is all we are able to speak on this subject at present.

G. I. B.

## DANGER OF WORLDLY POLICY IN THE CHURCH.

MAN has a thousand ways of attacking God's Kingdom. When he fails in one way, he tries another; and his tactics are constantly changing. As soon as the Kingdom has defeated him in one field, he abandons that ground, and attacks it from another quarter. The first battle the Christian Church had was with Judaism, a system of formal legalism; then with its fierce conflict with paganism; after that with Mohammedanism; now the most threatening danger is the friendship of the world. Christianity has become a recognized power in the earth; the world respects it, rich men seek it, and all classes honor it with respect. Persecution is laid aside, and the land of friendship is extended with the offer of peace. Really this is the most dangerous ground which the Church has ever been. Upon this subject Howard Crosby, in his Yale Lectures, pp. 80-82, solemnly warns the Church against this dan-

"False doctrine and corrupt morals have often had their rise in the mistaken zeal of godly men who have sought a new and better plan than Scripture gave them of advancing the truth. And when conservative men have lifted up a warning voice against such new departures, their faithfulness has been greeted with derision, and often with impugning of their motive and denunciation of their spiritual coldness and worldliness. Many, conscious of the error, have feared such an opposition from active and prominent minds in the Church and from a public opinion which such minds guided, and have, therefore, rushed into the new idea with the multitude, salving their consciences with, 'Oh, it's a little matter!' and thus establishing a false principle to work its evil in the Church for generations. That which greatly strengthens such false movements in the Church is the support of the better elements of the world. The evil principles adopted are generally such as are in use in the world's affairs, and the Church unconsciously leans upon the worldly judgment which it hears expressed on all sides. It is so easy to leave the divine oracles for human wisdom. It is, perhaps, easier in this day than ever before, when the world has put on a friendly and sociable air toward the Church, and its newspapers act the part of patrons and critics of the Church's life. It is very natural to yield to this alliance on the score of liberality and humanity, and yet this yielding is the poisoning of the sources of the Church's strength.

"Instead of the Church's being guided in its conduct by the word of God and its ministers, a crowd of Godless Bohemians break into its sacred inclosure, and not only defile everything with their pens, but influence votes and decisions, which should be made only in the fear of the Lord, and in a prayerful and unworldly spirit. The Church's position toward the world should not be different from what it was in Christ's day. The world hated him, and he assured his disciples that the world would hate them. The church that is loved by the world has lost Christ.

"The love of the world by the Church, on the other hand, should be only the love of compassion and godly desire for its redemption. Where it is the love of complacency, then, again we have a Christless, Godless Church. He that loveth the world, the love of the Father is not in him. Now, we cannot deny that the Church's present danger lies in this tendency to make up all differences with the world, to kiss and make friends. By this misalliance distinctive Christianity is in danger of becoming merged in a species of naturalism, and all that is supernatural and divinely authoritative is to give way to schemes and systems of human wisdom. Again and again we assert that there is no remedy for this fearful evil but a faithful, humble, persistent, and exclusive return to the inspired word; the honoring of which will exalt and purify and advance the Church, which will appear before the world only as its instructor and guide, and never as its companion and partner."

These words of warning are much needed at the present time. Careful study of the Scriptures, and a close adherence to the Bible standard, are our only safety.

D. M. CANRIGHT.

## "SAVE HIS SOUL ALIVE."

"WHEN a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Eze. 18 : 26, 27.

If man has an immortal entity, called the soul, dwelling within him, the expression, "his soul," in the text doubtless refers to that immortal entity. But how absurd to say of a soul that is destined to live to eternity, that by obedience "he shall save his soul alive"!

R. F. COTTRELL.

## SIGN THE PLEDGE.

I HAVE observed the course of those who dabbled occasionally with articles of food or drink which, to say the least, were of doubtful propriety in their own minds. The more they indulged in these things, the less were their convictions of their evil tendency, till they became slaves to a habit which once might have been easily overcome by a strict adherence to principle. The moral sense seems to have been blunted by repeated indulgence, till that which they once would have admitted to be wrong, they will now advocate as right. All should know that a single departure from principle weakens the sense of right and the abhorrence of wrong. Such facts as these suggest the use of a pledge which puts occasional indulgences out of the question, strengthens us to act upon principle every time, and secures us from the wide departures which we often see. Sign the pledge.

R. F. COTTRELL.

## Ministers' Department.

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

## TO LAZY MINISTERS.

ARE there really any lazy, indolent ministers? Alas! yes, plenty of them. It is easier for a minister to fall into indolent habits than for a person in any other calling. Others have to work hard or starve; be prompt and put in full time or lose their place; work with all their might and tact or fail. But the minister is left more to his own ways; to arise when he gets ready, to put in his appointments thick or thin, to read or write, to visit much or little, just as he feels. If little is accomplished, it is easy to lay it to the Devil, to hard hearts, to the unpopular truth, etc.; but the Judgment will show that it was his own indolence that was the trouble.

Bishop Simpson well said: "The approbation of Christ on human efforts was given in the words, 'She hath done what she could;' and when a minister does all he can,—when he brings his all of strength, and study, and skill, and tact, and prayer,—when he has exhausted all the resources which God hath put in him, then divine power accomplishes the rest. But if the preacher expects divine power to supplement his indolence in the study, his waste of time in frivolous conversation, his hours spent in amusements, his waste of opportunities and energies, no wonder that he shall be disappointed. To him the divine voice is: 'Cursed is he that doeth the work of the Lord deceitfully.' He is Ananias holding back part of the price."—*Lectures on Preaching*, pp. 212, 213.

Of all men who should be on fire with zeal and energy in his work, the minister, who has eternal destinies in his hands, should be first.

D. M. CANRIGHT.

## A DREAM.

I SAW a large company of persons seated around a long table, waiting to be fed. Upon myself, together with a number of others, seemed to devolve the duty of furnishing this hungry company with food. A very large kettle stood near the table, full of the provisions we had prepared. We at once began with alacrity to pass out the food, which seemed to be received with a keen relish by the people. I very soon noticed that the food we were dealing out consisted mainly of large billets of wood, with here and there a very little pudding attached. There was an abundance in bulk, but so little real food that it seemed impossible to ever satisfy the hungry multitude. Almost with a feeling of despair, I exclaimed, "It is of no use; we can never satisfy them so that they will go away and do anything!"; besides, we will starve ourselves." At this remark my associates laughed heartily, and I awoke. At first it seemed but a little, foolish dream; but presently there flashed upon my mind an—

APPLICATION.—The company at the table represent congregations of believers hungering for the word of life. Those dealing out the food represent the ministers whose business it is to break the bread of life to the people. The large pieces, like billets of wood with so little food attached, represent the sermons so filled with self and inappropriate matter, and so nearly destitute of that which the people really need to promote spiritual life and growth, that the people hear and hear and hear, with an aching void in the heart, an emptiness of soul, a hungering never satisfied, and go forth in the world utterly incompetent to bring forth fruit unto everlasting life.

Not all ministers feed the flock such unsatisfying food; had all done so, the poor flock would have famished long ago. Some there are whose souls, imbued with the love of God, are constrained thereby to give to the household of faith meat in due season, and in due proportion. Let us whose duty it is to feed the flock of God, so break the bread of life that we may be reckoned among this number when the Master comes to take account of his servants. Truly happy will all such be when invited by Jesus to enter into the joys of their Lord.

