

# W.A. Pratt 1886 Advent Review

## AND SABBATH HERALD.

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

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#### IT MAY BE.

BY ELIZA H. MORTON.

It may be my feet will grow weary,  
And my eyes wax dim.  
It may be my hands will hang helpless  
As I watch for Him.

It may be my faith will be tested  
With the hand of love.  
It may be my lot to stand passive  
And to look above.

It may be my life will grow nobler  
As the days go by.

It may be the light will shine brighter  
As the King draws nigh.

It may be the song will sound sweeter  
If 'tis sung again.

It may be my heart will grow purer  
If 'tis touched with pain.

It may be the prayers of a sinner  
Will prevail at last.

It may be the gates will swing open  
And the toil be past.

It may be the race will be finished  
And the victory won.

It may be the Lord will accept me  
And say, "Child, well done."

God, and a strong and active faith, will accomplish the work that he requires to be wrought in us. God calls for working men. It is continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, we must appeal to the people to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labor be characterized by meekness and humility, yet by a fervor that will make these listless ones understand that these things are a reality, and that it is for them to choose life or death. The salvation of the soul is not a thing to be trifled with. The deportment of the laborer for God should be serious, and characterized by simplicity and true Christian politeness; yet he should be fearfully in earnest in the work which the Master has left him to do. Decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness.

If we make God our trust, we have it in our power to control the mind in these things. Through continued exercise, it will become strong to battle with internal foes, and to subdue self, until there is a complete transformation, and the passions, appetite, and will are brought into perfect subjection. Then there will be daily piety at home and abroad, and when we engage in labor for souls, a power will attend our efforts. The humble Christian will have seasons of devotion which are not spasmodic, fitful, or superstitious; but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God.

The reason why ministers of Christ are no more successful in their labors is, they are not unselfishly devoted to the work. The interest of some is divided; they are double-minded. The cares of this life engage their attention, and they do not realize how sacred is the work of the minister. Such may complain of darkness, of great unbelief, of infidelity. This is because they are not right with God; they do not see the importance of making a full and entire consecration to him. They serve God a little, but themselves more. They pray but little.

The Majesty of heaven, while engaged in his earthly ministry, was often in earnest prayer. Frequently he spent the entire night thus. His spirit was sorrowful as he felt the power of the darkness of this world, and he left the busy city and the noisy throng to seek a retired place for intercession with his Father. The Mount of Olives was the favorite resort of the Son of God. Frequently, after the multitude had left him for the retirement of the night, he rested not, though weary with the labors of the day. In the Gospel of John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." While the city was hushed in silence and his disciples had retired to obtain refreshment in sleep, his divine pleadings were ascending to his Father from the Mount of Olives, that his disciples might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying, while the dew and frost of night fell upon his bowed head. The disciples learned his favorite retreat, and often followed him. Therefore he did not always visit Olivet. For the same reason he chose the stillness of night, that there might be no interruption.

The example of Christ is left on record for his followers. Jesus was himself a source of blessing and strength; he could heal the sick and raise the dead; he commanded even the tempests, and they obeyed him; he was unsullied with corruption, a stranger to sin; yet he endured agony which required help and support from his Father, and he prayed often with strong crying and tears. He prayed for his disciples and for himself, thus identifying himself with the needs, the weaknesses, and the failings which are common to humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are.

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ, our example, turned to his Father in these hours of distress. He came to earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them.

Angels ministered to Jesus, yet their presence did not make his life one of ease and freedom from severe conflict and fierce temptations. If ministers, while engaged in the work which the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Should they cast away their confidence because they do not realize all they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put to death Him who came to give them life.

All who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They will feel their need of special strength from God, and will labor in his strength; therefore the victories they gain will not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God.

There is a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and of the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be. In the Epistle to the Romans, Paul says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak

### Our Contributors.

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

#### AN APPEAL TO MINISTERS.

BY MRS. E. G. WHITE.

(Concluded.)

Paul exhorted Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy fruiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the minister of God! What a necessity there is for a faithful study of the word, that he himself may be sanctified by the truth, and may be qualified to instruct others.

The ministers of Christ need a new anointing, that they may more clearly discern sacred things, and have clear conceptions of the holy, blameless character which they themselves must form in order to be ensamples to the flock. Nothing that we can do of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon

and inefficient in bearing responsibilities and burdens.

The present is a season of solemn privilege and sacred trust. If these trusts are faithfully kept, great will be the reward when the Master shall say, "Give an account of thy stewardship." The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished.

Brethren, you are required to exemplify the truth in your life. But those who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth. Some have erroneous ideas of what constitutes a Christian, and of the means through which a firm religious experience is obtained; much less do they understand the qualifications which God requires ministers to possess. These men are un-sanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. This dependence upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. Firm principle is wanting. None are living Christians who have not a daily experience in the things of God, and who do not daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.

The life of a true Christian is ever onward. There is no standing still nor going back. It is your privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

I entreat all, especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to him, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be unselfish and blameless, that they ever may be a living rebuke to those who are selfish, and whose affections seem to be upon their earthly treasure. God grant that you may be strengthened according to the riches of his glory, "with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

—Acquiescence in God's will is the highest form of service.

—Ah! how the years go rolling on!  
How short the steps to manhood's prime,  
How soon the gold of life is gone  
Into the vaults of time.

Be diligent from morn till even,  
That when all time on earth is past,  
Thou'lt find that in the bank of heaven  
As current thine has passed.

—Humboldt says, "Only what we have wrought into our character during life, can we take away with us."

—Devotion to the person of Christ that steers us clear of the doctrines and precepts of Christ is sentimental rhapsody.—*Dr. Herrick Johnson.*

—A great step is gained when a child has learned there is no necessary connection between liking a thing and doing it.—*Guesses at Truth.*

"AND THE BOOKS WERE OPENED."—REV. 20: 12.

BY CALVIN GREEN.

THE books were opened, and the deeds of men,  
Faithfully written there by angel's pen,  
Are seen by all, and each one meets again  
The acts in this life done in letters plain.  
These deeds and words in vivid colors glow  
On all the actors in life's scenes below;  
Each on these pages read the living scenes,  
And each one knows what every sentence means.

The motive act that marks the living lie,  
The hidden deed seen by no human eye,  
The base deceit that brings distress and woe,  
Reacts on those who practiced such below.  
Hearts bold in crime, quail 'neath the vivid glare  
Of their own deeds openly written there;  
And many see what in their lives they've done,  
The vast result of evil they begun;  
For down the course of time their words and ways  
Proved loss to many in long after days—

Eternal loss to them; for they did choose  
Man's wisdom and God's mercy to abuse.  
Ambitious men gaze with astonished eyes,  
On their mad course which here they so much prized.  
Appalled they stand as now they meet their crimes  
In glaring colors and in flaming lines.  
The proud, the mean, the base, and the genteel,  
All meet together and together feel  
With bitter sense their sinful course while here,  
And with the doomed stand shuddering with fear.

Such fearful sights the Judgment here doth show,  
On man's mad folly in his course below;  
Here God in justice vindicates his name,  
His faithful record shows his creatures' shame.  
As they now stand and gaze with bated breath,  
And know the sentence reads, "The second death,"  
They shrink in horror from the rayless gloom,  
And in mute terror shudder at their doom.

Oh! sad result of a whole mispent life,  
Passed to please self in pleasure, lust, and strife;  
Rejecting mercy freely offered when  
God would bestow, and Jesus plead for men.  
This will all be, and no one will forego  
The punishment of sins done here below;  
They must be met, and the avenging rod  
Will fall unsparing from an incensed God.

*Knoxville, Iowa.*

### THE TEMPLE IN HEAVEN.

THE CONSEQUENCES OF THE NO-LAW THEORY DISCUSSED  
AT LARGE; THE FOURTH COMMANDMENT SHOWN  
TO BE BOTH MORAL AND POSITIVE; THE TESTI-  
MONY OF CHRIST INTRODUCED.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—You will recollect, gentlemen, that when we separated last evening I was in the act of showing that if Mr. Nolaw's theory that the ten commandments as a code were abolished, and yet that nine of them are still made obligatory upon the race through the medium of moral law, the change was unfortunate, and the situation deplorable. In doing this I had called attention to the advantages offered by written over those presented by unwritten laws, making reference to the fact, that unless statutes are carefully written out, uncertainty is liable to arise respecting what is, or what is not, required of the individual, thus exposing him to the possibility of being punished for doing what he really thought he ought to do, or neglecting to do that which he was not aware had been required at his hands. The correctness of the position which I was seeking to maintain is so obvious that there can be no doubt respecting it. If it be not demonstrable, then the boasted superiority of modern civilization over barbarism in the matter of its carefully prepared statutes for the instruction and protection of the citizen, is a myth; and it were better, while preserving our judges and our prisons, to abolish our legislatures, and dispense with our written codes as something which, though very expensive, is utterly superfluous.

You see the bearing, gentlemen, of the point which I made upon the view advocated by Mr. Nolaw. God never makes a retrograde movement. Having come down to this world for the special purpose of giving to its inhabitants a written law embodying a concise yet comprehensive statement of that which they were forbidden to do or required to perform, he would never commit the blunder of withdrawing that law so long as it continued to express his will concerning them.

Mr. Nolaw.—You forget, sir, that I claim that in the particular of the Sabbath, the ten commandments do not express the will of God respecting us.

Mr. B.—Then your position is that God repealed

the ten commandments in order to get rid of fourth one in the series.

Mr. N.—Well, yes, that seems to be the one that we do not need.

Mr. B.—A singular proceeding, indeed, would that be on the part of God. It reminds me of an incident in the experience of one of our ministers who was answering from the desk the very question under consideration. It so happened that he had recently injured one of his fingers. At the time in question it was inclosed in a coat, and he lifted his hand and addressed to the people the following words:—

"Suppose that I were to go to a physician to ask him to remove by a surgical operation the wounded finger of mine, and he should insist that it was necessary to amputate all the others on the hands along with it, in order to get rid of that which would you say of the sanity of such a man?"

You can imagine the effect of the illustration upon the people to whom it was presented. Not more was necessary to satisfy them that in case they had discovered that one of the commandments of the decalogue had ceased to meet the requirements of the race, while the others were exactly adapted to their needs, he would have abolished that one, leaving the others still in force. You will perceive also that in doing so he would not only follow the dictates of reason, but also that his action would accord with that of human legislators under similar circumstances.

Now that I have demonstrated the absurdity of Mr. Nolaw's method of getting the fourth commandment out of the way, I wish to show that the reasons for desiring to do so are not satisfactory. He discriminates against that commandment on the ground that it is not moral in its nature, and therefore differs from the other commandments.

Maud.—I wish you would tell me, father, what you mean by a moral commandment.

Mr. B.—We speak, Maud, of laws as being of two kinds, positive and moral. A positive law depends for its existence upon express enactment by the law maker; that is, it continues to be binding only so long as it is enforced by the positive commandment, whether written or oral, of the law maker. A moral law, on the contrary, continues in force even when there is no positive statute for it to rest upon. Its existence can be discerned through an appeal to the human reason. Murder, for example, would be wrong, because it is destructive of life and contrary to the interest of the individual and of society.

Returning now to the point under consideration when Maud propounded her question, I propose to inquire whether the Sabbath commandment belongs to the category of moral or that of positive law. I think that we shall find upon investigation that it partakes in part of the nature of both kinds of law. It is positive because there is a statute in it which would enable us to decide the question, seventh, to the exclusion of every other day of the week, should be made a Sabbath. It is moral because it is demonstrable from the very constitution of things, that man needs just such a Sabbath. The fourth commandment provides and enforces Rest, for example, on one day in seven is absolutely necessary to the highest physical development of both man and beast. Actual experiment, repeated over and over again, has settled this point beyond dispute. Both men and animals will accomplish more work during the year when working but six days out of seven, than they will when working every day in the week. Incessant labor sooner or later ends in the destruction of life; whereas, interrupted by the weekly Sabbath, it preserves vigor, and prolongs existence. The French experiment of devoting every tenth instance of every seventh day to rest. Other nations, for a time substituted other cycles; but nearly all of them have returned to the practice of resting each seventh day as being best adapted to the needs of the race.

Passing from the physical to the spiritual part of man's nature, again we find that a hebdome or weekly Sabbath exactly meets the demand of his being. Were we to work every day of the week, little or no progress could be made in intellectual and physical, which result therefrom are most unfavorable to spiritual growth. The man who labors each day from the rising to the setting of the sun, returns at night to his home weary and so late that he would find little time or incli-

self-examination, prayer, reading, or worship of public nature. Indeed, it is almost certain that were the weekly Sabbath to be abolished, the people would relapse into barbarism. Without the preaching of the word, conversions would necessarily be very few in number. "How, then," says the apostle in Rom. 10 : 14, "shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? how shall they hear without a preacher?" Away the rest day, and you have removed the institution which, more than all others combined, favors the proclamation of the truth. Without a definite Sabbath which all can observe on the same day, and the same time, ministers of the gospel cannot be supported in their work, and churches cannot be erected for the public proclamation of the word. In order to meet the expense incident to the support of the ministry, it is not only necessary that men should rest one day in seven, but also required that this should be done uniformly on the same day. Where all rest at the same time in a community of moderate size, one man after the other can minister to all, thus saving the cost of his support comparatively light. On the other hand, should men celebrate the Sabbath on different days of the week, the expense of maintaining public worship on the days allowed would become insupportable. Again, the interests of business demand that all men should rest on the same day. Were this not to be done, inconvenience and confusion must result. Thus it is that in the particular of definiteness, the commandment Sabbath is exactly adapted to both the spiritual and social interests of society.

There is one point more that remains to be considered. I refer to the commemorative nature of the Sabbath. Reason and observation have taught the value of memorials. They not only serve the purpose of transmitting to posterity the knowledge of great events and deeds, but they also in the hearts of all a disposition to emulate the virtues of those whose achievements are celebrated. Nothing, for example, is better calculated to perpetuate among Americans the love of liberty and veneration for the authors of our national existence than the commemoration of each returning year of July. But if it be true that great advantages accrue from the proper observance of memorials which serve to bring to mind the origin of institutions which when compared with the creation of the world become insignificant, then how important it must be that the creation itself should be properly commemorated. Had this been done by all peoples, atheism would never cast its dark shadow upon our earth. The knowledge of a personal God would have been transmitted to each succeeding generation as it has not been done in any other way.

As I have shown that the Sabbath law, as given in the fourth commandment, is moral in its particular save one. The physical rest that it provides, the opportunities which it affords for self-examination, public worship, and the preaching of the word, as well as its commemorative of the fact that God created the world, exactly meet the demands of our fallen race. As it regards the circumstance that the Sabbath law is positive as it relates to the hallowing of the definite day, I remark that this in no wise furnishes an argument that would favor the repeal of the law. On the contrary, the very opposite is true. The commandment being moral in every respect but one, it follows that its abolition would be a positive calamity. Inasmuch as reason and nature, though pointing out the necessity of a weekly Sabbath, do not indicate the particular day on which it should fall, it becomes indispensable that God should supplement the moral law of the Sabbath by a statute designating explicitly the day which all should observe. The fourth commandment is just such a statute. It would therefore be the very height of folly for God to repeal it; since in doing so he would render the moral feature of the Sabbath law practically inoperative and void.

Having said all that is necessary on this subject from the logical stand-point, it is now time to view the matter from that of the Scriptures. Do they or do they not teach that the law of God is abolished. It is necessary that my argument on this point should be extended to any great length, since the friends of the law generally are agreed that they do not. I read from Ps. 40 : 7, 8 : "Then said I, I will come; in the volume of the book it is writ-

ten of me, I delight to do thy will, O my God; yea, thy law is within my heart." These words relate to Christ. They contain a prophetic declaration which shadows forth very distinctly the object and character of the mission of Jesus. Fortunately the relation which, when he should come, he would sustain to the law of the Father, is clearly defined. Let me read the last verse again : "I delight to do thy will, O my God; yea, thy law is within my heart." Strange language this for the prophet to put in the mouth of one who, according to Mr. N. Law's theory, was to make a clean sweep of the only law that God ever in person proclaimed in the assembly of his people. When the Psalmist represents the Saviour as saying that he had come to do the will of God, he renders it certain that it was not his purpose to set at naught any of the statutes of the Father; but when he attributes to him the additional words, "thy law is within my heart," he shows the nature of the obedience which our blessed Lord would yield to the commandments of Him by whom he was sent. The heart is the grand center of the affectional nature. When we say a thing is within our hearts, we mean that we love it ardently. But if the Saviour had loved the law of God ardently, as the Psalmist said he would, it is certain that he never would have sought its abolition.