H. A. ST. JOHN.

—Be courageous and noble-minded; our own heart, and not other men's opinions of us, form our true honor.—Schaller.

## 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.

### TURN; FOR WHY WILL YE DIE?

BY N. W. VINCENT.

Eze. 33:11.

Now the fount is open;  
Sinner, why delay?  
Though your sins are crimson,  
Wash them all away.  
Soon will end probation,  
Fires of wrath will burn;  
Risk not your salvation,  
Will you Jesus spurn? \*

CHORUS:—Then turn, oh! turn  
From all your evil ways;  
Heed the Saviour's welcome  
While for you he prays.

Christ is now your refuge—  
Quickly to him hie;  
If your sins o'ertake you,  
For them you must die.  
Soon the gates of mercy  
Will be shut for aye:  
Would you find an entrance,  
Come without delay. <sup>b</sup>

CHORUS:

Christ is interceding  
By his Father's throne;  
Now for you he's pleading—  
Will you Jesus own?  
Love, adore, obey him  
Who for sinners bled,  
Lest the sword of vengeance  
Smite your guilty head. <sup>c</sup>

CHORUS:

### SWITZERLAND.

GENEVA, APRIL 21.—Since closing my last report, I have spent one Sabbath at Bale and one at Chaux-de-Fonds, and am now located in this city. At Bale I spoke once in English and once in French, and enjoyed a precious season in celebrating the ordinances. God drew especially near to his people by his Spirit. The presence and good words of our dear Brn. Kellogg and Coggeshall from America, added to the interest, and called to our remembrance many interesting scenes and events in the history of this cause for more than a quarter of a century. Such interviews make us long for the grand reunion of the saints at Christ's coming.

At Chaux-de-Fonds seventeen persons decided to be immersed at their earliest opportunity. Others who were absent intend also to move forward. From this point Bro. Albert Vuilleumier went to the valleys of Piedmont, Italy, to engage in the work of colporting. Bro. Ademar Vuilleumier helps in the same kind of work in this city. D. T. BOURDEAU.

### OHIO.

I BEGAN meetings at the home of Bro. Irwin, near Fredericktown, April 29, and closed last evening. Our meetings were deeply interesting, and last Sunday I baptized five converts. Since our meeting here in January, the "dragonic spirit" has been manifested in closing the township hall against us. Two subscriptions for REVIEW AND HERALD have been taken during this meeting. D. E. LINDSEY.

### INDIANA.

PLYMOUTH AND BOURBON.—I visited the little company at Plymouth April 28, and found them all of good courage in the Lord. I endeavored to set before them the importance of keeping God's commandments, and forsaking the pleasures of this world. The Lord came very near by his Holy Spirit.

Was with the Bourbon company Sabbath, May 2, and took part in their Sabbath-school, after which I gave them a short discourse on the need of consecration to the Lord. R. J. STUREMAN.

May 3.

AMONG THE CHURCHES.—Beginning March 19 at Forest Chapel, I continued to labor among the churches in Dist. No. 5 until April 20, at which time I left that field to attend the State meeting at Rochester.

I held nine meetings at Forest Chapel; then went to Northfield and held ten meetings in connection with their quarterly services and tract and missionary meeting; thence to Noblesville, where ten services were held. Three persons were baptized and added to the church. A good missionary interest is manifest in this church; and the best report of the society

since its organization was secured at that meeting. From Noblesville I went to Mechanicsburg, Eld. Rees joining me on the way there. We held nine services. Four were baptized and added to the church, three of them having made a start when Eld. Lane and the writer held a series of meetings there in the winter. At Noblesville and Mechanicsburg Vigilant Missionary societies were organized, which will meet every week. The subject of tithing was thoroughly set before the friends at the three places last mentioned, and unanimously indorsed.

From Mechanicsburg I returned to Forest Chapel, in company with Bro. Rees, where we held six meetings, and baptized ten persons who had previously started in the way of obedience. These, with the six who had preceded them in the truth, and the four or five others who have requested baptism when we return late in May, are soon to be organized into a church. They have a growing Sabbath-school of over thirty members. WM. COVERT.

### MAINE.

HARTLAND, APRIL 28.—We spent eighteen days with this church, and held thirty-one meetings and several Bible readings; and although it has been in the "breaking up time," the attendance was good. Our brethren and sisters were faithful in being present at the meetings. Five embraced the Sabbath, and as many more were reclaimed from a backslidden state. Three were added to the church, and a general awakening took place. We hope God's Spirit has wrought a permanent work for this people. Vol. IV., "Great Controversy," has been exerting a good influence here, as it is sure to do everywhere it is placed. About twenty-five dollars' worth of our books were sold, most of which were the writings of Sr. White. Bro. Goodrich filled our appointment at Conville and greatly assisted in the meetings here. This church agreed to pay their tithes into the Conference treasury. While we hope for better days for this church, we take new courage in the work. A. O. BURRILL.

### NORTH PACIFIC CONFERENCE.

SOON after my last report, I spent a little time with Bro. Ward near West Chehalem, Or., where he has been laboring for some time. We organized a tract society, and a church of ten members, and hope others will soon be added to their number.

April 17 I went to Clarke Co., W. T., and held a few meetings where Bro. Reed labored last winter. One family at that time took a decided stand. Others are undecided still. One man walked ten miles, and another fourteen miles, to attend my meetings, and they were present at all or nearly all the discourses. I visited their families, and five who had never before kept the Sabbath signed the covenant. We here saw signal evidence of the work of the Spirit of God. Another man who has recently commenced to keep the Sabbath from reading, attended these meetings. I hope that a church may yet be organized. CHAS. L. BOYD.

### MINNESOTA.

FAIRMONT, MAY 4.—Bro. Merrell and myself commenced meetings, April 14, at the Centennial school-house, eight miles from Fairmont. Considering that it was in seeding time, we had a good attendance, and the attention was excellent until we came to canvass the tithing question, when the way became too strait for quite a number, and they staid away. A local minister threw in a sermon on Sunday as an opiate, though without mentioning the Sabbath; another preacher gave a sermon with a like design the next Sunday. We gave sixteen discourses in all, visited some fourteen families, distributed reading matter, and obtained one subscription for the REVIEW. Three candid, intelligent persons commenced to serve and obey God, two of whom had never made a public profession of faith in Christ until after hearing our preaching. The brethren within reach gave commendable help by their presence, and Bro. Grant was with us at three meetings. We closed yesterday, but Bro. Merrell will continue to labor in the vicinity for a time. D. P. CURTIS.

### TEXAS.

APRIL 12, the meetings in Delta county closed with a good interest, and several keeping the Sabbath. Future meetings were appointed, which were left in charge of one of the brethren. April 14, was at Arkada, Fannin Co. I have recently baptized three more willing souls at that place. April 18, 19, I met with the friends at Ferris, and organized a church of eight members. Twenty-two adults are keeping the Sabbath, and their Sabbath-school numbers thirty-one.

April 20 I met with the church at Dallas; ordained an elder, and left the brethren in union and harmony. On the receipt of important letters, we were compelled to take up the appointment for Decatur, and get ready for our journey to the North by the 26th. At Navasota, Texas, we found the waters high, and wash-outs prevented our train from advancing. Here we were

delayed from Tuesday till the following Sunday. While waiting, the citizens, learning that we were among the passengers, invited me to speak in the Opera hall. I spoke four times, twice on the advent, and twice on the Sabbath question, to appreciative audiences. This closes our tour in Texas, we having been here just eight years and two days. Letters addressed to us to Battle Creek, Mich., will be received most easily for the present. R. M. KILGORE.

### KANSAS.

EMPORIA.—I am still laboring here, and expect to remain until the 18th. Precious souls are embracing the truth every week. Our workers have invited me to visit now, where a short time ago there was much prejudice that people would hardly read our publications. Although we have labored here seven months there appears no reason for discontinuing the work, as the prospect for good results is more encouraging now than at any time before. I hold preaching services Sabbath and first days, and do colportage during the week. GEO. H. SMITH.

CHARD, MOUND CITY, AND CENTERVILLE.—April 11, 12, we held three meetings with the friends at Chard. Found them still maintaining their meetings and Sabbath-school. The enemy had been busily engaged to tear down the work there, and as a result were faltering; but courage was restored, and we believe the vine planted there will yet bear fruit to the glory of God.

April 18, 19, held seven meetings at Mound City. As the ordinances of the Lord's house were celebrated the Spirit of the Master seemed near, and all rejoiced in the privilege. Sunday, one young man was baptized, and admitted into church fellowship.

April 25, 26, I was at Centerville. This is the best church in the State. Although the truth has been preached here a long time, there is still quite an interest to hear. The attendance at our meetings was large. This shows what can be done when people are circumspect. The Lord gave freedom of speaking, and we took courage in sowing the seed for we believed some was falling on good ground. T. H. GRANT.

### WISCONSIN.

VICTORY AND MACFORD.—I held four meetings with the church at Victory, in Vernon Co., the Sabbath and first day in April. I found all of good courage in the Lord, and left them with increased faith. The nature of our work was presented to them in many ways pointed out in which we can work for the Lord to advance his cause, especially by bringing all the tithes, which they all agreed to do faithfully.

May 2, 3, I was with the Macford church in Lake county, where I was pleased to find the general condition much better than it was last fall. Meetings were excellent. Several not of our faith were much interested. This church promised faithfully in tithing. I. SANBORN.

MARCH 22, closed meetings at Spring Lake. A few accepted the present truth. Sabbath, March 23, met with the believers at Leach school-house, three miles from Spring Lake, where are held regular Sabbath meetings and Sabbath-school. First of March 29, held a meeting two and one-half miles from Wild Rose, in the Christian church of which we offered the free use. The house was well attended. March 30, 31, I held two evening meetings three miles north of Wautoma, where is one Sabbath-keeping family. On the evening of April 1 I met with brethren at Leach school-house.

April 3, was with the Plainfield church at their quarterly meeting; remained over Monday. God's blessing was signally felt through the meetings. This church is growing in spiritual strength. During the week called on some of the scattered believers. April 12, was with the church at Stearns Point, and held a quarterly meeting with them. Some here felt that had not been faithful in paying tithes, and promised they would give the Lord his due. April 13, 14, two evening meetings at Almond. April 16, was at Pilot Knob, and on the next evening held a meeting at Leach school-house.

Sabbath morning, April 18, went to Adams County church. Was very much pleased to see nearly all of one of the brethren and sisters, with their children at the meeting, without notice of my coming. It was such a good interest in the Sabbath-school, with old and young. I remained over two Sabbaths. The effort here was much blessed. A son was chosen and ordained. Every family was heartily that they believed that tithing was a Bible and systematic plan for the support of the laborer, and that they would practice what they believed. Six joined the church, one by baptism and five by vote. Family prayer and weekly prayer-meetings have been established. I left this church rejoicing in the Lord. H. R. JOHNSON.

—Not a single faithful word is ever uttered that does not repeat itself in echoes till it reaches the throne of God. Not a noble deed is ever done, however obscurely, that is not chronicled in heaven.

IOWA.

Since Feb. 6 the most of our time spent at this place. A fair interest has manifested to hear the truth, and many seem to have the meetings continue. A few on their stand to keep the Sabbath, who expect determination to live out the truth. With two families who were already keeping Sabbath, now hold Sabbath meetings and Sabbath-school. Twenty were present at our last Sabbath, and a good interest was manifested in Sabbath-school. The work moves slowly. Opinions have been very strong from the commencement of our labors here. Six sermons were preached, to which we replied with good effect. Not being satisfied with these efforts against Satan, we began to circulate the report that we did not believe in conversion, growth in grace, etc., and sent a letter containing a threat to be executed if we quit the work and left the place, which is published by the editor in the county paper as follows:—  
 "The following paragraph. We thought it best to publish the meetings, and did so unmolested. Opposition only won friends to the truth, and drew to the cause not of our faith unsolicited testimonies in abundance, which we clip from the last week's issue of the *Agri Journal*. A Washington township resident writes as follows:—

"I had the pleasure last Monday evening of hearing Eld. Porter, the Adventist minister, preach at the school-house, on the subject of conversion and growth in grace. Eld. Nicola preached on the evening, but we did not hear him.

"Many people think Adventists do not believe in the truth of Bible truth, but that is a mistake; and belief on these points are just as evangelical as that of Methodists or Baptists. Much prejudice toward them because they do not believe in heaven or hell when they die, but are in an unconscious state till the resurrection. They also do not believe the prophecies are nearly all fulfilled, and that will appear the second time, which is disputed by some, and others find fault because they do not believe the seventh day as Sabbath. I should not be so much but for misrepresentations in relation to them."

"The following is from the editor:—  
 "The excitement still exists west of town over a coat of tar and feathers for the Advent minister, Eld. Porter. As we understand it, his doctrine is dangerous to some, and they took occasion to drop him on his path one day with the above threat if he would not leave. This won't do in a civilized community in a free country, where every man is allowed to worship God according to the dictates of his own conscience, and this, we understand, is his sole offense."

"We have brought our work in this county to the attention of the reading public, and we hope good will result. We have given fifty-four discourses and three Bible readings, sold \$11 worth of tracts, and my wife has taken four subscriptions for *Signs*, one for *REVIEW*, and one for *Agri Journal*. Eld. Nicola and wife spent a few days with their labors and counsel were much appreciated. We will remain another week to finish up our work before commencing summer labor.

R. C. PORTER.

INDIANA QUARTERLY MEETING.

A meeting was held at Rochester, Ind., April 12. There was quite a general attendance of our brethren from various parts of the State. The wants of the cause in this State were freely discussed, and it was decided to locate one tent at Marion, one at Union Co., one in the south-eastern, one in the north-western, and one in the north-eastern part of the State.

It was voted that the Conference Committee be instructed to secure some suitable person, as soon as possible, to take charge of the canvassing work, and the Committee also encourage persons to engage in reporting who are qualified for that work. The needs of city missions was considered, and Bro. and Randolph were chosen to assist Eld. Bartlett and in the Indianapolis mission. Much interest was manifested by Eld. Bartlett's statement of experiences in the work in Indianapolis. It is desired that our brethren and sisters be more liberal in donations for the mission than they have been. It was suggested that "mission gardens" be planted, the entire profits of which may go to the sustenance of mission work. The report of tract and missionary labor during the last quarter was read by districts, much interest being developed by a blackboard exercise showing the relative amount of labor done per member reported. The directors reported an increasing interest in the work in their respective districts.