I read from John 15 : 10 : "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." In this verse we have the fulfillment of that which the Psalmist predicted. He prophesied that Christ would do the will of his Father; or, in other words, that he would keep the commandments of the latter, just as the Saviour, in John 15 : 10, claims that he did do. Here, then, we have the example of Christ on the side of obedience to the law of God. Such an example, in the absence of evidence to the contrary, furnishes a presumption that its author would never favor the repeal of a code which he himself obeyed all his life-time. This presumption is rendered almost equal to demonstration when the fact is noted that in the text now being considered, the Saviour represents that it was obedience to the commandments of the Father which secured to him an abiding place in the love of the latter.

I pass now to Matt. 5 : 17-19 : "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." What I have just read is taken from the first sermon that our Lord ever preached. It contains a clear and decisive statement of the relation which he intended to sustain to the law of God.

Mr. N.—Yes, sir, and it proves, just as I have stated, that the law is abolished.

Mr. B.—How so?

Mr. N.—Why, if Christ fulfilled the law, that is the end of it.

Mr. B.—Strange logic yours! I never knew before that the repeal of a law followed as a necessary consequence of its being fulfilled. James says (chap. 2 : 8), "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." The word "if" implies that it is possible for individuals to fulfill the "royal law" in question; *i. e.*, the ten commandments. If, therefore, Mr. N. Law's doctrine be correct, it follows that in case one should happen to do so, the law which he fulfilled would be repealed as a consequence. Thus by a single act of obedience on the part of the creature, the law of the Creator would be abolished. But such a thing cannot be true. James used the word fulfilled as it is generally employed in the Scriptures, in the sense of accomplish or obey.

Mr. N.—The case is not a parallel one. I was talking about Christ, not about *men*. What I claim is that Christ fulfilled the law for me and all others, and therefore we have nothing more to do with it.

Mr. B.—Let us see. Could Christ fulfill the law for a man who was never under obligation to keep the law which he (Christ) fulfilled?

Mr. N.—Why, I suppose not.

Mr. B.—Well, you certainly could not have been under obligation to keep the law of God before you were born. Hence if Christ's fulfillment of the law released you from the necessity of obeying it, it must be that such a release became operative after you had reached mature years. But as you could not be released from a law which had no existence, and if it be true that you were set free from the law of God during your natural lifetime, then it cannot be a fact that Christ abolished the law in his day. This is one of the absurdities of your position. Another is, that according to it Christ died, not only that he might liberate his followers from the necessity of obeying the ten commandments, but also that he might set the hosts of wicked men free from the obligation to keep a law which in the Scriptures is declared to be "holy, just, and good."

But to return to the question whether the fulfillment of a law results in its abolition. As you object to the illustration that I brought from James 2 : 8, on the ground that it relates to men and not to Christ, I will furnish you one which refers to the latter solely. Here it is in Matt. 3 : 15 : "And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." John was baptizing in the Jordan. Christ came to John and requested him to administer the ordinance to him. John declined to do so. Christ persisted in his request, arguing that it was becoming in him as well as us to fulfill all righteousness. Now you will not deny, will you, that Christ did fulfill all righteousness?

Mr. N.—Why do you ask me such a question as that?

Mr. B.—Why do I ask it? Because I know that you would be compelled to answer it in the affirmative; and that if you did so, you would be forced to abandon your view that the fulfillment of the law by Christ necessarily resulted in its repeal; or else you would be forced to admit that his fulfillment of all righteousness abolished the same,—an absurdity so palpable that no man in his senses would be guilty of indorsing it.

In closing our talk for this evening, I will bring from our Saviour's own words as given in Matt. 5 : 17-19, the most irrefragable testimony that it was not his design by fulfilling the law to do it away. What he says in that connection in regard to the kingdom of heaven, relates either to the Christian dispensation or to heaven itself. It is immaterial which position you take, the result will be the same; for that which is honored in heaven will be honored in the Christian church, and *vice versa*. Now for the testimony in question. In verse 17 the Lord declares that he had not come to destroy the law but to fulfill it. In verse 18 he states that so long as the earth stands, one jot or one tittle should in no wise pass from the law till all be fulfilled. In verse 19, he shows what are the legitimate consequences of the doctrines set forth in verses 17, 18. He says : "Whosoever, therefore [*i. e.*, for the preceding reasons], shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." His premise is this : I fulfill the law; his conclusion this : every man, therefore, who has a place in my kingdom must both do and teach the law of God as I have done.

Mr. Thoughtful.—Will you oblige me, sir, by restating your position as just given?

Mr. B.—Certainly. In Matt. 5 : 17 Christ declares that he has come to fulfill the law, not to destroy it. In verse 18, as proof that it was not his mission to destroy the law, he affirms that the latter will stand complete in every jot and tittle till the earth shall pass away, or till all things be fulfilled. Notwithstanding the statements of Christ in verses 17, 18 to the effect that it was not his purpose to destroy the law, it is claimed by Mr. N. Law and his friends that by fulfilling he did really destroy it; for when a law is abolished, it is destroyed. By way of proving beyond all dispute that the fulfillment of the law by Christ spoken of in verse 17, could not have resulted in its repeal, I called attention to verse 19, where the Saviour affirms that as a consequence of the doctrines set forth by him in verses 17, 18, he who should break the commandments of God, and teach men to do so, should be called least in either the kingdom of heaven or the gospel dispensation,—a thing that



could not be true unless the law was of binding force in that kingdom or that dispensation. I might still further fortify this interpretation by citing verse 20, where the Lord continues the discussion of the subject. In it he says: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The word "for" at the commencement of this verse, connects it with the preceding one, and shows that its teachings were designed to confirm those of that one. The term "righteousness," as used in verse 20, beyond all controversy is that which would result from keeping the commandments mentioned in verse 19.

Thus we have the declaration of Christ to the effect that unless a man shall keep the commandments better than did the scribes and Pharisees, he cannot enter the kingdom of heaven. But if a man is required to keep the commandments *better* than did the scribes and Pharisees, it follows that he is under obligation to keep them in a manner superior to that in which they kept them. If, however, the commandments were abolished, he would not be compelled to keep them at all, and there would therefore be no force in the declaration of Christ, that a man's righteousness must exceed that of the scribes and Pharisees before he could enter the kingdom of heaven. In closing let me warn Mr. Nolaw that in the light of Matt. 5 it is a very serious thing to break the commandments of God, and to teach men to break them, as he is doing.

*Battle Creek, Mich.*

### "PREPARE YE THE WAY OF THE LORD."

BY ELI. D. M. CANRIGHT.

THE first advent of Christ, and the introduction of the gospel to the Gentiles, took place in the most enlightened and most highly educated age of the world. It was the Augustine Age, when the arts and sciences, education and general intelligence, were at their best,—better than ever before and better than for ages after. All the world was at peace, and under the protection of one government. Rome had constructed, at great expense, excellent roads throughout her vast dominions, for her armies, her officers, and her commerce. This rendered communication among the nations both easy and rapid. Merchant vessels were constantly plying between all ports on the great Mediterranean Sea, as will be observed in Paul's travels. The Jews had become scattered throughout all nations, thus spreading the light of the Scriptures and the expectation of the Saviour everywhere. Judea was in the highway of travel between the nations from north to south. Thus just at that time, the occurrence of any remarkable event in Palestine would soon be noised throughout the whole world. This we know is just what did occur upon the crucifixion of Christ. These favorable circumstances had never existed before, and did not continue to exist long afterward.

Thus, manifestly in the providence of God, the way had been prepared for the rapid spread of the gospel into all nations. So "when the fullness of the time was come, God sent forth his Son." Gal. 4:4. He who had commanded, "Prepare ye the way of the Lord" (Isa. 40:3), had not neglected his part in preparing that way. The temple of Janus at Rome, which was closed only when Rome was at peace with all nations, was closed at this time. Thus God's providence had arranged all things for the first advent of his Son. Even so will God prepare the way for the second advent of Christ, that all nations may be warned concerning it. Let us briefly notice how wonderfully the way is prepared for that work at the present time. See the wonderful spread of Christian knowledge within the past hundred years.

*Missionary Societies.*—In 1874 there were fifty Protestant missionary societies in the world, only five of which were organized previous to 1800,—the beginning of the present century. These societies have an annual income of \$6,990,622. Simultaneous with the rise of these societies was the opening of the heathen world to Christian missions. Thus India, with its population of 250,000,000, was opened in 1813; China, with its 400,000,000, in 1858; then followed Japan, with 30,000,000; then Turkey, the Pacific islands, and now finally the whole of Africa. There are over 4,000 mis-

sionaries at work in heathen lands, 10,000 native teachers, 300,000 church members, with 1,100,000 native Christian population. About 109,000,000 copies of the Bible have been distributed in some 300 languages and dialects. Johnson's Cyclopaedia, Art., Missions, says: "The shortness of the time should be considered since the oldest of the foreign missions now under consideration began to operate. The writer remembers when there was no missionary in Turkey; when missionaries were excluded from the greater part of India; when no missionaries were in Burmah, none in China, none in the Indian Archipelago, none in Africa except Sierra Leone and the southern extremity of the continent, and none in the great island world of the Pacific Ocean, except a small group in the south." This wonderful impetus given to missionary work of late is a sign of the times. In addition to the Bible itself, almost untold millions of tracts and books have been circulated by these societies.

*Colportage.*—In 1841 was organized in America the system of colportage, to carry the Bible to the homes of the neglected, embracing about one-third of our population.

*Religious Papers.*—In this century also was introduced another means of spreading the light of the gospel; viz., the religious newspapers. These have rapidly multiplied, until they are numbered by hundreds, published in every land and every tongue.

*Bible Societies.*—The nineteenth century is also remarkable for the multiplication of Bible societies as a means of spreading the word of God throughout the entire world. March 7, 1804, was organized the British and Foreign Bible Society. May 11, 1816, was organized the American Bible Society. In 1804, at Bâle, on the continent of Europe, was also formed a Bible society. From this time they have multiplied rapidly in all parts of the world, doing an immense work. Johnson's Cyclopaedia, Art., Bible Societies, says: "This multiplication of associations for the distribution of the Scriptures is one of the phenomena of the age."

*Sunday-schools.*—The Sunday-school is another modern institution for the maintenance and spread of the gospel among all classes. It was first proposed by Robert Raikes, of England, in 1783. Since then it has grown to immense proportions, numbering many millions of schools. Its influence upon the rising generation, in disseminating Christian instruction, is incalculable.

*The Daily Papers.*—All the great dailies, many of them having a circulation of from 100,000 to 200,000 each, give full reports of churches and all religious news, publish sermons, and discuss religious themes. This is also peculiar to this century.

*Universal Readers.*—Nearly everybody now reads. Only a short time ago, the great mass of the common people could not read at all. Now the person who cannot read is the exception. This makes it possible and easy to spread the knowledge of the Bible everywhere and in every home.

*Cheap Books.*—The modern steam printing press, invented in 1811, has made printing so cheap that books are accessible to all, even the poorest. A half a day's wages of a common laborer will buy two entire Bibles! Three hundred years ago, only a rich man could purchase even one Bible. Now they are on every man's table. What is the meaning of this?

*Rapid and Cheap Mail Facilities.*—By the introduction of steamboat, railroad, and coach routes, reading matter can be conveyed so cheaply and so rapidly, that any religious news or intelligence can quickly be carried to all parts of the world. What a contrast to all preceding times! Is not the hand of God in all this?

*The Telegraph.*—By means of the telegraph, we now have news from all parts of the world every few hours. Europe, Africa, India, and China are at our very doors, in fact, nearer than an inland town twenty miles away! The evening paper lays before us what all the world was doing at breakfast time! Is this merely accidental? Has God no providence in all this?

*Universal Peace.*—For the past quarter of a century, there has been a general peace among the nations of the earth. Where there has been a war, it has been short and local. There has been no extensive war, involving many nations, such as have occurred in past centuries, nor any of long continuance. Hence intercourse among all

nations has been free and extensive. Thus Bible and God's truth have gone everywhere. This, again, looks as though the providence of God were preparing the way for some great work on earth.

The population of the United States, to a great degree than that of any other country, is composed of people from every nation. Anything less here is immediately communicated to the nations whence they came. How fitting, then, that in this nation and at this time should arise the prediction of the second advent of God's Son to earth! Everything is favorable; the way is prepared in a marvelous manner to warn the world thoroughly and yet briefly. Surely the hand of the Lord is in all this. Happy are they who understand and work in harmony with the providence of God.

### INCIDENTS.

BY ELI. D. M. ST. JOHN.

*The Headless Man.*—Our appointments at Los Angeles were published in the daily papers. At the close of our first meeting, those passing the church first were startled by the ghastly spectacle of a man lying at the church door with his head off. Upon a closer inspection, however, it was found to be a man of straw. This was evidently intended as a compliment to myself for being the name of the Prohibition candidate for Presidency.

While on the one hand we find in many quarters a tense hatred of the name St. John, because of the principles represented by it, on the other hand we find a letter of favorable introduction from a class of noble, whole-souled reformers. So enabled to say truthfully that we are not ashamed of the man, the name, or the glorious principle of prohibition.

*The Earthquake.*—While preaching at the house at Lemoore, Tulare Co., Cal., on the evening of April 11, the place was shaken where we were assembled, but not by the power of the Holy Spirit. It was an earthquake. The meeting-house swayed like a ship at sea. During the few seconds of its continuance the congregation sat at the speaker with silent awe. I cannot describe the speaker *looked*, but I was painfully conscious of sensations which I cannot describe. They must be experienced to be understood. The cessation of shocks lasted several seconds. The picture on the wall swung to and fro like a clock pendulum. At last the surface of the earth seemed to be settling back to its original condition by a series of drops almost painful to the nervous system. Some had feelings of faintness and nausea. At this juncture a portion of the audience rose to their feet, and some started for the door. A few moments later we were restored to quiet, and I proceeded with the service, and a more attentive audience I think I never had. It was the most appropriate occasion I ever knew, to speak of "earthquakes in divines," the "great earthquake," and the "kingdom which cannot be moved."

*Burrough Valley, Cal.*

### "WHAT NEXT!"

BY JUDSON WASHBURN.

THE readers of the REVIEW will doubtless remember a short article, under the above title, written by the pen of Eld. A. S. Hutchins, which appeared in the REVIEW of April 7, 1885. In his article he noticed the argument which is sometimes brought against the Sabbath; viz., that the term "Sabbath" is not found in the Sabbath commandment.

A short time ago in talking with a minister of a popular denomination, the above mentioned argument was brought up against the Sabbath. The clergyman very boastfully said: "The way to cripple an Adventist is to ask him to find a commandment that says the seventh day of the week is the Sabbath," and confidently affirmed that it could not be proved from the Bible that the seventh day of the week was meant when God said "The seventh day is the Sabbath." But it can be proved, not by inference but by direct Bible evidence that it was the seventh day of the week.

In Matt. 28:1 we read: "In the end of the week, as it began to dawn toward the first day of the week," etc. Two days are here spoken

day of the week," and the day before it, must be the seventh day of the week. All men are forced to admit this point, and the Jews kept the seventh day of the week a seventh part of time, while Christ lay in the tomb. This necessary admission is fatal to the Sabbath-keeping; for we find on turning to Luke 23:29, they "rested the Sabbath day according to the commandment." We have before proved that the seventh day of the week, and now we show that they kept it "according to the commandment." Then if the seventh day of the week is the "Sabbath according to the commandment," we are not adding to the commandment when we say, "The seventh day" of the week "is the Sabbath of the Lord thy God."