The following resolution was offered, and adopted unanimously:—

Whereas, The REVIEW AND HERALD has made very liberal offers to new subscribers, in giving a dictionary as a premium to such; therefore—

Resolved, That we appreciate its offers, and will use our

efforts to give this valuable paper a deservedly wide circulation.

It was decided to hold our annual camp-meeting at Logansport. It was thought best to assess each district a given amount, in order to meet the expense of supplying the Indianapolis mission with tracts, etc. It was also decided to try to get a missionary rack placed in the Union depot at Indianapolis, and one hundred dollars was pledged to support such a rack.

The office of president being rendered vacant by Eld. Lane's departure for England, Eld. Wm. Covert was by a unanimous vote elected to fill that position for the remainder of the term. Remarks were made by Eld. Lane, upon the progress of the cause in this Conference. Eld. Henderson then offered the following resolution, which was unanimously adopted by a rising vote:—

Resolved, That it is the feeling of this Conference that Eld. S. H. Lane has served them faithfully and successfully for a period of above eight years as president of this Conference, and that it is with feelings of the deepest regret we are called upon to part with him; and that our love, prayers, and sympathy shall follow him to whatever field of labor he may be called.

Eld. J. P. Henderson was selected to act as vice-president of the tract society. The work of the *Signs* and "Sunshine" canvass was considered at some length. The following preamble and resolution were adopted:—

Whereas, The *Signs of the Times* is an excellent missionary paper, and should have a wide circulation throughout the field, and thus aid in giving the warning of the third angel's message; therefore—

Resolved, That we deem it the duty of all our churches to take clubs for use in missionary work.

This meeting was characterized throughout by brotherly love and tenderness of feeling. The work must not, cannot, will not fail; for it is the Lord's.

S. H. LANE, Pres.

W. A. YOUNG, Sec.

A WORD FOR THE REVIEW.

A SUBSCRIBER from Essex Junction, Vt., writes:—  
 "While the whole village is given up to surfeiting in the form of a church sociable, being 'lovers of pleasure more than lovers of God,' I will spend a few moments in thanking you, dear REVIEW, for your visits, and the good, sound instruction you impart, and the precious truths with which your pages are laden from week to week. I am one of the lone ones, and I assure you that you are always a welcome visitor.

"Go on, dear, silent messenger, on your mission of love, and may Heaven's richest blessing go with you, is the prayer of one who hopes to be an overcomer, that when Jesus comes to gather Israel home he may find his name enrolled among the number."

Special Meeting Department.

FARE TO BATTLE CREEK, IOWA, CAMP-MEETING.

THOSE who pay full fare over the North-western railroad to the Battle Creek, Iowa, camp-meeting, will be returned at one-third fare. We may be able to make the same arrangement with other roads.

A. G. DANIELLS.

GENERAL MEETING FOR DAKOTA.

THERE will be a general meeting of the Dakota Tract Society, at Iroquois, May 22-25. We hope our brethren will make a special effort to attend this meeting. The time of our camp-meeting is drawing near, and there are some things for which we should plan at once. The Sabbath-school work will receive special attention. The tent will be pitched in which to hold the meetings, and ample accommodations will be furnished for all who attend. Come to this meeting praying for and expecting God's blessing. The times demand greater earnestness and zeal than ever before.

A. D. OLSEN, Pres.

PENNSYLVANIA CAMP-MEETING.

WE wish to say to our brethren that our meeting this year is to be a very important one, and we desire to see the largest attendance we have ever had at our annual Conference. Our meetings are growing more important as the cause progresses, and we hope our people will feel it a duty as well as a great privilege to attend. We have encouragement that Elds. Butler, Canright, and some others from abroad will be with us this year. The encampment will either be at Jamestown, or out a short distance on the shore of Lake Chautauqua. This is one of the most popular summer resorts in the State, and we shall expect a large number of people not of our faith to attend. All who desire to rent tents should send their orders to me at an early date. Reduced rates will be granted by the railway companies, so that the expense of attending the meeting will not be great.

D. B. OVIATT.

CAN I GO TO CAMP-MEETING?

THIS question doubtless is revolving in the minds of many of our Kansas brethren and sisters, and how it will be answered is an important point; indeed, much depends upon the proper decision of this question. In it may be one of those mysterious turning points of life that decide our destiny for weal or woe. Satan is at work to hinder, magnifying obstacles that may stand in our way. As we view some of the excuses from a worldly stand-point, they seem quite plausible; but "spiritually discerned," they melt away.

1. The season is unusually late. Our farming brethren probably never were so behind with their work as at the present season. Camp-meeting time will find many in the midst of their planting. To trust this important part of crop work to other hands in order to attend camp-meeting, is going to require an exercise of faith not experienced in every-day life. But, my brethren, God reigns, and the bread of the righteous is sure. Matt. 6:33.

2. Times are hard, and because many have not the means conveniently at hand, the matter is often passed by without any special effort. "Where there is a will there is a way," is an old saying; and if there is one place above another where it is true, it is in connection with the work of God.

3. The meeting is so far on one side of the State, that some will think they cannot afford to go. If the meeting were farther west, at some of the points desired, each family would have to provide themselves with tents; at Lawrence there is shelter free for thousands. The difference between the price of a tent and the extra railroad fare is quite a saving to those attending.

Dear brethren and sisters, make an effort to come. You can afford to make a sacrifice to attend this yearly gathering of God's people. What is of more value than the blessing of God? One brother said, "I get a start here that lasts me all the year." If the way seems hedged up, pray that it may be cleared. Important plans are to be discussed. Advance steps for the work in our State are to be considered. Come and share with the burden bearers in this responsibility. Your counsel is needed. Should we not consider the work of God paramount to all others? When we behold the "perplexity of nations" (Luke 21:25), the near approach of the struggle between labor and capital (James 5), the rapid development of the work long looked for in this country (Rev. 13:14), and the progress of the cause, we have much to inspire us, and give us faith that it is indeed the work of God, and soon to triumph. T. H. GIBBS.

Our Basket.

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

—A man may suffer without sinning; he cannot sin without suffering.

—Only those things are of lasting value that are achieved by lasting toil and unflinching energy.

—Of all the anguish in the world, there is nothing like this—the sense of God without the sense of nearness to him.—E. Prentiss.

—We must row with the oars we have; and as we cannot order the wind, we are obliged to sail with the wind God gives.

—There is one thing Jesus did when he was in the flesh, which, no doubt, he does yet. He beheld how [that is, in what proportion to their means] the people cast money into the treasury.

—In self-examination, take no account of yourself by your thoughts and resolutions in the days of religion and solemnity, but examine how it is with you in the days of ordinary conversation and in the circumstances of secular employment.—Jeremy Taylor.

—Seek thou, O man, for knowledge Providence Has deigned to give thee here; ask nothing more. If thou pursue it well, thou mayest hope That wisdom will be thine, when time is o'er.

—Just as soon as any conviction of important truth becomes central and vital, there comes the desire to utter it—a desire which is immediate and irresistible. Sacrifice is gladness service is joy, when such an idea becomes a commanding power.—R. S. Storrs.

—Revealed science and true religion have one source. The same hand that wrote in the rocks of geology guided the pen that wrote on parchment. Both are harmonious if rightly understood. But so-called modern science discloses more enigmas than it has ever solved.

—We warn you to shun evil communications. Have no fellowship with any man or woman who does not help you into closer relationship with Jesus Christ. No matter how tender the tie, as you value your peace here and your reward there, walk apart from every one in whose daily association you do not grow stronger to do the right and shun the wrong, and serve the Christ whose name you wear.