## SABBATH ARGUMENTS EXAMINED.

BY I. E. KIMBALL.

The *World's Crisis* published A. N. Seymour's propositions on the Sabbath, through the Vermont man, who wishes to use them on the consciences of those having enough of God's word to be troubled over the subject. They are not worth noticing, yet some may be deceived by them, the negative style of the polemic being peculiarly suited to bring about a result.

He is calling for a command before the days of the week is only the pretext of an argument—a mere sleight of hand. I may ask for the command against stealing, lying, cheating, or any other sin, at that time, and no one can produce it. It is true there were "sinners exceedingly" in the time when Abraham was sharing the richest blessing, and receiving the wonderful promise of heirship to the world, "because," as the Lord testified, "they had not obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Their excessive sinning brought unmingled wrath from the Almighty; but according to modern reasoning, they were innocent victims; for if the voice had not spoken, his charge had not been given, and his commandments, statutes, and laws had no strictures upon them. Any one who claims to know the truth of the matter, can find a command in the second chapter of

Genesis, he appeals for a command to any Gentile, without stopping to consider that there never was a command or a promise given to a Gentile in the world. Rom. 9:4-8; Eph. 2:11. As all the promises of eternal blessing were made "through the righteousness of faith," and were embraced through obedience, thus placing the commandments and promises hand in hand, he who keeps the one, must take the other also. He practices no more lenity with Gentile than with Jew. His requirements of the "children" are the same. If any one wants to build on the foundation of the apostles and prophets, and thus be partakers of the heritage of Jacob, they will find one of the prerequisites in Isa. 58:13, 14.

Next, he asks for a command this side of the Jordan, as though the Lord should reiterate the commandments. The one "law giver" (James 1:1) is the arbiter of the New Testament also. He gave the apostles "fully to preach the word of God" (Col. 1:25), and this they did most diligently. Does not the apostle teach that the holy Scriptures (referring to the Old Testament entirely) are given for "doctrine," etc., "that the man of God may be perfect, thoroughly furnished unto every good work"? that, coupled with faith in Christ, are able to make us "wise unto salvation"? that they profit by their teaching and doctrine, Sabbath-keeping principles must necessarily take hold upon us. Again, does not the apostle inform us that he has "no new commandment," but "the word which we have heard from the beginning"? 1 John 2:7. "And now I beseech thee, . . . not as though I have given thee a new commandment unto thee, but that which we have had from the beginning . . . that we should walk after his [the Father's] commandments." 1 John 5:6.

Who can say that exhortations like this are to the exclusion of the Sabbath commandment? And when they tell us that this is the only way to show love to God (1 John 5:3), and that he is a Father who says he knows him and will not do it (1 John 2:4, 5), it certainly seems that no stronger arguments could be urged for the keeping of not

one only, but all of them. And when they signify further that God's law is established by faith in Christ (Rom. 3:31), and is made for everything that is contrary to sound doctrine (1 Tim. 1:9), is not this sufficient for the most incredulous? What! heed the Scriptures? heed the commandments? love manifested only in keeping them, and he a liar who professes to but does not do it? and yet say here is not a commandment for Sabbath-keeping? Established by faith in Christ! and is not the Sabbath commandment established as much as the rest? Condemning everything contrary to sound doctrine, does not the no-Sabbath doctrine look a little unsound?

But the fourth inquiry implicates its author in unallowable ignorance. He asks, "Where does the Holy Ghost, or Spirit of truth given to lead into all truth, 'command' seventh-day Sabbath-keeping?" If he will sometime read 2 Pet. 1:21, he will find that in "old time" the same Spirit of truth moved the prophets to speak as they did. Would it not be better to learn what Isaiah, Jeremiah, and Ezekiel have said about the Sabbath, than to be asking such "foolish and unlearned questions"?

The fifth and sixth are identical in substance. They require texts showing that God's law, given to gauge a man's relations to God and his fellow-men, therefore standing fast forever, means the ten commandments, no more, no less. The facts that God came down upon Mt. Sinai, gave his testimony with a voice that shook the earth (Heb. 12:26), and when delivering it to Moses in the Mount proclaimed it (Ex. 24:12) "the law and commandments which I have written, that thou mayest teach them" (the Hebrew article *ha* makes it very definite, *the law*),—all this has no significance to him.

In teaching according to the instruction, Moses deduces therefrom the one great principle of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 5:6), and "thy neighbor as thyself." Lev. 19:18. We may either contract or greatly expand in our explanation of the principles of fundamental law. This we find in the constitution and subsidiary laws of the State; but all superstructure teaching must rest upon the base. And so we find that all the teachings of Moses and the prophets are natural deductions from God's law. Yet Mr. Seymour seems not to comprehend the distinctive pre-eminence of the law over the other instructions. When God calls those ten precepts "the law," is it not then *the law*? What right have we to add or deduct?

The seventh mistake is in the conclusion that because certain offerings, typical of our Saviour, were said to be holy, therefore the *sacrificial law* was holy. I read of the law of a carnal commandment that was "disannulled for the weakness and unprofitableness thereof;" but that law was never yet called holy or spiritual.

The eighth error is a heterogeneous admixture of the two laws, calling for a statement that the one abolished is now binding. We have not the least intention, desire, or ability to present such proof.

It is certainly strange that a person cannot discriminate between a law by which we have a knowledge of sin, and a typical law pointing us to the remedy for it. One was urged by the prophets with the greatest decision and force, while at the same breath they condemned the other and showed God's abhorrence of its practice when they persisted in willful transgression of the first. When stubbornly disobedient, it was worse than useless to apply the figurative remedy. Isa. 1:10-12, etc.; Jer. 7:22, 23; Ps. 40:6, 8. The law "added because of transgression," and the same called, "the law of commandments contained in ordinances," which formed the partition wall between Jew and Gentile,—this law so "weak and unprofitable," serving only in figure, we are happy to acknowledge is abolished; but the Gentiles are built into that "spiritual house" exactly as were the apostles and prophets who form its foundations, not by useless offerings but by obedience. Eph. 2:11-22.

The ninth is embraced and answered in the third. However, if he wants a "jot or tittle of testimony" to show violation of the fourth commandment to be a sin in the gospel dispensation, it can be found in Matt. 5:18, 19; James 2:10, 11.

The tenth is a challenge for proof that the Sab-

bath is the seal of God. Has God a seal?—Yes. Rev. 7:3. And what is it for?—*To make known the true God.* And the Sabbath was given for this very purpose. Ex. 31:13-17; Eze. 20:10, 11, 19, 20. The words "sign" and "seal" are exactly synonymous. See root meaning of seal in *Webster's Dictionary*, also Rom. 4:11.

Number eleven asks for Paul's teaching of Sabbath-keeping. Example speaks as loud as words, even with him. The book of Acts shows Paul to have kept over eighty Sabbaths at least; and part of this time he wrought on the other days, with a Jew, at tent-making. Acts 13:14, 44; 16:13; 18:4, 11. The Jews, so vehement in every conceivable accusation, would have noted and condemned Sabbath-breaking in him or the early church, had they had the opportunity. Paul witnessed to "none other things than those which the prophets and Moses did say should come," and moreover testifies, "I have committed nothing against the people or customs of our fathers." The prophets had not taught the abolition of the Sabbath, neither did Paul once conceive of the thing. His example, and words that only they who do the law can be justified, and that all must finally be judged by it (Rom. 2:12, 13, 16), are sufficient, indeed invincible, testimony for Sabbath-keeping.

The twelfth gives a final flourish by a request for any testimony that imposes Sabbath-keeping upon the followers of Christ throughout the entire dispensation of grace! As though Christ was not the chief corner-stone of the temple, whose foundations are the apostles and prophets, and which commenced to be built in Eden; or that there was any other means of justification than through him! Acts 4:12; 13:39. As though the dispensation of grace did not extend even to the expulsion of Adam from Eden!

Brattleboro, Vt.

## DO THE BEST YOU CAN.

BY ELIZA H. MORTON.

I HAVE somewhere read or heard a story of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die, because it was not tall and beautiful like the pine. The pine was out of heart because it could not bear grapes like the vine. The vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so throughout the garden. Coming to a heart's-ease, he found its bright face uplifted, as full of cheerfulness as ever. Said the king: "Well, heart's-ease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened." "No, your majesty. I know I am of small account, but I concluded you wanted a heart's-ease when you planted me. If you had wanted an oak or a pine, a vine or a pomegranate, you would have set one out. So I am bound to be the best heart's-ease that ever I can."

In the King's garden—the world—are many who repine and shrivel up mentally and spiritually because of discontent, while here and there a man of limited talents rises above adverse circumstances, and by doing the best he can honors God and makes life a success.

Disheartened one, take courage. You can do something for the Master. It is the motive or the willingness to do, rather than the amount or greatness of the labor performed, that wins divine approval. A cup of cold water given with the right spirit, will be as treasure laid up in heaven, while a million dollars given to win the praise of men, will be as sand thrown into the sea. The clink of the widow's two mites, as they fell into the treasury, has resounded through the ages. The fervency of the publican's prayer opened the windows of heaven. The fragrance from the broken box of alabaster yet lingers in the air.

Make the best of yourself, fellow-pilgrim, and life will become beautiful. Little kindly deeds of love will send a reflex gladness into your own heart, and the faithful performance of duty in the sphere in which you are placed will enlarge that sphere, and by and by you may hear the call, "Come up higher."

Portland, Me.

## Special Mention.

### A MISTAKE CORRECTED.

THERE is scarcely anything which more frequently gives the enemies of the Lord occasion to blaspheme than the foolish custom indulged in by first-day Adventists of repeated time-setting. Another instance of this kind is furnished in the following from the Ipswich (Mass.) *Chronicle* of a late date:—

"May 19, is the next date set by the Adventists for the world to dissolve. The day of the week is Tuesday, and considering this fact, the *Chronicle*, always enterprising, will publish obituaries of our prominent citizens in the issue previous to that date; providing of course, we are satisfied that the event will positively occur. Should this office be spared, our edition of the next Saturday will contain a full account of the event as it transpired in this vicinity."

Sister Greenwood, of Ipswich, immediately sent to the *Chronicle* the following communication setting Seventh-day Adventists right on the record in regard to this matter of time-setting, which the editor courteously inserted:—

#### "NO TIME SET BY SEVENTH-DAY ADVENTISTS.

"To the Editor of the *Chronicle*: The friend who recently sent to our local paper the item in reference to 'the next date set by the Adventists for the world to dissolve,' was not altogether familiar with the subject, nor the wide distinction that exists between the first day Adventists, who set the dates, and the Seventh-day Adventists, who never do. 'The Adventists' is rather a sweeping statement, and would include some of our popular churches, as well as the Seventh-day Adventists, who all believe that the second advent of our Saviour will occur *some* time, although they do not profess to be able to specify, by date, when the event will transpire."

### SPIRITUALISM.

WE have often wondered why the arch-deceiver who is personating all kinds of people in all kinds of circumstances, in his masterpiece of deception—Spiritualism—has never introduced upon his witness-stand some one who had formerly believed in the unconscious state of the dead, that he might testify against his previous belief, and acknowledge his error. We have not to wait any longer. In the *Kansas City Times* of April 24, 1885, appears a portion of the testimony brought out at the trial of a medium by the name of Mott, who had been prosecuted, it seems, on a charge of fraud. One of the witnesses, Geo. P. Olmstead, related an interview he had with his father-in-law, at one of the Mott seances. He said:—

"I have recognized my father-in-law here a good many times. . . . My conversation with my father-in-law I do not remember; it all seemed to be on the old subject of materialism. I will state that my father-in-law was an Adventist, a very pious man, never believed in Spiritualism, and was very much surprised to find himself not dead after he had passed out of the body, and congratulated me on my being right, and said that he was mistaken in his belief in these things. When he first appeared I recognized his features."

#### NUMBER OF SPIRITUALISTS.

Another witness, Dr. Joshua Thorne, who had investigated the subject of Spiritualism for twenty-five years, having traveled extensively in this country and in Europe for the purpose, gave his estimate of the number of Spiritualists as follows:—

"Do you know, doctor, about the number of believers in Spiritualism?"

"I cannot tell you the number; it is very large. It is estimated in this country at 6,000,000, and in Europe it is very large. In Europe it is more confined to the educated and scientific classes than among the common people. It is known and held pretty much all over the world and among all civilized people."

### SPIRITUALISM A RELIGION.

In the further examination of the same witness we find the following view expressed in regard to the light in which the movement is now looked upon by Spiritualists. It is considered a religion—the highest form of religion; and it will soon become to be held so sacred that it will be thought the highest crime to speak against it:—

"Major Woodson: 'I will ask you, doctor, whether as a part of the philosophy or religion among Spiritualists, is there anything known or recognized as materialization?'"

"It is, Mr. Woodson, a philosophy, and we regard it as a religion in the highest sense of the word; we regard it as the highest form of religious aspiration. Materialization is now generally recognized among Spiritualists as one form of spirit return. We claim that it is as plainly done now as it was in the Bible days. We claim materialization as one of the laws of disembodiment."

### CROSBY ON CHURCH FAIRS.

"In many schemes of benevolence, the pernicious principle of doing evil that good may come, is practically accepted as a true philosophy. Fairs are established, at which theatrical exhibitions and theatrical morals are introduced, and young maidens educated to be brazen-faced; balls are instituted, at which fashionable display and lascivious waltzing form the chief attraction; lotteries are formed, and the young are seduced into gambling; and all this for the building of an orphan asylum, or the support of the worthy poor! Are ministers to be caught by this bait of Satan? Are they to be shamed into supporting these worldly iniquities by the ready reproach? 'You have no liberal sympathy for the distressed; your narrow-mindedness makes you selfish,' when the liberality of these benevolent ball-goers is but the activity of their carnal appetites under a new name. Alas for the liberality of those who have to be amused in their lower natures before they can be induced to give!

"Charity given through a charity ball, is in one sense disinterested benevolence; it is benevolence that has not the slightest interest in its objects. The Christian minister should uncompromisingly set his face against all this worldly system of doing good, which has so often made its inroads into the Church of Christ to pollute its sanctity and weaken its true life. The support of the Church and the promotion of schemes to ameliorate the condition of man should never be soiled with methods of doubtful virtue. The stain will run all through to the very end of the action."

It is an adoption of these hurtful means which plainly marks the backslidden Church of this age. Anything and everything to draw a crowd. God has never been a partner with any such means, and never will be. D. M. CANRIGHT.

### "AN INTELLECTUAL TREAT."

THE *Southern Churchman* (Richmond, Va.) of Oct. 30, 1884, presents the following, showing the sad deterioration which characterizes the religious life of the present day as compared with what it was a few years ago:—

"We have said more than once that *advertisements* in the daily papers are instructive, whether by their truth or by their falsity. Then they indicate changes of thought and feeling and principles. Here is one we give without names, showing changes in religious life:—

"An intelligent treat all day at—church. The Rev. Dr. —, of Mississippi, will conduct three services at the above-named church to-morrow, as follows: At 11 A. M., to L. and P. W. A. of B.; at 3 P. M., to the L. B. League; at 7:30 P. M., to the J. B. Association. He will give a grand lecture and entertainment on Monday evening. See our bills. —, Pastor."

"Think of a church and its pastor inviting people to church on Sundays with the bait of 'an intellectual treat all day!' Think of a 'religious' notice, in which 'our bills' are to be seen, that hereby money may flow into the treasury, not unlikely into the pockets of the pastor! We have our faults; let us be thankful *this* is not one of them. But the churches are not now what they were designed to be."

## The Home.

"That our sons may be as plants grown up in their youth; the daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### CAPTAIN BALL'S EXPERIENCE; OR THIEVES IN THE CHURCH.

(Republished by Request.)

"I HAVE had a strange experience," said Captain Ball, speaking with much emotion, "it was about three weeks ago. I had lately been making some very good trades, and one night as I was riding home, reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own exertions, it was starlight, very still; I could scarcely hear a noise but field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'Will it profit a man if he gain the whole world, and lose his own soul?'"

"Was it actually a voice?' I questioned, hesitated.

"No, I knew it was n't all the time. But my impression was just as distinct and as unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to go into the church where I thought I would be safe. I had no conception of repentance and a changed heart. I supposed our pastor would commence questioning me about doctrines, and so forth, but let me know what I would have to believe before I could become a church member. But he did not take any such course. He made me go into his house and sit down in his study where he talked about the blessedness of this world, independent of its rewards hereafter. Then he said:—

"Captain Ball, do you know the first thing required to be done, if you would be a Christian?"

"I did not know.

"The Christian life of a faithful follower of Jesus Christ," said he, "can be founded only on repentance. Now it is easy to say we repent, but the only repentance that is worth anything is an active repentance, by which I mean not only sorrow for sin and an earnest desire to avoid it in the future, but one that goes to work, and seeks, so far as it is in his power, to make amends for everything wrong that we have done. Is there a person in the world, Captain Ball, who can look you in the face and say he has wronged him?"

"He knew my weak point," added the Captain. "Every one has his weak point, and I suppose the lance must be applied there first. That question was like a sharp steel driven into my soul, and I writhed and groaned inwardly, and struggled, and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easily as I could. So I determined to confess something which I supposed was known to everybody who knows me—my horse trade with Peter Simmons last spring.

"Did you wrong Peter?" said the minister.

"I shaved a little," said I.

"How much?" said he. "Tell me honestly what you think."

"I let him have a ringboned and windbroken nag that I had physicked up to look pretty good, worth for actual service not over ten dollars, and got in return a sound and steady beast worth seventy-five dollars and twenty-five dollars to boot. So I honestly think," said I, "that I shaved him out of about seventy-five dollars."

"And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with stolen money in your pocket?" said the minister.

"I said something about a trade, and men might look out for themselves when they swap horses, but he cut me short.

"Your own soul," said he, "will not admit of excuses which your selfishness invents."

"But the rule you applied," said I, "will cut the head of church members as well as mine. There's Deacon Rich, he trades horses, and shaves when he can."

"No matter," said he, "whose head it cuts or no matter what Deacon Rich does. You have



with your own soul and with your Lord. I tell you, whether you are out of the church or not, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value of your ability,—a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death.

I could not stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the minister appealed to my understanding with irresistible power. I went away, but I could not rest. I took seventy-five dollars and went to Peter Dorr, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-smitten, and paid back money. I went to the minister again, and told what I had done. He did not praise me as I thought he would. He took it as a matter-of-course, and no more merit in it than to wash my hands before going down to supper. On the contrary, he suspected that my hands were not quite clear yet. I wanted to know if I had wronged anybody besides Peter. I tried to say no, but my conscience would not let me. I could have told a plumper without flinching,—yes, and flattered my heart to believe the lie. I was discouraged; I was bitterly disheartened. It was indeed so much harder to be a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the eve of going away sorrowful. My heart burned within me, and I was forced to seek.

In the way of business,' said I, 'no doubt I have taken advantage here and there, as everybody does; as church members themselves do, if they can.'

What everybody does is no rule for you, said the minister. 'It is not a Christian in the fullest sense—not simply a church member—that we must strive for with all our hearts. The fact of being in the fold does not make the lamb: there are wolves in the fold! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.'

I felt the rebuke. 'Well,' said I, 'there is one man, Rich, I think he paid me a note twice. The first time he paid it we were transacting some business, and by some mistake the note was not paid. I found it among my papers afterward. It was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The deacon was a hard man I considered, and I took advantage of a man when he could. He had more than one hard bargain with me.' The deacon who was present, and heard these admissions made to himself, winced, and coughed slyly. Captain Ball went on without appearing to mind him.

So,' said I to the minister, 'I concluded I would serve the deacon as he would serve me under similar circumstances. I kept the note by me for a while, and when I thought the particulars of the settlement had slipped his mind, I said to him one day, "May be you would like to take up that note," which had been due then a considerable time. He was surprised, looked excited and angry, but he had paid it, and held out stoutly for me; but there was the note. There was no question that it had been paid, and finally he took out his pocketbook, and with some pretty hard words handed it over again with interest.'

And now,' said the minister, 'what are you going to do about it?'

I suppose,' said I, 'the money must be paid.'

So I went to the deacon the next day, and showed him that on reflection I was convinced that I was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

The deacon coughed and wiped his forehead.

I hoped then all was right," continued Captain Ball. "I tried to satisfy my conscience that it was right; but I was afraid to go back to the minister, and had such a way of stirring up the conscience by finding mud at the bottom, when we flatter ourselves that because it is out of sight there is no sin there."

And I knew that as long as I dreaded to see

the minister, something must be wrong; and on looking into my heart I found the matter of a mortgage which I had foreclosed on a poor man and got away his farm, when he had no suspicion but that I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceedings were entirely legal, so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return. The law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul, your heart will burn you until, with justice, you wipe out your injustice to him and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars, together with the interest due from the time the mortgage was foreclosed; it was like taking my life to be obliged to subtract so much from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray; but the mortgage came right up between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of my conscience any longer, and I went again to the minister, told him my trouble, and asked what I should do.

"There is a simple test,' said he. 'Do you love your neighbor as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world.'

"That was a terrible sentence. I went out staggering from it as if I had received a blow. 'O God,' I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have endured that struggle. I knelt before God and solemnly vowed for his sake, for the sake of his pardon and love, I would not only do justice to the poor man I had wronged, but would give up all if need be, all I had in the world so that I might find peace in him. A strange soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God, Christ, and the blessing of a heart pure and peaceful shall be left,—the best and only true source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing in my heart. The next day I was as light as if I had wings. Nothing could keep me from going to see Isaac Dorr, with a couple of hundred dollars in my pocket, and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person could have seen the Dorr family, when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children, and go to California. His children were crying; and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

"Yes,' said Isaac, with the firmness of a desperate man, 'it was a savage game you played on me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take advantage when the law permits it. I am ruined in consequence, and here you see this woman and these babies—'

"The poor fellow broke down as he looked at them, and cried like a child.

"Isaac,' said I, as soon as I could, 'I have come to show you that a man can be honest even when the law does not compel him to be. I want to do right, Isaac, because God commands it, and I have come to tell you that you needn't leave your wife and babies yet, unless you prefer to.'

"Prefer to—go off to a strange country and leave them here to suffer?' he cried, as he caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted the money I had brought, and explained what I intended to do, and gave him the note, and such surprise and happiness I never saw. They would have kissed my feet if I

had let them. It seemed to me as if heaven were opened then and there; and it was opened in my heart with such a flood of light and joy as I had never experienced or thought possible before.

"My friends," added the Captain, his once hard voice now almost as mellow as a woman's, his cheek still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member without being a Christian. I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative except that he became a church member, and that the example of thorough repentance, of child-like faith in Christ, and of rigorous, practical, every-day righteousness elevated many degrees the standard of Christianity among my people.—*Watchman and Reflector.*

## Bible Readings.

"Search the Scriptures."—John 5:39.

### HOW TO FIND THE TRUTH.

BY ELD. R. F. COTTRELL.

1. ARE some hearts especially opened for the reception of truth?

"And a certain woman named Lydia, . . . which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts 16:14. Lydia was already a worshiper of God; she was found at the place of prayer. Verse 13.

2. Should prayer be offered to God that he may open our eyes to the truth?

"Open thou mine eyes, that I may behold wondrous things out of thy law. . . . Hide not thy commandments from me." Ps. 119:18, 19.

3. Of whom should we ask wisdom?

"If any of you lack wisdom let him ask of God." James 1:5.

4. What is the beginning of wisdom?

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

5. Who have a good understanding?

"A good understanding have all they that do his commandments." *Ibid.*

6. Are the judgments of God greatly to be desired?

"More to be desired are they than gold, yea, than much fine gold." Ps. 19:10.

7. What form of prayer is suitable for one who seeks the truth?

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Ps. 119:33, 34.

8. Who are they that know righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

9. On what condition did Jesus promise a knowledge of the truth?

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

10. Whose words did Jesus speak?

"Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7:16.

11. Will yielding to the will of God enable one to know the truth of doctrine?

"If any man will do his will, he shall know of the doctrine, whether it be of God." Verse 17.

12. What must characterize the man who would seek God and his truth?

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

13. Who will be guided by the Lord, and taught the right way?

"The meek will he guide in judgment; and the meek will he teach his way." "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." Ps. 25:9, 12.

14. What will make a man wiser than his teachers?

Ps. 119:99, 100.

15. How did the Bereans come to a knowledge of the truth?

Acts 17:11, 12.

In the search for truth, a humble, obedient spirit is better than sharpness of intellect.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 19, 1885.

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

## THEN AND NOW.

FROM the very beginning of the Sabbath cause, as represented by S. D. Adventists, it has been its fortune to encounter the opposition of a few men who have seemed to be actuated by especial bitterness against it. These men have exerted every effort to tear down the work, and arrest its progress. All manner of sophistry has been brought into play. Scarcely a misrepresentation has been left untried. They have watched assiduously to hedge up the way where it was likely to make advancement. They have grown frantic over its successes, and have apparently been able to be happy only when they imagined they were doing something effectual to prevent its prosperity. Yet despite all their efforts, and regardless of the chagrin which they have been unable to conceal, the work has gone steadily forward.

In the early part of 1862, nearly a quarter of a century ago, A. N. Seymour published eleven questions,—weak, illogical, indecisive questions,—on the subject of the Sabbath. These, through a marvelous display of tautology, he afterward expanded to fifty, gave them the pompous title of "unanswerable arguments" and republished them to the world. In May, 1862, J. M. Aldrich answered these so-called arguments through the REVIEW, patiently wading through the entire list, and exposing one by one their utter nothingness. These articles were immediately issued in pamphlet form, and in the course of the following two or three years the entire edition of some 1500 or 2000 copies was sold. What little stir had ever been raised by the "questions" had then subsided, the "unanswerable arguments," all answered, sunk into oblivion; and there they have rested in their native imbecility till the present year.

In January last Mr. Seymour again came forward in the *World's Crisis*, with the same old exploded eleven questions, piously exhorting that paper to put forth its best efforts to destroy seventh-day influence. And now we understand he sets up the surprising claim that these questions have never been answered nor even noticed by any observer of the seventh day. How shall we account for so astounding an assertion? We can do it only on one ground. Some three years since, Mr. S. was thrown from a cutter and quite seriously injured; and we have been inclined to account for his course in this matter on the charitable ground that that injury upon the head had entirely destroyed his memory of previous events.

We had not deemed the matter worthy of any attention, till two or three correspondents, unaware probably of its past history, wrote to inquire about it, and hence we notice it. It is not our design, however, to enter into any argument on the matter of the questions. Bro. Kimball, of Vermont, pays sufficient attention to them in another column; yet, in passing, we cannot forbear calling the attention of the reader to the utter foolishness of the effort, as illustrated in the following. The questions are all after this sort: "Where is there one command of God to keep holy the seventh-day Sabbath, prior to the time of Moses?" "Where is there one command of God to any of the Gentile nations?" etc. "Where does the Comforter, or Spirit of truth, command" so and so? "Where does Paul teach" so and so? Thus the questions drivel on, every one beginning with the word, "Where." Now mark, in the conclusion, a profundity of wisdom which is enough to make the seven sages of Greece turn somersaults in their coffins. He says: "I hereby offer a reward of fifty dollars to any seventh-day-Sabbath-keeper who will, with God's word in their hands attach a 'thus saith the Lord,' to the affirmative of the above questions."

We imagine it will require something in no wise inferior to certain styles of no-law and no-Sabbath logic to tell us what is the "affirmative" and what the negative, of such questions as he proposes. Take, for instance, the first one: "Where is there one command of God to keep holy the seventh-day Sabbath prior to the time of Moses?" What is the affirmative of this question? Suppose one should say, "I affirm" on this question, and another should say, "I deny."

What does he affirm or deny? One affirms that "where is there one command," etc., and the other denies that "where is there one command," etc. Wonderfully intelligent, is n't it? Yet one must attach a "thus saith the Lord" to the "affirmative" of the questions to secure the wonderful reward of fifty dollars! A very prudent offer, indeed.

But it is another part of the subject which we set out to notice. Mr. S. says: "These questions have led eight ministers, to my knowledge, out of the seventh-day Sabbath, and scores of private members, and kept hundreds out of the seventh-day delusion."

This reminds us of the little boy who, just as an eclipse was coming on, discharged a six-inch popgun at the moon, and waited to see the result. The eclipse increased, and the moon disappeared. "There!" said he, "don't you see I have knocked the moon clear out of sight?" What could be more conclusive? He discharged his popgun, and the moon went out of sight! What could have caused it if not his popgun! So Mr. S., having discharged his questions, is just conceited enough to imagine that they are the supreme cause of all further religious agitation in the world; and when he hears of a person giving up the Sabbath, he says in great glee, "There! don't you see what my questions are doing?" We affirm that not a solitary minister has given up the Sabbath on account of those questions. If he has, it only shows that he has dwarfed his mental caliber to that degree of diminution as to make him of no use to this cause or any other.

Mr. S. set out to "destroy seventh-day influence." To this end he and his co-laborers have exerted themselves. How gladly would they have annihilated it. But what has been its history since they began their warfare upon it? When the wonderful "questions" appeared in 1862, which were forever to sweep away this seventh-day delusion, we had no Conference organizations. May 20, 1863, the General Conference was organized. We then had one office of publication and one paper, besides the youth's paper. We had no educational institutions, no tract societies, and no missions. Our list of publications was limited, our laborers few, and funds insignificant. What the membership then was we have no means of knowing. It was not till 1867, four years after the General Conference was organized, that a statistical summary was given. The figures then stood thus: Ministers 28, licentiates 10, churches 160, membership 4,320, funds \$18,661. These figures would have been considerably less in 1862. Right there was just the time to stop this cause, if it was ever going to be stopped; and there Mr. S. ruthlessly hurled his eleven deadly questions against it in all its weakness.

But somehow there was n't any wonderful shock produced. The seventh-day doctrine kept spreading, and the work enlarging. The same year, notwithstanding the "questions," State Conferences were organized in New York and Minnesota, and a second office building was erected. In 1863, Conferences were organized in Ohio and Vermont, and in 1864 in Iowa. In 1866 the publication of the *Health Reformer*, now *Good Health*, was commenced, and the Health Institute was founded. In 1867 the Maine Conference was organized. In 1868 camp-meetings were introduced, and a mission opened on the Pacific Coast. In 1871 Conferences in New England, Illinois, and Wisconsin were organized; and the first State tract and missionary society was established in New England. Between that and 1874, State T. and M. societies were organized in New York, Michigan, Vermont, Illinois, Minnesota, and Maine, and a State Conference in California. In 1874 the Educational Society was organized; and Eld. Andrews opened the mission in Switzerland, and Conferences were organized in Nebraska and Indiana, and a T. and M. society in the latter State. In 1875 the Pacific Publishing Association was incorporated, and Kansas Conference organized. In 1876 the publication of the French paper at Bale was begun, a General T. and M. Society, and Kentucky and Missouri Conferences organized. In 1877 the Scandinavian mission was opened by Eld. Matteson, and in 1878 the English mission, by Eld. Loughborough.

But we need not further follow the unfoldings of this work. Suffice it to say that we now have twenty-eight Conferences, five missions, one hundred and seventy-six ministers, one hundred and forty-five licentiates, seven hundred and five churches, 18,702 members, and yearly funds of \$105,543.41. We have offices of publication in Oakland and Healdsburg, Cal., South Lancaster, Mass., Great Grimsby, England, Bale, Switzerland, and Christiana, Norway.