## News of the Week.

FOR WEEK ENDING MAY 9.

### DOMESTIC.

—The Detroit City Council propose to pass an ordinance closing barber shops on Sunday.

—The Rev. Thomas K. Beecher, of Elmira, N. Y., recently preached in favor of cremation.

—Cornell University claims the best arranged collection of shells in the world. It cost \$16,000.

—The cold wave throughout the West has injured fruit and vegetables to a considerable extent.

—Secretary Manning has directed that the issue of \$1 and \$2 notes be discontinued for the present.

—The coal miners of the Tuscarawas and Connotton Valleys, to the number of 6,000, struck Saturday.

—From Jan. 1 to May 1, this year, 365,678 barrels of wheat flour were manufactured at Milwaukee.

—General Grant has sufficiently improved to resume work on his book by dictating to an amanuensis.

—The Bartholdi statue, which is composed of more than 200 pieces, is expected to reach New York this month.

—General Sheridan expects to leave Washington in a few days for an inspection tour of the military posts of the West.

—President Gilman, of Johns Hopkins University, favors a uniform system in the conferring of degrees by American colleges.

—A machine has been invented for pulling teeth by electricity. In a recent test seven teeth were pulled with it in five seconds.

—At Stevens' Point, Wis., Sunday morning, 5,000,000 feet of choice grade lumber belonging to Herren & Wadleigh was destroyed by fire.

—Business failures in the United States for the week number 197, against 167 last week, and 132 in the corresponding period of 1884.

—By the tenement-house fire in First avenue, New York, early Sunday morning, eight persons lost their lives, and fourteen were more or less injured.

—Sunday morning the boilers at the Tremont House, Galveston, Texas, exploded with terrible effect, several persons being killed and many injured.

—The Sea View, Atlantic, and Ocean Houses at Hampton Beach, N. H., with several cottages, were burned early Thursday morning, the loss reaching \$100,000.

—The Lanesboro Hotel, at Lanesboro, Minn., was destroyed by fire Sunday morning. The building and furniture cost upward of \$50,000; insurance, \$7,000.

—A disease, symptoms of which are severe coughing, choking, and bleeding at the nose, is killing off horses rapidly in the southern portion of Shelby county, Illinois.

—The situation at Plymouth, Pa., shows little improvement. Nearly a hundred families are now needy. The relief committee is doing all in its power to aid the destitute.

—The entire business portion of Cahery, twenty-four miles from Kankakee, Ill., was destroyed by fire Sunday morning. The loss will aggregate \$90,000 to \$100,000.

—Professor Waffle, of the Lewisburg University, received the prize of \$1,000, offered by the American Sunday-School Union for the best essay on "The Lord's Day of Rest."

—Wainwright's brewery in Pittsburg, Pa., caved in with a heavy crash at 3 o'clock Sunday morning. The structure, four stories, is an entire wreck, together with 10,000 barrels of beer stored in the building. The loss is estimated at \$100,000.

—J. B. Martin's pork-house at Macon, Ill., was burned Wednesday morning, the loss reaching \$50,000. Half a block of buildings at Jamestown, D. T., were swept away, with a loss of \$25,000.

—The Salt Lake Herald, the Mormon organ, urges the polygamists to demand of President Cleveland the removal of Chief Justice Zane, of Utah, and appoint a man in his place who will render decisions more in accordance with the Mormon faith.

—On the arrival of the militia sent to quell the riot at Lemont, Illinois, Monday morning, they were met by an excited mob, headed by the city marshal, who resisted their advance, and were repulsed, with the loss of one killed and three wounded.

—The winter wheat acreage in Kansas this year, officially reported, was 73 per cent of last year's area, 27 per cent of the crop sown being killed. This leaves only 1,145,000 acres, the product from which is expected to reach but 52 per cent of last season's yield.

—Reports of the condition of winter and spring wheat received by Mr. S. W. Tallmadge, the statistician, show no improvement whatever, Michigan being the only State that will probably raise an average crop. The deduction is made that the loss in winter wheat States will be the greatest on record.

—In Brooklyn, Tuesday morning, the wall of one of a series of connected buildings used as manufactories collapsed, having been screwed unevenly by jacks, overturning soap-boilers on the second floor and crushing in frame residences adjoining, the embers from the cook-stoves causing a general conflagration. The disaster was rendered complete by the explosion of four boilers. Three bodies, burned beyond recognition, have been recovered, and twenty-six persons are missing, seven of whom are girls. A score or more were injured, a few of them fatally.

### FOREIGN.

—There are 10,000 policemen in London.

—President Barrillos, the successor of Barrios as the head of Guatemalan Republic, is 45 years old, and has been in public life for twenty years.

—Telegrams from Qu'Appelle to Winnipeg, May 6, stated that the File Hill Indians had left the reserve and were pillaging houses and scaring settlers. The Indians will likely march and join Poundmaker.

—In Poundmaker's reserve Tuesday, Colonel Otter's command engaged the Indians, the fight lasting seven hours. The Canadians lost eight killed and twelve wounded, and the Indian loss is placed at fifty.

—Gen. Wolseley, in a review of the camel corps, May 8, urged the men to perfect themselves in their novel duties, as they would be wanted on the Nile in the autumn. The speech is significant, as indicating the General is not in favor of the government's policy of abandoning Suakin.

—The scientific expedition of the French Geographical Society to Cape Horn, with the cordial assent of the French government, deeply impressed with the good work done by the English missionaries in reclaiming Terra del Fuego in South America from barbarism, have presented them with the buildings they had erected for their observations.

—Maxwell, the alleged murderer of Preller at St. Louis, was arrested Tuesday at Auckland, New Zealand, upon the arrival of the steamer in which he sailed from San Francisco. An officer from St. Louis will be sent after him, and Secretary Bayard and the British Minister at Washington will be urged to take measures to prevent the release of Maxwell on a technicality.

—The Suez Canal Commission has exempted Egypt and Turkey from compliance with the clause which interdicts all acts of hostility in the canal and forbids the landing of troops upon its banks. The exempted powers are, however, forbidden to land troops along the canal unless it is necessary for the defense of Egypt. Several powers made certain reservations.

—At Odessa, a peasant, belonging to the Bible reading sect of the Stundists, has been sentenced to three years' imprisonment on a charge of blasphemy in preaching against the image worship of the Russian church. He denied, however, the use of the words imputed to him. He was defended by a Jewish advocate, though Russian law forbids Jews to hold briefs in such cases.

—It is reported that the Mahdi's forces have suffered fresh defeats at the hands of the insurgents in Kordofan, aided by the garrison at Senaar. The remnant of the Mahdi's forces has retreated, according to these reports, to Abu-Haraz. The Mahdi himself is at Omderman near Khartoum, but he has only a few troops with him and is unable to send re-enforcements against the insurgents.

—The mortal remains of Beethoven and Schubert will be transferred this spring from their present resting-place to the new Central Cemetery in Vienna. It is a melancholy fact that the remains of Mozart have been mislaid, and there is no sign to indicate where he was interred. It was to avoid such a contingency that Wagner prepared his own tomb in advance, and had it inscribed with the solitary words, "Richard Wagner."