Periodicals and books are issued besides the REVIEW in French, German, Danish, Swedish, Italian, Roumanian. The central office has grown to the most comprehensively equipped office of any State of Michigan; eight power presses are constantly turning out seventh-day literature, and for the ending Nov. 1, 1884, 57,367,851 pages of books, and pamphlets were printed.

Meanwhile where have been these "unanswerable arguments," these safeguards against seventh-day delusion, these all-potent weapons against its progress—Slumbering for nearly a quarter of a century in notorious obscurity. We give the foregoing statistics simply to show that the seventh-day work has been very materially retarded by them. We now have more ministers in the State of Michigan than there were in all the field when Mr. S. first published his "questions," and three times as many licentiates in this one State, as could be found in all the States together at that time. The "questions" do not seem to work very satisfactorily in preventing people from receiving the seventh-day views. The reason is obvious. Rarely will people invest these subjects, unless they are people of sufficient intelligence to be able to detect at once that which is sophistical and shallow.

## "SHALL WE KEEP SATURDAY OR SUNDAY?"

SUCH is the title of a little pamphlet which has recently been written by Prof. Rauschenbusch, of Rochester Theological Seminary, designed especially to teach our German fellow-citizens that Sunday the first day of the week, and not the seventh day ought now to be kept as the Sabbath.

There is a great amount of unnecessary discussion over the Sabbath question. The question is a simple one. It rests upon less than half a dozen plain historical facts; and it can be answered in a direct and simple manner, if it can be answered at all. There is no obligation (morally speaking) resting upon any one to keep any day as a Sabbath unless God has commanded it; and if he has commanded it, the command can be found in his word. And if we have no means of knowing what day should be observed, unless he has told us in his word; and he has so told us, certainly it can be found. Why should not men, therefore, come right to the word of God with humble and honest hearts, and abide by his teaching? If they would do this, the controversy would all be ended in a day.

God alone can make a Sabbath which will be binding upon men. And he can do this only by taking that day which he wishes to be regarded as a Sabbath, and giving it a different character, and elevating it to a different position from that of other days of the week. This the Scriptures say God has done in reference to the Sabbath day. He has "blessed it," or made it holy time, and "sanctified it," or set it apart to a holy use. The Sabbath must therefore be a particular, definite day; for these acts on the part of God must pertain to some one day, not to several days. If you say that there is nothing particular about the day, that not so much importance should be attached to that, that any day after any six days of labor may be kept as a Sabbath, this is saying that God has blessed and sanctified all days; and that any one can see in a moment that God has given no Sabbath at all; for on this view he has not distinguished one above any of the others. To say that any day or every day is the Sabbath, is to say that every day is the Sabbath. No sensible person will dispute this. But most people acknowledge that God has given us a Sabbath; therefore he has set apart some particular day for this purpose. *What day is it?*

There is a passage in the Bible which plainly tells us. It is the commandment which enjoins the institution. It was spoken by the voice of Jehovah himself, amid circumstances of loftiest grandeur on the summit of Sinai, when from his awful pavilion, amid clouds and flame, in words which, like the reverberations of many thunders, shook this solid globe (Ex. 12:26), he issued a law binding on all men through all time. Every person of unperverted mind will acknowledge that all the other commandments of the decalogue are of universal and perpetual obligation. If God has any moral government in the world, every day, men are bound to obey them. Then why is it that the fourth commandment, which is placed in the bosom of that decalogue, of the same nature as the other commandments? Does God, whom the Scriptures set forth as a God of order and not confusion, thus mix together the temporary and the eternal?



commandment says that the *seventh* day, not the Sabbath of the Lord thy God, and that he remembered and kept holy. There is not a commandment in all the Scriptures enjoining any day Sabbath whatever, and consequently not the Sabbath according to the Scriptures as the one there mentioned. That day is some day; if it is not, then, as already shown, there is no Sabbath, and the commandment is a fraud. The insulting Jehovah to his face to say that he has a commandment enjoining a particular day, left the matter in such a condition that we do not know which day that is. No; the fourth commandment is not thus left.

The commandment (Ex. 20:8-11) refers back for its origin to the creation of the world. As we turn to the record found in the first chapter of Genesis, the first three verses of chapter two, we learn that God worked six days in the creation of the world, and finished it and all things therein, as the commandment asserts, when the sixth day ended. Then on the seventh day in rest. The seventh day is the chief and crowning day of that grand process. And when it closed, he blessed the seventh day, because that first seventh day had been to him a day of his joyous contemplation of his glorious work; and in his resting on that day, he sanctified the day, that is, set it apart to a sacred and holy use, which would be more nor less than giving to Adam and Eve, and their posterity, a commandment for its observance. This the record plainly states, and it cannot be disputed. "The Sabbath," says the Saviour (Matt. 23:27), "was made for man"; and here we have the day when and the acts by which it was made.

This act of sanctifying the Sabbath, immediately drew all coming days into groups of sevens; and the command to devote to a sacred use each day could not be kept unless time was so divided. This all must acknowledge. The next division after the day, is the week; and here the Sabbath is its origin. It is not derived, like the month, from lunar and solar cycles, from the operations of the sun, and can be traced to no other source but the day on which the Sabbath at creation. The Sabbath and the week began together. And the fact that the Sabbath is found among all nations, not only within the limits of authentic history, but away back as far as the prehistoric times, is the strongest kind of evidence of the origin of the Sabbath, and a sublime testimony to the truthfulness of the Mosaic narrative.

Unless that commandment has been changed or annulled, and that arrangement disannulled, the same law that was given to Adam, proclaimed from Sinai, and recorded in the decalogue, kept by patriarchs and prophets, and observed by our Lord himself through his earthly ministry, is still binding on mankind; and for the same reason as at first, namely, because it was set apart on the day, and then set it apart for men as the great memorial of his creative work. No man ever says that the law has been changed or annulled; he must bring his proof, plain, positive evidence, and not guesses and inferences, that that is so. Let us be reasonable men; and let us have a little reverence for the Lord God, and treat his laws and actions with as much respect as we do those of our fellow-men.

Some men begin to quibble, and "infer," and "deduce," and fetch "conclusions," and set up "probabilities," and argue that this was "doubtless" so, and "must have been" thus; and was not one thing for one reason and another for that?—and amid this confusion of confusion, they try to throw out the original Sabbath, and set up a new one, to be kept on another day and for another purpose. Meanwhile the commandment stands in all its original firmness, firmly planted as the pillars of Jehovah's temple, standing serene amid all the discord and folly of the world, ever pointing out the right way and appealing to men to do their duty, and ready to be a swift witness in the soon-coming Judgment, against all who refuse to obey its requirements.

But, like many others, starts out with the inquiry, "What day of the week did Jesus rise?" This is a question, as if it was entirely sufficient to decide the question whether we shall keep Saturday or Sunday the Sabbath. Perhaps in this he does not introduce a false issue and mislead the reader; but nevertheless the whole tendency of this part of the argument, whether he designed it to be so or not, is to lead to the day of Christ's resurrection has nothing whatever to do in deciding the question which day we should keep the Sabbath. Men never would have thought of it if they had not found themselves out of harmony with the law, and then instead of changing

their practice so as to comply with the law, sought to find some excuse for their position. For where in the Scriptures is it predicted that the Sabbath would be changed to the day in which Christ should rise from the dead? Where is it anywhere commanded to the disciples to keep the day on which Christ rose from the dead? Where do the apostles say that they kept the day on which Christ rose from the dead and because he thus rose? There is not one syllable of this kind anywhere in the Bible; and where there is no arrangement stated, no instruction given, and no law enacted, what has the matter to do in governing our conduct? Nothing whatever. A man should be ashamed of his logic in introducing such an argument.

But why, then, it is asked, is it so particularly stated that Christ rose on the first day of the week? Why should it not be stated? What is there strange about that? But there are other days brought to view as well as Sunday—the Thursday on which he was betrayed, the Friday on which he was crucified, and the Thursday on which he ascended. These, though not mentioned by their numerical names, were all well ascertained and notable days. Why not make them as prominent as the first day? They were so made in the early church; and "Good-Friday" and "Holy-Thursday" stood on the same foundation as Sunday; all regarded, not as substitutes for the Sabbath, but simply as church festivals. Happy would it have been for the world if either they had never been introduced, or, having been introduced, had always been kept in their proper sphere!

Do not say that redemption is greater than creation, that Christ finished it on the first day, and therefore we should make a Sabbath of that day. For (1) whether redemption was greater than creation or not, you, my friend, with all your wisdom cannot tell; and (2) Christ did not finish redemption on the first day of the week. It is not finished yet, and will not be till all the righteous are made immortal.

But remember, further, that, even if it could be shown, on these or any other grounds, that we ought to keep Sunday, that would not release us from keeping the original Sabbath. If we are released from that law, a plain repeal of that law must be shown. But this can no more be shown than a new law for Sunday can be found. The argument therefore is a double deception.

Other points will be noticed next week.

#### THE CHURCH.—NO. 5.

##### QUALIFICATIONS OF ELDERS.

1. HE must be *blameless*. We believe that Dr. Barnes correctly says: "He should be a man against whom no charge of immorality or of holding false doctrine is alleged." To be a faithful overseer of the church he must be both blameless *in life* and correct *in faith*. And we more readily conclude that this refers to being irreproachable in faith as well as in conduct because the sixteenth point refers entirely to his reputation before the world.

2. The husband of *one wife*; a monogamist, and not a polygamist. We believe that this is the correct interpretation and the complete meaning of the text. That it discourages the idea of celibacy in the servants of God is evident, as does also another text of the same writer: "Marriage is honorable in all." Heb. 13:4. And we would include in the prohibition not only polygamy, as commonly considered, but the marriage of a second wife while the first is yet living. We cannot agree with some who say that a second marriage is not allowable under any circumstances, even though the first wife be dead. For neither in Scripture nor in law is a *dead person* yet considered a husband or wife. That the marriage tie is severed by death is abundantly shown in the Old Testament, and also by Paul in Rom. 7, and in 1 Cor. 7:39. It is true that Paul's argument is concerning our relation to Christ; but it is constructed upon a fact in life, namely, that death releases from the marriage tie. For if that were not a fact, if death did not loose one from the law of marriage, then there would be no force in his argument; his illustration would be faulty. And it is further shown by the Saviour's own words, that adultery of one of the parties also dissolves the marriage contract, because he plainly makes an exception in respect to it, in the following words: "And I say unto you, Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery." Matt. 19:9. But we record our protest, with many of the clergy who now stand upon this ground, against the mar-

riage of those persons who have been divorced for other causes than adultery. Nor would we place a *premium on crime*, as is too often done, by permitting the guilty party to marry again.

Some have construed the apostle's words so as to make them an imperative injunction; that is, that the elder *must* be a married man. But we are inclined to accept the position of Dr. Barnes, who denies this construction. We might give many authorities for various opinions on this text; but we forbear. We think that all must admit the correctness of our statement, that it forbids polygamy, as the Saviour does in Matt. 19.

3. *Vigilant*, that is, watchful. The original has a signification differing somewhat from our word vigilant. Or, at least, its derivation would convey the idea of one *not drinking*; and Dr. Clarke has a good comment on this: "Watchful—for one who drinks is apt to sleep; so he who abstains from it is more likely to keep awake, and attend to his work and charge. A bishop has to watch over the church, and watch for it, and this will require all his care and circumspection." While the word literally signifies abstinent of wine, all authorities agree that it bears the meaning, sober-minded, watchful, discreet, prudent, attentive.

4. *Sober*. This word is not the opposite of intemperate, as the word sober is frequently used, but it means rather of sound mind; as Clarke says, "Of an extensive and well-cultivated mind; dispassionate, prudent, and sedate." Barnes says: "Perhaps the word *prudent* would come nearer to the meaning of the apostle than any single word which we have."

5. *Of good behavior*, margin, *modest*. On this Clarke has an excellent comment, as follows: "He must be of good behavior; orderly, decent, grave, and correct in the whole of his appearance, character, and conduct. The preceding term, *sober*, refers to the mind; this latter, to the external manners. A clownish, rude, or boorish man should never have the rule of the church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace." These words are worthy of careful consideration. They seem to about cover the whole ground. Coverdale renders the term, "mannerly." Barnes says: "The most correct rendering, according to the modern use of language, would be, that he should be a *gentleman*." It is certainly the duty of one who has charge of a church to study to be strictly correct in his deportment, and not give offense in regard to the proprieties of life. But care should be taken to avoid the other extreme. He should not be affected, nor conform to the insipidity of the fashionable world. Affectation or foppishness in a servant of the church is even more contemptible than boorishness. Both are intolerable. The marginal reading, *modest*, also contains a valuable idea; he should not be assuming or boastful. Humility is an important Christian grace; a grand essential in the Christian character.

6. *Hospitable*; yes, more than that. "Given to hospitality." It must be a fixed principle of life. In all the Scriptures a proper regard for and care of strangers are carefully enjoined. Of course this duty rests strongly on the elders, as they are to be "ensamples to the flock." 1 Peter 5:3. A neglect of this duty is a manifest violation of the great commandment, "Thou shalt love thy neighbor as thyself." It is just to say that the duty of hospitality to strangers was necessarily enforced with much stress in olden times, as there were few if any public conveniences for travelers. And there being much less travel than in these times, the present means of travel being entirely wanting, the stranger had to depend almost altogether upon the hospitality of those living where he happened to stop. This called for a display of the grace of brotherly kindness which has disappeared from the earth to a remarkable degree. The true Christian must be characterized by the spirit of disinterested benevolence. See Matt. 5:43-48.

7. *Apt to teach*. Ability to teach, or the knowledge of that which is to be taught, is not always accompanied with *aptness* to teach. This is well considered a natural faculty, or gift. But natural gifts may be lost if they are neglected; they must be cultivated. The first great requisite to an aptness or fitness to teach is a teachable, humble spirit. An elder will necessarily become associated with all classes of people, and he will find many occasions to answer queries—many opportunities to impart instruction to those who may better receive it in that manner than in any other. Of course he must become well in-

structed in the truth of the sacred word to fulfill this duty.

8. *Not given to wine.* The word here used has two significations; one as given in the text—not one who loves wine; and one given in the margin—"not ready to quarrel, and offer wrong, as one in wine." Though the text gives a correct rendering of the original, authorities generally prefer the other; thus Clarke says, "one who is imperious, abusive, insolent; whether through wine or otherwise." Or, one who manifests the disposition of a person who is addicted to the use of wine. "Quarrelsome, insolent, overbearing. 1 Tim. 3:3."—*Analytical Lexicon.* Not contentious, seems to be the idea. "The servant of the Lord must not strive, but be gentle unto all." The spirit of gentleness or forbearance must be manifested even in advocating or teaching the truth. An imperious or boastful manner in the speaker will turn away the inquirer, however plain the truth itself be made to appear.

9. *No striker.* Not a violent or abusive man. And as Clarke well says: "No persecutor of those who may differ from him." The two points (numbered 8 and 9) are placed together, and they seem to be quite closely related. Some have tried to attach to this word the idea of standing surety for another; but it has not such a meaning.

10. *Not greedy of filthy lucre.* The desire in the servant of God to amass property or to accumulate money is positively forbidden. Unlawful acquisition of worldly goods is condemned by all; but nearly all look with favor upon the one who hoards earthly treasure, or becomes rich, so that he does it by lawful means; that is, that he deals honestly with his fellowmen, and does not procure it by fraud. But the word of God does not favor it, and in those who are to be examples of the flock, it is expressly forbidden. No man can amass a fortune of millions by his own labor, or without resorting to questionable methods. Speculation in stocks, etc., is a species of gambling; while one may be made very rich, many are reduced to poverty and want. It seems to be a fact that as millionaires increase the needy poor increase. There are means enough in the world to supply the wants of all, were they more evenly distributed. We do not plead for "equal distribution"—nor for any plan which would encourage idleness and willing vagrancy. But if the great commandment, "Thou shalt love thy neighbor as thyself," were conscientiously observed by all, there would be no thieves and robbers and no millionaires. Let the servant of God, and especially those who are set as examples to the church, listen to the words of the Saviour: "Lay not up for yourselves treasures upon earth," for riches are a snare.

11. *Patient.* There are two words rendered *patient* in the epistles of the New Testament. The word so rendered here, is translated "moderation," in Phil. 4:5; "gentle," in Titus 3:2; James 3:7; and 1 Pet. 2:8. It is translated "patient" only in 1 Tim. 3:3. The true definition seems to be gentle, mild, meek; while the word so rendered in James 1:3, and in many other texts, has more nearly the signification of *endurance* under trials and afflictions. But both these ideas are embraced in the signification of the English word *patience*, so that no fault can be found with our translation. In the Scriptures patience takes high rank among the Christian graces, seeming to perfect all other graces. A lack of it vitiates all other graces; and though the life of the professed Christian be generally correct, confidence in him is soon destroyed if he manifests an unsubdued, impatient spirit.

12. *Not a brawler.* The literal meaning of the text is, not *disposed to fight*. But this is, no doubt, the extreme of ill-breeding to which the text refers. As the sixth commandment forbids the taking of life, and embraces within its prohibition all injuries to life, so there are many evils covered by the word "brawling," before the extreme of fighting is reached. In 1 Cor. 13:5 Paul says that charity "doth not behave itself unseemly." Loud, boisterous talk is too often, we may say, generally, the attendant of a contentious spirit; and it is utterly opposed to the spirit of Christianity. Widely different from this was the manner of our great Pattern: "He shall not strive, nor cry; neither shall any man hear his voice in the streets." Matt. 12:19.

13. *Not covetous.* The words already noticed in this verse—"not greedy of filthy lucre"—are rejected from the text by many authorities. But in Titus 1:7, where the apostle is speaking on the same subject, the identical word is used in the Greek; so we have not omitted it from our list. We cannot fully agree with Dr. Clarke, who says that the word covet-

ous covers the whole ground, and he cannot think that the apostle would so soon repeat the same thing. Bloomfield says the word is used by the best writers "to denote one who will gain money by methods which, though not dishonest, yet are base." While Webster says of "covetousness" that it is usually used in a bad sense. A man may be greedy of gain who is perfectly honest; who would not willingly injure his neighbor even in the least particular. But a covetous man is more generally considered as looking with envious eyes upon his neighbor, and inordinately desiring that which does not belong to him—that which is his neighbor's. To the servant of God both are prohibited. "They that will be rich [by any means] fall into temptation and a snare."

J. H. W.

#### BRIEF BIOGRAPHIES OF EMINENT MEN.—NO. 3.

##### OBSCURE REFORMERS.

WHEN recalling the workings of the great Reformation, we instinctively single out such prominent characters as Luther, Calvin, Melancthon, or Zwingli, forgetting many others who, though figuring less conspicuously, were no less devoted in their efforts; and who in their spheres accomplished the work which duty assigned them, with as signal success as attended the labors of their leaders.

It has been well said that each one has a work allotted him which none other, irrespective of capability, can do; and this appears to have been verified in the 15th as well as in the 19th century; for each reformer, however humble, seems to have enjoyed a position in the era which revolutionized the world, individually his own; and this position, though not as prominent, might still be as important as the greatest, just as the minutest screw in the mechanism of a clock is of as great importance as the large wheel. It is therefore the purpose of the few following articles, to give a brief sketch of several of these reformers, first taking up those who aided the Reformation in Germany, the seat of the Reformed doctrines; and not the least among these was

##### MARTIN BUCER.

He was born at Schlettstadt in Alsace in 1491. Parents in those days, patterning after the parents of Samuel, destined their children at birth to some particular profession or occupation; and, like Samuel, he was destined for the ministry. Accordingly, at the age of seven, he was initiated into the order of St. Dominic monks, and went to Heidelberg to pursue the study of logic and philosophy. There he became interested in the languages, and acquired great fluency in Greek and Latin.

About this time the popularity of Erasmus, a Dutch theological and classical scholar and writer, was at its height, and his works were eagerly read by Bucer, which prepared his mind to receive with favor the doctrines of Luther. These reached him soon after through the medium of tracts, and, comparing their teachings with the Scriptures, he began to entertain doubts concerning the religion in which he had been educated. He was then chaplain to Frederic, the elector palatine; but after spending some time with Luther in theological discussions, he embraced the Reformed doctrines, and was made pastor of the church in Strasburg, which office he held for twenty successive years, during which time he was one of the chief leaders of the Reformation. He also combined with his other labors that of a writer, being considered one of the first to aid the progress of the Reformation in this way. His writings, which were partly in German and partly in Latin, became exceedingly numerous. But, although a fluent writer and an eloquent and polished orator, he was, like Melancthon, unsuited for argumentative discussions, being of such a mild and amiable disposition that he would often concede a point rather than disagree with his opponent. For this reason he was advised by his friends to continue in his labors as a settled pastor and a writer, rather than enter the open field.

After reading the writings of Zwingli, who differed with Luther in some minor points of belief, Bucer was inclined to the opinions of the former, though he did all in his power to unite the two enemies of popery. He was called to assist both in the conferences held between them and the Catholics, but when sent for from Augsburg to sign the *Interim*, a cessation of hostilities on both sides until a general council should decide all the points in question between the Protestants and the Catholics, he refused, as it did not meet his approval.

For once he remained decided, and this in him in many difficulties, upon which Crammer, bishop of Canterbury, invited him to England. His invitation he accepted, and upon his arrival was furnished fine apartments at Cambridge University, appointed professor of theology. He was in high esteem by Edward VI., who was then king, and who, when he heard that Bucer suffered from severity of the climate, sent him a hundred pounds to buy a German stove, almost an unknown luxury in England at that time. After a stay of only two years in his newly-found home, he died, 1548, and was buried with great solemnity at Cambridge. Six years later, during Mary's reign, his body was exhumed and publicly burned. His tomb was destroyed, but was afterward restored by order of Elizabeth.

##### PAUL FAGIUS,

Another learned German reformer, and a co-laborer with Bucer, was born in Heidelberg in 1504, pursued his studies at this place and at Strasburg, and at the latter city supported himself by teaching pupils. His chief accomplishment was Hebrew, which he was very proficient, and which gained him the name among the learned of being the first Hebrew scholar of his time among Christians. This brought him into intimate connection with Bucer and other learned reformers, whose belief he embraced, and continued as a teacher until 1537, when he left the ministry, becoming a valuable acquisition to the ranks of the Reformed party, as his Hebrew learning enabled him to confute the Jews. His eloquence gave him the name of a second Paul.

When the plague broke out some years later in the place of his labors, he publicly rebuked the rich, fled from the city without providing any relief for the poorer classes, and he himself visited night and day, administering spiritual and temporal comfort, and yet he escaped the disease. He was then called to the charge of the church in Strasburg, where he remained until Frederic II. prevailed upon him to return to Heidelberg, and made him professor.

A persecution being stirred up against him by the papists, however, he, in company with Bucer, accepted an invitation from Crammer to visit England. Here they both were settled at Cambridge University, intending to translate and illustrate the Scriptures together; but death frustrated their plan, and their lives at nearly the same time, Fagius died a few months previous in 1550. His body was exhumed and burned at the same time as Bucer's, by order of Queen Mary. S. ISADORE M.

##### DISPOSITION IS NOT CHARACTER.

ONE of the most common mistakes of people at the present day is to suppose that disposition is character; that is, that a man of a good, amiable disposition is therefore a good man, while a man of a generally bad disposition has a bad character. This is not true. A man may have an excellent disposition and still have a bad character; while, on the other hand, he may have a very bad disposition, and yet have an excellent character. Many an earnest Christian, striving hard to follow his Master, has been discouraged on account of his own temper, and with all his strivings against it will sometimes give up himself, and then he becomes discouraged. Look on, and compare him with some worldly man. The worldly man is of a pleasant, easy disposition, and who manifests impatience or anger, and say that the worldly man is a better Christian than the other, their judgment is unjust. On this a recent writer says:—

"A man is classed according to his disposition, without touching the vital questions of good and right and wrong, true and false. A good, right, true man may have a most unhappy disposition, a bad, wrong, and false man may have a most happy disposition. Esau had a far happier disposition than Jacob, but Esau had no appreciation of the right, and true. False judgments are commonly made regarding men by using their dispositions as criteria."

A pleasant disposition is an excellent thing to have, but faith in Christ, hope in God's mercy, and constant fighting against evil inclinations, are far more important. D. M. CARR

—In studying the word of God, digest it under two heads: either as removing some obstruction that keeps God and thee asunder, or as supplying some uniting power to bring God and thee together.

Progress of the Cause.

with forth and weepeth, bearing precious seed, shall doubtless be with rejoicing, bringing his sheaves with him."—Ps. 126:6.

DISCOURAGED.

FRAGED? discouraged? when life is so short? be not discouraged to-day! it may be wearisome, thorny, and rough, it leads to a heavenly way. is sorrow and heartache enough to endure, is waiting, and mourning, and death; are storm clouds that darken the sun's healing rays, are flowers that fade at a breath.

are hearts that are broken, and desolate homes, idols that prove to be clay; beyond the dark pathway is heaven's sweet rest, there is joy at the end of the way.

do you see not your God in the darkness and storm, the cleft of the rock still abide; when the tempest of anguish is past, will hear his "still voice" at your side.

be not discouraged, nor falter in life; do not and you surely shall win; in the whole armor and stand to your post, help fight the battle with sin.

after though feet have grown tired in the way, hands seem as heavy as lead, flowers have faded in earth's summer time, bright hopes lie withered and dead.

flowers that have perished shall bloom in the skies, and hands the palm branches bear, they who through "great tribulation" have come,

spotless white raiment shall wear. matter to you if earth's music is gone, the heart-strings are ready to break, earth's broken chords shall be gathered in heaven, triumphant strains shall awake.

Oh, yes! but look up and away, journey is not very long, mourning and tears will all end by and by, shout of victorious song.

be not discouraged. Go, take up your cross, bear it in patience to-day, steep rocky path ends in glory beyond; there is joy at the end of the way.

—Mrs. H. F. Thomas, in Mich. Chris. Herald.

ENGLAND.

April and May numbers of the *Present Truth*, the following with reference to the work in

present truth is making progress in Great and not a few tokens of light and hope reach and there, honest souls have sought in the prevailing darkness and found it. efforts and their lives are influencing others. the of the near coming of Christ, its correlative, and the hopes that cluster around that are becoming more and more precious to hearts, and are inspiring them to purify themselves as He is pure.

Drew, ship missionary at Liverpool, reports great interest in his work at that place. Bro. Ireland writes of interesting meetings at Dartmouth. Bro. A. A. John, after a brief sickness, again work with good courage after his brief illness. Others are meeting with more or less

work is great, and the laborers are few. But this is true, there are these encouraging thoughts: in which we are engaged is sustained by the best, fullest evidence of God's word, and it has not taken any retrograde steps. From its beginning its progress has been onward, slowly, it has at times, but rapidly, when the weak instruments employed and the unpopular truths proposed are considered. The great questions of the coming of the Lord, life through Christ, the law of God, and other important truths, are being taken to the front more and more. The 'full-time' has come for these truths to be proclaimed and no earthly power can hinder them. who 'tremble at his word' will be shielded from the errors of sophistry and the delusions of

H. Judd in the May number says:—

are again brought, by the blessing of God, to the aid of another quarter's work and I am glad that I met with much to encourage me in my work. I met with many who gladly received the *Present Truth*, pamphlets, and tracts. As I visited different towns and villages in Lincolnshire and Hampshire, I am thankful to say that I found many who were reading *Present Truth*, some of whom were subscribers for the paper, and expressed their thankfulness for the same. Others have also become subscribers. May the seed sown by the silent workers be found after many days. 'Let us not

be weary in well doing,' says hope; 'for in due season we shall reap if we faint not.' Gal. 6:9."

Bro. A. A. John writes from Lincolnshire:— "For some time past I have held meetings in several places in this vicinity. I cannot give the number of those who are convinced that they should walk in the light. Our anxiety for them is great, as we intend soon to proclaim the truth elsewhere.

"The quarterly meeting at Ulceby was a season of rejoicing. Five who had been observing the Sabbath for some time decided to go forward in the solemn rite of baptism and unite with the church. The tearful eyes, as an index, told of hearts that were overflowing with love and gratitude to God. Eld. Wilcox was present and preached twice. All were encouraged.

"We believe that the past quarter has been one of real growth for the church here. God grant that all may be faithful, and that others may be added to their number."

MAINE.

SKOWHEGAN.—I came to this place April 22. Bro. C. S. Cleveland had been canvassing for *Signs* and "Sunshine" with very good success. I joined him in the canvassing work, and at once commenced to hold Bible readings. There are many openings where Bible readings might be held could we fill them. The people here seem willing to read the truth. We intend to remain here and make a thorough canvass of this village. S. H. WHITNEY.

NEVADA.

ST. CLAIR.—I have now delivered thirty-six discourses at this place, and the fruits thereof have begun to be manifested. Thirteen persons have just signed the covenant to keep all the commandments of God and the faith of Jesus, and I expect to baptize several next Sabbath.

The special object during these meetings, however, has been to bring those who are already in the church more thoroughly up to the standard of the gospel. Evil habits and neglect of Christian duties have been corrected, and a determination to live near the Lord has been developed. E. A. BRIGGS. April 30.

MINNESOTA.

HERMAN, GILCHRIST, LAKE JOHANNE, AND EUNICE.—When I wrote my last report, concerning the work at Artichoke,—where I labored two weeks, eleven being added to the church,—I was at Herman, where another family took a firm stand for the truth. At Gilchrist one was baptized and added to the church. At Eunice a Baptist brother attended our meetings, became convinced of the truth, and decided to obey all the commandments of God. The Lord blessed us very much in all our meetings. We celebrated the ordinances of the house of God. Have just arrived at St. Helaire, Polk Co., where I expect to labor for some time. L. JOHNSON. May 7.

CROW WING AND BROWNSDALE, MAY 9.—During the month of April I was at home. But while there engaged in so arranging my affairs as to be better able to spend my time in the work, I could not feel content to let the time pass without trying to do something for the Master. With the co-operation of the elder of the church, I commenced a series of evening prayers-meetings from house to house. These were continued till all who were within reach were visited. They were not as generally attended as we had desired, but they were seasons of profit to all who participated in them. I also held several meetings with the young people, taking up some of the prophecies, and giving instruction upon points of our faith. I had a strong desire to help them to take a firm hold of the truth to which they might cling in times of temptation. One young man was led to acknowledge the truth as far as presented, and I left him investigating.

I am now at Brownsdale; and as I return to the work here, and realize its responsibilities I greatly desire to get where God can bless the efforts made. I find peace, harmony, and union among this little band. Those here who embraced the truth at Dexter are growing stronger. Sabbath-school and Sabbath meetings have been sustained. A school teacher expects to try to do something in the canvassing work. Part of the subscriptions on *Good Health* sent in last winter by me, were due to his efforts. H. F. PHELPS.

CALIFORNIA.

LEMOORE, BURROUGH VALLEY, AND FRESNO.—From April 9-12 I held meetings with the Lemoore church, in Tulare county. These meetings were all quite well attended by the believers.

Held meetings with the Burrough Valley church, April 18-23. Nearly all the inhabitants of this beautiful little valley are Sabbath-keepers. Six names were added to a covenant to keep the truth as far as they understood. I enjoyed my stay and the meetings here very much. It was indeed a green spot in my pilgrimage.

Closed meetings in Fresno, eve after the Sabbath, April 26. Had only four meetings with this church. A longer stay might have been more profitable. Each meeting was well attended, and the Sabbath meetings were deeply interesting. April 27.

H. A. ST. JOHN.

OREGON AND WASHINGTON TERRITORY.

A COMBINATION of influences has checked the circulation of money to such an extent as to interfere with our canvassing work during the past few months; but, by the grace of God, the labors of ministers and colporters are being crowned with marked success. A year ago a series of meetings was held at West Chehalem Valley, and some embraced the faith. This winter Bro. Ward held meetings in an adjoining neighborhood. We have organized a church of ten members and a tract and missionary society at this place.