—The number of periodicals of all sorts published in the Czar's empire, from the Baltic to the Pacific, from the Northern Sea down to Turkey and Persia, only equals the number published in New York City alone; viz., 625, and is but little more than twice those issued in Philadelphia. For 50,000,000 population in the United States there are 12,600 periodicals; while for the 101,000,000 in Russia there are 625, of which only 53 are dailies. The whole of Siberia, with its 4,000,000 souls, has only two newspapers and a bi-monthly of a geographical society; and the city of Kharkoff, with 126,000 inhabitants and a University, has only two dailies and two monthlies. While it takes only 4,000 persons in America to support a periodical, more than forty times that number of his Majesty's subjects are requisite to keep alive a Russian publication.

—As a commercial power, Russia has undertaken nothing more important in recent years than the construction of a line of railway the purpose of which is to open communication with India. The road now in process of building promises, if nothing interferes to prevent its completion, to be the most direct and available highway of travel between Western Europe and India, and will be of advantage to England in a manner scarcely less direct than to Russia. The starting point of this railway is a small and comparatively new town, Krasnovodsk, situated on the east shore of the Caspian, about twenty hours' sail from the famous oil well of Baker. The road, which is completed beyond Askabad, and which will go through Sarakhs, Herat, and Candahar, will, as proposed, connect with the Indian railway at Quetta, which will soon be in working order, so that it will require but about 600 miles of Russian railway to establish the very important connection.

### RELIGIOUS INTELLIGENCE.

—The New York Advocate claims that the Methodist church has had 40,000 persons added to its membership in the past three months.

—The revised Old Testament will not be issued to the public until May 19. The books for this country will be shipped from London immediately.

—Two confessional boxes have been placed in the Episcopal church of St. Mary the Virgin. St. Ignatius' church is still a step in advance, in restoring the ritualism expunged from the service at the time of severance from the Roman Catholic church, having practiced the elevation of the Host since Father Ritchie assumed the rectorship.

## Obituary Notices.

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

OWEN.—Died near Lansingville, N. Y., May 2, 1885, of pneumonia, Clarence G., son of Frank and Lucy Owen, aged 1 month, and 17 days. Although the happy voice and familiar steps of little Clarence will be heard no more in their earthly yet. Bro. and Sr. Owen look forward with anticipations of the morning of the first resurrection, when they expect to see their darling boy where parting will forever be unknown. Full course by the writer from Jer. 31: 15-17. J. E.

KENNEDY.—Died at his residence at Chard, Neosho Co., Kan. 23, 1885, John Kennedy, aged 37 years, 5 months, and 13 days. Kennedy never made a public profession of religion; but diligent labor there last summer he has kept the Sabbath of the commandment, and always spoke of himself as one seeking or, as expressed by himself, was "praying all the time" death, the neighborhood loses a good citizen, and the family husband and parent.

JUDD.—Died at the home of Bro. B. H. Brown, at Cazenovia April 27, 1885, of inflammation of the brain, Mrs. Nancy J. Judd, 73 years. Mrs. Judd was the mother of Sr. Mary L. Brown, whom she had come to live only 8 weeks before she received which resulted in her death. Discourse from 1 Cor. 15: 1-2. J. E.

JAMES.—Died at the home of his parents in Bullitt Co., Ky. 27, 1885, Hardin R., only child of H. H. C. and Eliza James, years, 6 months, and 6 days. He was much devoted to reading the Bible, and delighted in Sr. White's writings. Discourse one week before his death. Words of comfort were spoken by the friends, by the writer, from Rev. 14: 12, 13. S. C.

HALL.—Died of consumption, at Neenah, Wis., April 19, 1885, an illness of fourteen months, our daughter, Alberetta L. Hall, years and 2 months. Retta, from infancy, had learned to piety, and at an early age took part in family worship, and consistent Christian life. When 8 years of age she, together with her sister, commenced the observance of the Lord's Sabbath (the first of our family to do so), which she loved and zealously. By her gentle disposition she endeared herself to all; this was to her the school, which she had attended only three weeks, her funeral in a body. She suffered much, but never uttered a word of complaint, and died with a bright hope of a part in the resurrection. The funeral services were conducted by Eld. T. W. A. AND L.

NASH.—Rachel Ann Nash, wife of William Nash and daughter of John and Gemina Harper, departed this life April 23, 1885, years, 5 months, and 20 days. Sr. Nash had been an invalid years; and about two years before her death, consumption fatal work in her system. She was confined to her bed the months of her life. Although her sufferings were great, she endured them all with true Christian resignation. She became a member of the church at West Liberty, Ind., at the time of her death, in 1877, in which fellowship she remained until her death. She was the mother of six children, four of whom, with her husband, were mourning the loss of a tender mother and devoted wife. Her relatives and kind friends deeply sympathize with her bereavement. Words of comfort were spoken by the writer, the subject of the Christian's hope. W. A.

OSBORNE.—Died of puerperal fever, at Phoenix, Mich., April 23, 1885, my dear wife, Alice, aged 26 years, 11 months, and 8 days. Little girl she gave her heart to God, and united with the church. In 1876 she began to observe the Sabbath, together with her mother, and afterward united with the Richmond, Kan., church. She was a loving wife and a kind and gentle mother. She felt that her life was near, but was perfectly resigned and calm. She had for all her friends and relatives, that they live faithful Christians to the end. About three hours before death she sang in a strong voice, "Jesus, Lover of My Soul," "I am Trusting Thee," and several other hymns. Her last words were, "Jesus, save me now." A husband, two children, father, brothers, sisters, and friends mourn their loss. Funeral at the Tabernacle, in Battle Creek, by Eld. S. H. Lane, from Rev. 13: 16-18. While on the way to Battle Creek, where we had resided, news was received that our infant child died May 1, and child rest in the same grave. While we mourn, we thank the blessed hope. J. S. O.

NEWBERRY.—Died of paralysis, at Flint, Genesee Co., Mich. 23, 1885, my dear father, A. D. Newberry, aged 74 years, 7 months, and 7 days. He was a great sufferer until a week before he died. He was born in the State of New York; moved to Michigan, embraced the third angel's message 27 years ago, at LaPeere, Mich. He was the laborer of Elds. Lawrence and Cornell. He moved to Flint, and was among the first to unite with the S. D. Adventists at that place after it was organized. Father was loved by all his family. He leaves a companion, five children, and many friends to mourn their loss, but not without hope. We laid him away in the grave, believing that he will come again from the land of the dead. The funeral services were conducted by Eld. D. H. Lamson, from Rev. 11: 25. CHARLES N.

BORDEN.—James Borden, a member of the church at Chard, was found dead in his bed on the morning of April 23, 1885. He was born in Bloxworth, near Dorset, England, and was years, 10 months, and 2 days. The funeral services were held at the house of the deceased, April 25. Sermon by the writer. D. E. L.

HODGES.—Died of a consumptive decline, near Pompey, N. Y., Josephine, daughter of Samuel and Mary, aged 33 years, 4 months, and 13 days. She had been a sufferer for the last five years, but for about two weeks before her death she grew worse, and finally fell asleep, to await the call of her resurrection morn. Sr. Hodges embraced the truth in the year 1870, under the labors of Elds. Andrews and Cottrell, and has been a devoted, consistent Christian. She was patient and kind to all. She leaves a father and mother and three children to mourn her loss. Funeral, Sabbath, April 18. Words of comfort were spoken by the writer, from Rev. 21: 4. J. E.