A year ago I held a series of meetings near Carrollton, W. T., which resulted in several embracing the truth. Since then they have had short visits from Bro. Reed and myself, and our hearts have been cheered by the progress they were making in the divine life, and in the additions to their number. I have been holding meetings there during the past few days, and have had the privilege of organizing a church of fifteen members. A deep interest is felt by them for the salvation of others, some of whom, we trust, will turn their feet to walk in the way of righteousness.

Bro. Reed has been laboring for some weeks past near Currensville, where he has a good interest. Bro. Ward has now gone to an adjoining neighborhood. An interest has been awakened, which we hope will be closely followed up. Brethren, we ask your prayers for the work here.

CHAS. L. BOYD.

TEXAS.

DECATUR AND AURORA, MAY 11.—For some time I have been at Decatur laboring in the interests of the church, and also for outsiders, visiting, preaching, etc. We were very much disappointed in not having Eld. Kilgore with us at the quarterly meeting as we had expected. This was his last appointment before leaving for his Northern field of labor. It causes us sadness of heart to lose from Texas our dear brother who has been so faithful in the work here; but we do not feel like complaining, realizing that he is not lost to the cause, in which we have a general interest and no sectional feelings. Let us be more zealous than ever before, and may the mantle of his faithful rest upon us whom he has left behind.

There was a good attendance at the quarterly meeting. Seven more united with the church; one by letter, three subject to baptism, and three who had formerly been baptized. Others will join in the future. The ordinances were celebrated. Eld. Butler's pamphlet on tithing was read, and about thirty pledged to pay the Lord his dues. I regretted to part with these dear brethren and sisters for whom I have been trying to labor, and I trust my stay has been of some profit. The work is onward at Decatur; and God will bless continued faithfulness.

Last week we pitched the tent at Aurora, and began meetings Friday evening, May 8. There seems to be a good degree of interest, judging from the size of the audience and the attention given. To date, five discourses have been given, and last night about three hundred were present. Bro. A. A. Gregory is with me, assisting in the preaching and singing.

W. A. McCUTCHEEN.

NEBRASKA.

YORK, BLUE VALLEY, DECATUR, KIRKWOOD, ETC.—Since my last report, I have labored at the above-named places, besides visiting some scattered brethren and holding a few meetings with them.

At York I attended a convention conducted by the National Reform Association. Rev. M. A. Gault, one of their most active workers, presided over the meeting. He, with several other prominent workers, spoke in a very earnest manner in favor of the religious amendment to the constitution of the United States. Mr. Gault, having been informed that I was an S. D. Adventist minister, invited me to speak on the Sabbath question; at the same time stating to the congregation that I represented the Seventh-day Adventists, and that I doubtless had some objections to offer that they might as well meet then as at any time. I spoke a few minutes, offering such objections as I thought best, and at the same time asking them what they proposed to do in our case after they get the Sunday law in their favor; and whether or not they intended, after we had rested the seventh day as God commanded, to compel us to keep another day.

When I took my seat there were several who started to reply. The remarks I made seemed to infuse them all with additional zeal. One speaker said the world would soon be Christianized; then it would not be necessary to compel us to keep Sunday, as we would all keep it from choice. He seemed to think it would require but a short time to Christianize the



world if they could only secure the enactment of proper laws; then everything would run smoothly. Several of these conventions have been held in different parts of this State.

Bro. Shultz was with me at Blue Valley. The meetings there were very well attended, and I think the brethren were encouraged and benefited by them. Two united with the church. At Decatur we had very good meetings, and I trust that lasting good was done. I held ten services at Kirkwood, Brown Co.; organized a church of eight members, and a tract society of six members. I then went to Twing where I held eight meetings, baptized five, and organized a church of twelve members. A tract society was also formed, consisting of seven members.

Previous to my visiting this part of the State, there had not been more than twenty sermons preached in Holt and Brown counties; yet there are fully one hundred Sabbath-keepers in these two counties at the present time. There are three other companies that should be organized as soon as possible. It is indeed cheering to see the work extending in these new fields.

At Shelton there were ten baptized. I completed the organization of the church by ordaining an elder and a deacon. Two more united with the church, and \$250 were pledged toward building a meeting-house. The opposition is strong in some localities, but the work is onward, and we feel encouraged.

A. J. CUDNEY.

#### A VISIT TO GERMAN SABBATH-KEEPERS.

WHILE at work in the Pittsburg mission, I received a letter from Geo. W. Fyock, of Bedford Co., Pa. My reply opened a correspondence by which I learned of about one hundred Sabbath-keepers who go by the name of German Seventh-day Baptists. In response to their invitation, I visited them April 24. The founder of this church came to this country about 1720, and some ten years later he began to observe the Sabbath. Through his efforts quite a number embraced the truth, and established themselves at Ephrata, Lancaster Co., Pa. For a time they were aggressive in their work, and were successful in introducing the Sabbath truth into several places in Franklin and Bedford counties. They encouraged, but did not require, a life of celibacy, which feature is now almost a thing of the past. During the present century they have not endeavored to extend their work, and many of the young have gone out into the world, which leaves their churches in a weak condition.

I never realized more fully the value of present truth as embodied in the three messages of Rev. 14, than when presenting the evidences of Christ's soon coming, and saw their reviving influence. This people seemed hungering and thirsting for truth, and as I dwelt upon the work of persecution to be carried on by the two-horned beast, they seemed ready to follow the light. Thirteen meetings were held, the resident ministers doing all in their power to assist in the work. They believe and practice the ordinance of humility, as enjoined in John 13, which serves as a bond of union between us. They cheerfully donated more than enough to pay all my traveling expenses. Sold seven copies of "United States in Prophecy." They will use our Sabbath-school books and helps in their school. My heart was warmed towards the Germans living in our State, as I associated with these kind friends. I trust that by walking in all of the light, they will be able to take a more decided part in the battle for the truth once delivered to the saints.

J. E. ROBINSON.

#### A GOOD MEETING IN PHILADELPHIA, PA.

LEARNING that Eld. D. T. Fero was about to leave his field of labor in Philadelphia for the present, and was to preach his last sermon on Sabbath, April 25, by invitation I improved the opportunity to spend the Sabbath at that place. To visit Bro. Fero and family in their mission work was a great privilege; and to find them all such successful laborers in the work of the Lord was gratifying indeed. Their zealous helpers seem to be doing a good work in canvassing for the REVIEW and other periodicals of our faith. Several persons have accepted the truth under this mission, and are now keeping the commandments of God and the faith of Jesus.

The little church across the river in Camden, N. J., learning that that was to be Bro. Fero's last Sabbath in the city, met with the Sabbath-keepers in Philadelphia on that day, which made a gathering of near fifty Sabbath-keepers. A Sabbath-school was held, and a prayer-meeting, in which many of those present took part. Eld. Fero preached a telling and practical sermon, making integrity one of the leading characteristics of a successful Christian life, which was followed by a conference meeting in which nearly all present gave short testimonies. The day was one of great joy to the believers present. The little church in Camden are zealous for the truth, and the privilege of meeting with them and the Sabbath-keepers in Philadelphia was pleasant and enjoyable, and I trust of profit to us all. On the following day Bro. Fero organized a church in Philadelphia.

May the Good Shepherd keep both of these little

bands faithful to his cause, that they may prove a light indeed to the world, and be instruments in His hands in bringing men to observe the true Sabbath of Jehovah, keep all the commandments of God, and have true faith as it is in Jesus Christ. That the blessing of Heaven may attend the efforts of all those who are laboring for the salvation of men, is the desire of your unworthy brother.

ETHAN LANPHEAR.

Plainfield, N. J.

#### THE VERDICT OF AN HONEST JURYMAN.

BRO. G. W. MCCREADY gives the result of his investigation of the Sabbath question, as follows:—

"The first question that was seriously presented for my consideration was this: 'Who changed the Sabbath?' I took my seat as a conscientious and honest juryman, to try the case according to the evidence to be produced. The first witness was a publican named Matthew, and his evidence was submitted in a book duly authenticated. I very carefully read his testimony on the matter in question. Then I listened to what John Mark had to say, and noted his statements as recorded by himself. Dr. Luke was then called upon to testify; and after him, John the son of Zebedee. These all testified, in language that could not be mistaken, of the teaching and practice of Jesus Christ until 'the day in which he was taken up.'

"In the same manner I noted all the apostolic evidence on the subject; and when I had all the testimony before me, and remembered what was written, — 'To the law and to the testimony,' etc., I was bound to confess that it appeared to be very strong, if not conclusive, against the current practice here.

"I then submitted the case to one of our ministers, asking him for an honest reply after a careful examination of the case; and after ten days had passed over he decided that the evidence appeared to be entirely on your side. And yet he and the other ministers here, with their followers, all observe the first day of the week."

### Special Meeting Department.

#### VERMONT STATE MEETING.

I WISH to call the attention of our brethren and sisters to the importance of attending the State meeting to be held at Bordoville, Vt., to begin Thursday, May 28, at 7:30 P. M., and continue till the following Tuesday morning. Already the Conference Committee have called, and the work to be considered needs careful deliberation. The signs of the fast approaching end show that brief is the time now left in which to work. I do hope all our ministers, colporters, canvassers, and all who desire to work in connection with the cause this summer will be present, and remain until the close of the meeting. Come with unconverted children and friends. There are Pentecostal blessings awaiting the people of God. We are favored with the labors of Eld. E. W. Farnsworth of Iowa.

A. O. BURRILL.

#### THE WISCONSIN CAMP-MEETING.

This meeting will be held in a beautiful grove on the fair ground at Tomah, June 11-16. The Agricultural Society grant us the free use of the ground and buildings. It is situated about one-half mile from the business part of the town, and about one mile from the depot. It is on one of the most public thoroughfares in the State, being the main line of the Milwaukee and St. Paul R. R. This company grant special favors to those attending. Full fare will be paid to the meeting, and a certificate will be issued on the ground, which will entitle the holder to return for one-fifth fare. The C. & N. W., C. St. P., M. & O., and G. B. & M. grant the same favors.

Everything seems favorable for a good meeting. A new pavilion has been purchased to take the place of the old one sold last year; also twelve family tents have been ordered, so that all who come may find good accommodations. In these days of peril and great danger, we need the benefits of such meetings; and the General Conference will furnish such help as in their judgment is best. It is expected that Elds. G. I. Butler and others will be present at this meeting. Their views, after a careful study of the great prophetic field, concerning the troubles now existing among the nations, and the work to be done during the little time left us, will add greatly to the interest of this meeting. Plans should be laid at once to attend, and an earnest effort put forth to surmount all obstacles Satan may throw in the way. The language of the prophet is, "Prepare to meet thy God;" and in these days of deception, the work needs to be thorough. "The thrilling truth that has been sounding in our ears for many years—'The Lord is at hand, be ye also ready,' is no less the truth to-day than when we first heard the message. The dearest interests of the church and the people of God, and the destiny of an impenitent and ungodly world for time and for eternity are here involved."—*Testimony 31*, p. 10.

A. J. BREED.

#### NORTHWESTERN IOWA, ATTENTION!

BRETHREN AND SISTERS: The Conference kindly granted us the privilege of having a camp-meeting, to be held at Battle Creek, Ida May 28 to June 2. We have not had a Western camp-meeting for nearly two years; and for this season many of our people in this part of the State not had the blessings of such meetings. This is a great loss.

I feel very anxious that all our people in this part of the State shall attend this meeting. Has not the Lord ordained the camp-meeting to greatly advance his cause? Then is it not the duty of every one to make an earnest effort to be present? Time is so short, the Lord is soon coming, and we want to meet with joy.

The meeting is to be held at a very favorable place. We shall have the best help the Conference can afford. Everything will be done to make the meeting a good one. Now, dear brethren, do not let an ordinary matter keep you away; and bring the children with you. Pray the Lord to help you to come.

A. G. DANIEL.

#### FARE TO BATTLE CREEK, IOWA, CAMP-MEETING.

THOSE who come to the camp-meeting paying fare over the Sioux City and Pacific railroad, returning between Sioux City and Missonri Valley, will be returned for one-third fare. All who expect to come over this railroad should send me a card once, giving full address, and I will send certificates to you which must be presented to the agent when you purchase tickets. Please buy all tickets at Onawa City, as that is the best place to be transferred to Battle Creek. Address me at Battle Creek, Iowa.

A. G. DANIEL.

#### PENNSYLVANIA CAMP-MEETING.

It is decided that the encampment will be at Jamestown, at Lakewood. Hence all attending the meeting will call for tickets to Lakewood instead of to Jamestown. All trains will stop at the ground. The N. Y., P. & O. R. R. arrange before this season for the year for excursion rates to Chautauque, and therefore those coming over their line should call for excursion tickets to Lakewood. Those coming over the B., N. Y., & P. R. R. will be furnished with certificates before leaving home, which, when presented to their agent, will enable them to purchase excursion tickets to Olean or Salamanca. If you do not receive a certificate in time, they should call on L. C. Chadwick, Wellsville, N. Y., who will issue them. Those coming over the R. & P. R. R. should secure on the camp-ground a certificate that will entitle them to return passage at one-third rate. On the L. E., & W. R. R. passengers will call for meeting tickets for Lakewood. The D. A. Y. company also make an excursion rate. Be sure and read carefully these instructions, and avoid mistakes.

D. B. O'NEILL.

#### NEBRASKA CAMP-MEETING CHANGED.

WE regret very much to make changes in our announcements are once made; but it now seems best to change the place of our June camp-meeting from Albion to Norfolk. Our chief object in holding the meeting is to accommodate our people in the northern part of the State. If the meeting should be held at Albion, there would be no railroad connecting the North, so the only way of getting to the meeting from that direction would be with team. Norfolk, on the other hand, is a railroad center; the road that place running in five different directions.

Upon visiting our brethren in the northern part of the State, they made a request that this change be made, which we have decided to do. We want to see, at this meeting, all our people from the northwestern, and northeastern parts of the State. It will be cheaper for those to come with team than to see; but we will secure reduced rates on the railroads for the benefit of those coming this summer.

A. J. CUDNEY,  
H. SHULTZ.

—Religion cannot be freed from man's nature, because it is God-given. The kingdom of God is not bounded by earthly governments.

—God requires no such faith—nay, he requires no such faith as believes without works; believes, he knows not why. As faith without works, is no faith, so faith without root, without reason, is no faith, but an opinion.—*Dr. Donne*.

—One sure way of making the community in which we live, or the church which we attend, or the sphere in which we do our daily work, a better one than it is, is for us to start with correcting our faults. Every reformation which amounts to anything begins with the individual, and no one can ever find a more suitable individual to begin with himself.—*S. S. Times*.

## Our Tract Societies.

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

### MISSIONARY HARVEST SONG.

AWAKE! the morning cometh!  
The East is all aglow!  
Go, join the busy reapers,  
As forth to the fields they go.  
Wake, for the Lord of the harvest  
Hath need of thee to-day,  
The fields gleam white in the dawning light:  
Awake! and haste away!

In distant sea-girt islands,  
In many a sunny clime,  
Where seed was sown with weeping,  
'Tis now the harvest time.  
Wake! for the Lord of the harvest  
Hath need of thee to-day,  
He calls again, and the waving grain  
Still beckons thee away.

Art thou not strong for the reaping?  
Yet haply thou shalt find,  
While sheaves are bound by others,  
Some gleanings left behind.  
Wake! for the Lord of the harvest  
Hath need of thee to-day,  
Act well thy part with a willing heart,  
His strength shall be thy stay.

And you who cannot labor,—  
The Lord hath need of you.  
Pray for the earnest reapers,  
The toilers faint and few;  
Pray ye the Lord of the harvest  
That laborers he will send  
To work with their might in the fields so white,  
Till harvest time shall end.

—Selected.