HEATH.—Died at Memphis, Mich., April 19, 1885, Nathaniel, aged 68 years, 3 months, and 20 days. Bro. Heath was born in Rochester, N. Y.; moved to Memphis, Mich., in 1859. He has been a consistent truth when his attention was called to it several years, and has since tried to keep the commandments of God and of Jesus. Discourse from 1 Cor. 15: 54. ALBERT

JACOBSEN.—Lizzie, youngest child of L. P. and Johanna, born May 8, 1884, died of lung fever after a few days' illness, May 11, 1885. Sorrowing we laid her away, but not without hope. Full course by the writer from Jer. 31: 15-17, to a large assembly of sympathizers. JOHN

PETEFSH.—Died of consumption, near Marksville, Pa., April 20, 1885, Sr. Elizabeth Peteish, aged 60 years, 1 month, and 13 days. This sister was once a member of the M. E. church, as she became acquainted with the third angel's message, and was willing to obey. She embraced the truth through reading the Bible, and kept the Sabbath seven or eight years. She united with the Marksville church about three years ago. As long as she was able, she had a great interest in attending Sabbath-school and social meetings, and was always ready to bear her part of the work. Her principle seemed to be in gathering the dear children into the Sabbath, often carrying with her a basket of beautiful bouquets for

class. She has been a great sufferer for more than a year, which time her faith in the truth was her greatest comfort.

Died of gastric fever, at Burnham, Me., April 8, 1885, Stratton, aged 26 years. She suffered much during her illness, which continued about five weeks; but she was patient and expressed her love for God, and the assurance of her acceptance. She always manifested a deep interest in the Sabbath, and in her death they have sustained a great loss.

Appointments.

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

Table with columns for location (Iowa, Wis., Mich.) and dates (May 19-21, 22-25, 26-27, June 1, 2-4, 5-7).

M. LANE will meet with the churches in Dist. Mich., as follows:—

Table with columns for location (Iowa, Mich., Wis., Mich.) and dates (May 16-18, 19-21, 22-24, 25-27, 28, 29, 30, 31, June 1, 2-4, 5-7).

ings at each place will begin on evening of first Sabbath, when they will be at the usual hour of Sabbath meeting.

annual session of the Pennsylvania Sabbath-school Convention will be held in connection with the camp-meeting near Jamestown, N. Y., June 3-9. The lesson for the week in the Instructor will be used. All who use the lesson books will please bring them to the meeting.

PERMISSION permitting, we will hold a two days' meeting at the church at Milton, Wis., May 30, 31; first Sabbath, at 10 A. M. Let all come to remain two days. We earnestly desire to see or hear from every member of the church at this meeting.

seventh annual meeting of the Pennsylvania Tract Society will be held in connection with the meeting and Conference, at or near Jamestown, N. Y., June 9, 1885.

seventh annual session of the Pennsylvania Conference will be held in connection with the camp-meeting, at or near Jamestown, N. Y., June 3-9, 1885. Officers will be elected and such other business considered as may be necessary. It is important that every church be represented by delegates. Each church of members or less is entitled to one delegate, and an equal delegate for every additional fifteen members. Clerks should see that their annual reports are made, and furnished to delegates.

D. B. OVIATT, Penn. J. W. RAYMOND, Conf. F. PEABODY, Com.

Publishers' Department.

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

1 farm of 80 acres has been disposed of. G. B. GORF.

BUSINESS NOTICES.

This head short business notices will be inserted at \$1.00 for space of four lines or under. Over four lines, 25c. a line. Persons who send notices to the managers of THE REVIEW must give good references as to standing and responsibility. Ten words constitute a line.

One hundred and sixty acres of land entire or in eighty lots in Colfax, Wexford Co., Mich.; sixty-five acres improved, buildings, well watered, near school; neighbors mostly Seventh-day Adventists. Cheap for cash, or part down, balance in payments. Particulars address John V. Frisbey, Cadillac, Wexford Co., Mich.

RECEIPTS.

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

The change of figures on the address labels will be in all subsequent receipts for money sent for the paper. If these changes do not appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged.

Sent by Express.—John T Gray, E W Davis, Eugene M Helleson, Pacific Press, W A Gibson, F T Wales, Chicago W J Stutter.

Sent by Freight.—Geo C Beach, T H Gibbs, Clara E Gibbs, Clara E Low, W A Young, T H Gibbs, Pacific Press, Book Depository.

Cash Rec'd on Account.—Dakota T & M Soc pr Alice B \$260, Ohio T & M Soc pr Ida Gates 225, Iowa T & M Soc pr Amanda Worster 1, Kansas T & M Soc pr C W G 16.10, Ohio T & M Soc pr H D Clark 100, Wis T & M Soc pr W N Kennedy 3, B C S S pr Hille Butler 24.74, Kansas T & M Soc pr C W G 450, Ind Conf pr S J Lecklider 2.34, Kansas Conf pr H T Hoover 12, Neb T & M Soc pr S E W 5.40.

Shares in S. D. A. P. Association.—Peter Hansen \$20.

S. L. A. E. Soc.—P Rothrock \$10, R Vickery 18.

Illinois City Missions.—Robert Vickery \$54, P Rothrock 30.

Illinois Reserve Fund.—Robert Vickery \$54, P Rothrock 30.

Illinois Ed. Relief Fund.—R Vickery \$54, P Rothrock 30.

Scandinavian Mission.—C H \$2, P. A. 4, Louis Kjalberg 8.50, Mina Philo 2, J O Corliss & wife 20, Anders Jensen 5.

International T. & M. Soc.—L Merickel \$3, Emily S Hibben (L M) 10, J O Corliss & wife 20, L M Haskens 10.

European Mission.—Peter Salverda \$3, H L Brock 15, A B McReynolds 2, E J Neff 12, J O Corliss & wife 20.

English Mission.—Mrs S Cadwallader \$5, A B McReynolds 2, Margaret Dixon 6, H L Brock 15, Elizabeth P Walker 5, J O Corliss and wife 20, Almira Preston & Rasha Evans 2.05.

Australian Mission.—Mrs S Simonson \$5, Edison O S School 4.10, Fort Scott Kansas S S 4.62, Pittsburg Kansas S S 2, Parkinan O S S 1.50, M Simons 5.

THE COMING CONFLICT; THE GREAT ISSUE NOW PENDING IN THIS COUNTRY.

BY W. H. LITTLEJOHN.

THIS book contains a clear statement of the reasons for the observance of the seventh-day Sabbath, an attempted refutation of the same by a representative man who is an observer of the first day of the week, and rejoinders by the author of the book. Besides this, it presents in a single chapter the history of the rise and progress of Seventh-day Adventists, and of the National Reform party, together with an exegesis of the last portion of the thirteenth chapter of the book of the Revelation, assigning to the United States its proper place in prophecy, and showing from the Prophetic Word that this Government is just entering upon a career of religious persecution, for which the Sabbath question is to be made the pretext.

Emphatically a Book for the Times.

434 pages, in muslin covers, and will be mailed to any address, post-paid, for \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

OUR COUNTRY'S FUTURE; THE UNITED STATES IN PROPHECY.

BY URIAH SMITH.

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

New Edition Just Issued.

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

Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

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

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

BY ELD. J. N. ANDREWS, LATE MISSIONARY AT BALE, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length, and the Complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

528 pages, price, \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

A WORD FOR THE SABBATH; FALSE THEORIES EXPOSED.

By URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example—Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

Few persons will begin this poem without reading the entire work. 60 pages, in muslin covers, 30 cts. The same, in glazed paper covers, 15 "

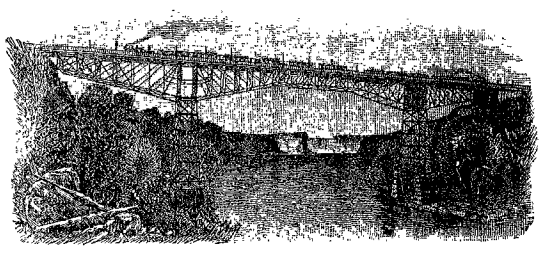
Address, REVIEW & HERALD, Battle Creek, Mich.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations (Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago) and times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST and GOING EAST, listing stations (Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskel, Valparaiso, Chicago) and times.

\*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams, Jan., 1885.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing various express and passenger services.

\*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—56 Clark street, Sherman House, Palmer House, and Grand Pacific.

Table with columns TRAINS, LEAVE, and ARRIVE, listing services like Javenport Express, Council Bluffs and Peoria Fast Express, etc.

\*Daily. †Daily except Sundays. ‡Daily except Mondays. ††Daily except Saturdays. ‡‡Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., MAY 12, 1885.

CONTENTS OF THIS NUMBER.

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

Table listing contents of the issue, including sections like Poetry, Our Contributors, Special Mentions, Our Tract Societies, Home, The Sabbath-School, Editorial, Ministers' Department, Progress of the Cause, Special Meetings, Casket, News, Obituaries, Appointments, Publishers' Department, and Editorial Notes.

CAMP-MEETINGS FOR 1885.

Table listing camp-meeting locations and dates for 1885, including Kansas, Pennsylvania, Nebraska, Wisconsin, Minnesota, and Dakota.

The location of the Chicago mission is changed from 219 W. Madison St., to 3,653 Vincennes Ave., which latter will, till further notice, be the address of those connected with that mission.

EAST AND WEST.

WEDNESDAY evening, May 6, Eld. S. H. Lane and wife, and Eld. R. F. Andrews, left Battle Creek, to enter upon their labor in behalf of the cause in the British Isles.

KNEE DEEP.

SAID Neal Dow, "We sowed Maine knee deep with temperance tracts, and then got the Maine law." So must we sow the whole country knee deep with Sabbath tracts and Sabbath literature of all kinds, not to procure a Sabbath law, nor to prevent the Sunday law, but to make all men know the true state of this question, and to save the honest in the coming issue.

Every conceivable invention against the Sabbath truth, is met in our various publications. When our brethren meet with these objections, let them scatter the tracts which refute them. The most opponents can now do is to ring the changes on the objections already brought out.

TESTIMONY NO. 32.

WE are happy to announce that another work by sister White, "Testimony for the Church, Number 32," has just been issued from the Pacific Press, Oakland, Cal. It is a work of 238 pages, neatly bound in muslin.

"The Work of the Gospel Minister—Christian Growth—Faithfulness in the Work of God—Influence of Unbelief—Deceitfulness of Sin—Criticising Ministers—Fidelity and Perseverance Needed—Sinfulness of Repining—'Praise Ye the Lord'—Parental Responsibility—The Training of Children—Christian Forbearance—Worldly Ambition—Love Among Brethren—Redeeming the Time—The Manufacture of Wine and Cider—Marriage with Unbelievers—The Support of City Missions—The True Missionary Spirit—Young Men as Missionaries—Importance of the Canvassing Work—The Publishing Work—Business and Religion—Worldly-Mindedness a Snare—Responsibilities of the Physician—The Coming Crisis—The Church the Light of the World—Joshua and the Angel."

These, the reader will perceive, are all live topics of great interest and importance. All will want to procure and read the book at once. Orders may be sent to the Pacific Press, Oakland, Cal., or REVIEW AND HERALD, Battle Creek, Mich.

A REQUEST.

BRO. H. D. HOLLENBECK, of Iowa, has entered enthusiastically into the canvass for "Thoughts on Daniel and the Revelation." And strange as it may seem, considering his total loss of eye-sight, he has already achieved a marked success in this direction.

BAPTISMS IN BATTLE CREEK.

LAST Sabbath, nine more went forward in the ordinance of baptism. The ordinance was administered by Eld. Ballou. This makes forty-four who have been baptized within a few weeks; and still others are to

be accepted in the near future. These additions nearly all the result of the lectures and revival of the recent past. In all, there have been about hundred additions to the Battle Creek church in the last four months, over fifty by letter, the profession. The church now numbers about six hundred. The missionary efforts of the church have tributed much to this result.

OUR PROPHETIC AND LAW-OF-GOD CHARTS.

WE have on hand at the REVIEW Office, a number of these excellent charts, which show scattered in all directions among our brethren, time was when nearly all S. D. Adventists had of these hanging in their houses. This was so universally twelve or fifteen years ago. Many interesting conversation was brought about by presence in the houses. Strangers coming in inquire concerning the significance of those upon the chart, and those strange figures—some they had never before seen. Some read the God for perhaps the first time as it hung there the wall.

Of late years these precious charts are not much. Perhaps they are not artistic enough for of our nicely furnished houses. The old copies of these charts in many houses, after hanging for of years, needed replacing, on account of the of time. We have clean, well finished new to take the place of these. It seems most fitting that prophetic and the law-of-God chart should hang in houses of those who believe in the importance brought to view in them. They are constant reminders of the great fundamental doctrines of our

There are many of our ministers who need copies to replace the old ones which show the of wear, and are sometimes discolored by contact with rain while the minister travels from place to place. We have sometimes been in camp-meetings needing charts for some important discourse, and were unable to find a neat, clean looking chart on the ground, and have had to take some discolored copy which had stood the wear and tear of half a dozen years or more. We believe it well to make an effort at our camp-meetings to pose of many copies of these precious charts, contain an epitome of the present truth. Some most important truths in the word of God are to view on them. We hope our Conferences will see that they have a supply on hand before camp-meetings; and we trust an effort will be made to sell them. Some four thousand copies were originally printed, and there are some three thousand now on hand. There are two kinds. Those of without varnish, are \$3 per set, with or without rollers. If without rollers, they can be sent by post paid; if with rollers, the purchasers will pay express charges. If varnished charts are sent they are \$3.50 per set. These will have to be sent by express, charges to be paid by purchasers. All charts will all be sent at 30% discount by the publisher.

NOTICE.

THOSE wishing to rent tents for the Wisconsin camp-meeting to be held at Tomah, June 11-16, at once notify Dr. W. D. Stillman, Madison, Wis., stating size of tent desired. The tents are 14x14, and 12x16 feet. A. J. B.

MICHIGAN SABBATH-SCHOOLS.

WE would recommend the schools of our Michigan to give the Responsive Exercise, that appeared in the recent number of the REVIEW, a trial for the remainder of this quarter. Copies can be obtained at one cent per hundred, by addressing REVIEW AND HERALD, Battle Creek, Mich. To the schools who get them, we would say, Be thorough in your use of them, and at the end of the quarter, both superintendents and scholars may be able to repeat the entire course from memory.

M. B. MILLER, Pres. Mich. S. S. A.

THE LOST-TIME QUESTION.

BY ELD. D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy of somewhere between creation and the present time a day was lost, so that we cannot now tell which is the original day of the week. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.