### ARE WE CLEAR?

SMALL work on the evangelization of the world by S. P. Smith, C. T. Studd, and R. Radford, noticed in the last number of the *Missionary Review*, thus takes the religious world to task for their lack of interest in missionary operations. In the few words we quote perhaps our own people may find some valuable hints. They say:—  
"The church of God is fast asleep; living in disobedience to our Lord's last command." "Thanks be to God for our Careys, our Marshmans, our Livingstones! But we want more of such men; and instead of counting the laborers to young men, we need women in our lands more than men. Again, for every untrained man, we need a far greater number of hardy mechanics."

### KANSAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	407
reports returned.....	241
members added.....	17
members dismissed.....	13
missionary visits.....	490
letters written.....	298
Signs taken in clubs.....	46
new subscriptions obtained.....	138
pages tracts and pamphlets distributed, 111,256	
periodicals distributed.....	5,992

Received on membership and donations, \$70.75; on sales, \$345.56; on periodicals, \$534.06; on reserve fund, \$10.07; on thirty-thousand-dollar fund, \$2,405.10; on fund, \$15; on foreign missions, \$59.12.

CLARA WOOD GIBBS, Sec.

### OHIO TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of districts.....	6
members.....	495
reports returned.....	194
members added.....	5
members dismissed.....	3
missionary visits.....	478
letters written.....	330
Signs taken in clubs.....	153
new subscriptions obtained.....	297
pages tracts and pamphlets distributed..	87,224
periodicals distributed.....	4,544
annuals.....	1,200

Received in donations, \$60.02; on sales, \$44.82; on periodicals, \$189.52; on all funds, \$297.06.

IDA GATES, Sec.

If you tell your troubles to God, you put them in the grave; they will never rise again when he has committed them to him. If you roll your stone anywhere else, it will roll back again like the stone of Sisyphus.—*Spurgeon*.

### ILLINOIS TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	340
reports returned.....	161
members added.....	6
missionary visits.....	397
letters written.....	726
Signs taken in clubs.....	141
new subscriptions obtained.....	59
pages tracts and pamphlets distributed..	50,008
periodicals distributed.....	3,944
short-term subscriptions obtained.....	420

Received on membership and donations, \$29.47; on sales, \$380.65; on periodicals, \$254.05; on ten-thousand-dollar fund, \$855; on missions, \$168.32; on other funds, \$19.09.

LIZZIE S. CAMPBELL, Sec.

### NEW ORLEANS MISSION.

THE good work here still goes on, and the Lord is crowning with some success the efforts that have been made in weakness and against many disadvantages. About twenty-five have promised to obey the truth, four of whom were here transiently from Northern States. Those who are residents seem to be of good material, which lays a durable foundation for the future hope of this mission if the work here be continued. How this is to be done is not now manifest, as the other brethren have return tickets that will soon run out, and my furlough from the president of the Michigan Conference will expire about the same time. The demand for help here has detained me from seeing Florida, and now calls for Bible readings and instruction in the present truth seem to be increasing. May the Lord send faithful laborers into his vineyard.

G. K. OWEN.

### CHICAGO MISSION.

AFTER consultation with our leading brethren, it was thought best to move the head-quarters of the mission in this city. The place where we have been the past year was quite unpleasant, and ill adapted to a mission home. Its surroundings were also unfavorable to widely advertising our work, etc., as the Spiritualists were holding several weekly meetings in the same block, and other immediate surroundings were against us. It was not easy a year ago to see many of these difficulties; but an acquaintance with the city makes them very apparent.

We have now secured a pleasant hall, well furnished, at No. 15 E. Washington St., one block and a half from the business center of the city; of easy access from all parts of the city, for one car fare, and in a most respectable place; just far enough from the whirl of business to avoid its noise and yet have its advantages. The rent is as low as anything we have previously had. The hall is located on the same floor with David C. Cook's Sunday-school publishing work, the British Encyclopedia Co., etc. For the mission home, we found a very desirable house at No. 3,653 Vincennes Ave., near 37th Street. This is quite removed from the business center, but is just where we wish to bestow the most of our labor this year.

We hope by the blessing of God to see a church raised up this year in the south side, which is much the best part of the city. The meetings on the west and north sides will both continue as in the past. There will be Sabbath-school and social meeting from 10 to 12 A. M. At the central meeting in the afternoon, from 3 to 5 o'clock, there will be preaching and social meeting, adapted somewhat for those not of our faith.

Our family of workers now numbers thirteen. Many of these, however, are young persons who are with us to receive instruction, and whose stay is short. Some of them pay their own traveling expenses and donate their time; others are sent at the expense of the Conference to which they belong, except their board, which is furnished by the mission. We all feel it a privilege to be connected with the cause of God, and are seeking to obtain his blessing and help in our work. Bro. Sawyer is making special efforts to obtain testimonials and introduce "Thoughts on Daniel and the Revelation" among persons of influence, preparatory to a thorough canvass of the city. He is meeting with some gratifying success.

GEO. B. STARR.

—"What we are afraid to do before men," says Roster, "we should be afraid to think before God."

### VOLUNTEER LABOR.

I HAVE thought that a report from one living in an isolated section of the country, never yet visited, so far as I know, by any of our ministers, might be an encouragement to others similarly situated. It has been but a short time since the light of present truth was providentially brought to me, and feeling the responsibility of making these truths known to those around me, I have endeavored to labor and spread the light of truth as best I could. I will only report my work for the last year. I have conducted fifty-seven Bible readings, spoken on Bible subjects twenty-seven times, and made a number of missionary visits. Have taken four subscriptions for *Signs*, two for *REVIEW*, and several for *Sentinel*. Have sold about thirty dollars' worth of books, and given away about 2500 pages of tracts. As a result, some are keeping the Sabbath, and others are investigating. My circumstances are such that I must labor to support myself and family. I mention this to show what might be done, and I hope is done, by others in like circumstances.

A. E. REA.

### A BLESSING FROM CANVASSING.

"CAST thy bread upon the waters; for thou shalt find it after many days." Eccl. 11 : 1. The injunction of the wise man is, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." If we will do whatever our hands find to do in the Master's vineyard, we know that the blessing will come even "after many days."

The above thoughts come forcibly to mind, while thinking of the varied experiences of Mrs. Hill in canvassing for "Sunshine at Home" and the *Signs*, in our city, during the past winter. She had had poor health for six or seven years, being able to walk only a short distance at a time. While attending General Conference last fall, she walked to and from the Tabernacle for two weeks, and the exercise appeared to agree with her. Consulting Dr. Kellogg, we concluded it would be beneficial for her to continue the practice of walking some each day, after our return home.

In December last she suggested the idea of canvassing for "Sunshine at Home" with the *Signs*, as it would be a good opportunity to take exercise if nothing more. The first day's effort resulted in securing three orders; the second, four; the third, six. Some days the number dropped down as low as two, but again reached as high as seven or eight. Eleven was the highest number secured in any one day. Owing to the extreme cold weather and snow storms, she was not able to canvass more than two or three days in some weeks, but secured 153 orders in all.

The book, "Sunshine at Home," is universally liked. Many are well pleased with the *Signs*, and some hand it out to their neighbors to read. Her health and strength gradually improved, and she was soon able to walk half a mile, then a mile, and finally a mile and a half at a time. She found the canvassing work a blessing to her. She had many opportunities to do missionary work, and talk the truth to others. We hope and pray that the seed sown may be as a well of water, springing up unto everlasting life. While one may plant, and another water, let us all pray to the Lord of the harvest to give the increase.

W. HILL.

Rochester, Indiana.

### FAITHFULNESS IN LITTLE THINGS.

To fail, through weariness and discontent, in the narrow and despised field of present labor, is a prophecy of disastrous failure if ever the opportunity comes to enter that larger, longed-for field, which haunts the imagination of every incompetent worker. How can the strength and the ability which have shown themselves unequal to the lesser task, prove equal to the larger? These words of Holy Writ, spoken centuries ago by one who was tried and who was not found lacking, bear an impressive warning for every weak seeker after a larger career: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

—Idleness is the sepulcher of a living man.

## News of the Week.

FOR WEEK ENDING MAY 16.

### DOMESTIC.

—The President has made nearly 2,000 appointments up to date.

—Dakota was awarded the first premium on wheat at the New Orleans Exposition.

—The Bartholdi statue is expected to arrive in New York between May 20 and 25.

—The New Orleans exposition has virtually closed. Financially it has been a failure.

—The new postal cards will be of a delicate pink, instead of the cream color of those now in use.

—Twenty-five per cent of the cattle and sheep in the upper counties of Virginia have died of a mysterious disease.

—Brigadier-General Irwin McDowell, prominent as a Federal general during the Rebellion, died at San Francisco May 4.

—Mrs. Frances Vanderbilt, wife of the late Commodore Vanderbilt, died May 4 at her residence in New York, after an illness of one week.

—A plague similar to that at Plymouth has settled upon the village of Coldspring, New Jersey, where nearly every attack has proved fatal.

—An epidemic of diphtheria among horses prevails in Dubuque and Grant Counties, Iowa, resulting in the death of a number of animals thus far.

—The *American Rural Home*, from advices received, states the wheat yield throughout the country this year will be but 62 per cent of a full crop.

—A fire, started by a burglar, destroyed the greater part of the business portion of Darlington, Ind., early Thursday morning, the loss reaching \$24,000.

—Prof. T. S. Latimer reported to a medical gathering Tuesday at Baltimore that a cholera epidemic may be expected in this country either this summer or the next.

—Angus Cannon, Milton Musser, and J. C. Watson were all sentenced at Salt Lake City for unlawful cohabitation. Each received the full extent of the law—\$300 fine and six months' imprisonment.

—By the shortening of the fast mail time to 29 hrs. between New York and St. Louis, the banks of the latter place are saved one day's interest on their remittances, amounting to \$1,000,000 a day.

—Governor Pierce, of Dakota, has written to the President suggesting that an extension of six months be granted the settlers on the Winnebago and Crow Creek reservations in the matter of vacating their claims.

—Two American trappers, who reached Battleford Wednesday, are held as prisoners on suspicion. They have with them furs worth several thousand dollars, and claim to have heard nothing of Riel's rebellion.

—In Brazoria County, Texas, Thursday evening, an armed band surrounded forty convicts and their guards and released the prisoners after a desperate fight, but there is no information regarding the killed and wounded.

—Fire losses in the United States and Canada for April aggregated \$7,750,000, and for the four months of 1885, \$32,250,000, or at the rate of over \$105,000,000 for the year, an increase said to be out of proportion to the advanced value of property.

—Captain Lord, of the steamer *Critic*, which arrived at New York Tuesday night, reports encountering miles of solid ice, with numerous icebergs 200 to 800 feet high, and as large as islands. In the Captain's experience he never met such quantities of ice before.

—At Bloomington, Ind., Friday, Chesley Chambers, a young man, was identified as the person who robbed the express car on the night of April 27, and shot Baggage-master Webber and Express Agent Davis. Wright, the man held on suspicion, was released.

—It is predicted that the seventeen and thirteen-year locusts will visit this country this year, and it will be the first time in twenty-two years that the two varieties have appeared together. The National entomologist, Professor Riley, does not believe that they will prove very destructive.

—Delegate John F. Caine, ex-Delegate Geo. Q. Cannon, and John Taylor, of Utah, the Mormon delegation appointed to present to the President the memorial recently adopted by the Mormons all over Utah protesting strongly against the enforcement of the anti-polygamy laws, are in Washington to confer with the President in relation to polygamy in that Territory.

—The International Stone-mason's Union are considering whether they shall lay stone taken from Joilet and Lemont quarries, which do not pay the regulation wages. A number of strikers returned to work at Lemont Tuesday, but the Streater and Joilet militia companies are still on guard. An incendiary fire destroyed the carpenter shop of the Bodenchatz quarry Monday night.

—WICHITA, KAN., MAY 13.—A special dispatch to the *Daily Eagle* from Cheyenne Agency, Indian Territory, says: "Twenty-seven boomers' wagons, each partially loaded with Indian supplies from Arkansas City, have gone into the Territory, delivered their goods, and then moved on into the Oklahoma district, where they have located claims and commenced farming operations."

—The latest important mining discovery is reported from Cheney, Washington Territory, where great excitement has been caused by the finding of an immense deposit of carbonate of lead, rich in silver, within three miles of that place. Men are flocking there by hundreds, and claims are staked out for miles along the ledge, which is twelve feet wide on the surface.

### FOREIGN.

—Jamaica desires annexation to Canada.

—There are nearly 32,000 Irish soldiers in the English army.

—Earl Dufferin has resigned his position as Viceroy of India.

—In Hong Kong, China, 350,000 trees were set out last year.

—The Governor-General of Canada receives a salary of \$50,000.

—The Canadian Finance Minister and his deputy are en route to England for the purpose of negotiating a loan for the Dominion Government.

—Bartholdi, the sculptor, will come to this country to see his statue of "Liberty Enlightening the World" properly placed on its pedestal.

—A report of the Statistical Bureau for Germans abroad, estimates the number of persons born in Germany now resident in America at 1,966,742.

—An Austrian astronomer, Professor Appolzer, is preparing a list of eclipses, 8,000 solar and 5,000 lunar, of the period between 1207 B. C. and 2061 A. D.

—It is reported that Osman Digna's followers, who number 600, are willing to surrender Osman if they receive a guaranty of English protection.

—The Suez Canal Commission, at its recent session in Paris, decided to place prizes captured in naval warfare traversing the Suez canal, upon the same footing as men-of-war.

—The programme for the abandonment of the Soudan is still undecided upon. The majority of the Ministers, however, favor the immediate withdrawal of General Wolseley's army down the Nile.

—An engagement took place between the forces of Middleton and Riel at Batoche Crossing, Saturday, which lasted the entire day, the casualties among the Canadians being one killed and six wounded.

—The aggregate annual cost of the armies of Europe is nearly \$750,000,000, and the average number of men withdrawn from industrial employments for military service is about 3,000,000.

—The English government's proposal to increase the duty on spirits and beer led to a riot in London Wednesday afternoon, in which the London police were roughly handled by the mob.

—The steamer *Helvetia*, of the White Cross Line, en route from Antwerp to Montreal, was sunk in deep water by heavy ice in the Gulf of St. Lawrence. She had a cargo of freight valued at \$400,000. No lives were lost.

—One of the greatest bridges in the world has been constructed by Chinese engineers over an arm of the China sea. It is of stone, five miles long, with three hundred arches, each seventy feet high, and a roadway seventy feet wide.

—Russia will probably have trouble with China, as, according to her plan in Central Asia, she has continually postponed the settlement of the disputed frontier between the two countries, while constantly encroaching on Chinese territory.

—Batouche was captured Wednesday by Middleton's troops at the point of the bayonet, the Canadians losing six killed and fifteen wounded. Seven prisoners held by the Indians were rescued. This defeat seems to have put an end to all organized resistance from the rebels in the Northwest, and a speedy termination of the rebellion is looked for. Riel and his lieutenant escaped down the Saskatchewan.

—A comprehensive statement of the financial situation in France was recently published in the *Moniteur*, according to which the deficit in the national revenue during the last four years has reached the enormous sum of \$800,000,000, which means an addition to the public debt of \$200,000,000 a year. This alarming addition to the national debt is said to be due to expenses attending public works and the recent very costly military campaigns in Tonquin, Madagascar, and Tunis.

—A dispatch from St. Petersburg to the *Journal des Debats*, May 15, states that Russia has rejected the last Anglo-Russian agreement concerning the Afghan boundary sent by the British ministry to St. Petersburg for approval. The same dispatch also states that Russia will demand the right to have an acknowledged representative at Cabul, the capital of Afghanistan. French diplomatists think this latter demand, if made, will prove more serious than any frontier question.

—The two rebel leaders, Portazal and Cocobolo, who advised and assisted Preston in the burning of Panama, and who had been held prisoners on board the *Galena*, were delivered on Wednesday morning, May 6, to General Reys, commander-in-chief of the Columbian forces, who immediately held a court-martial at which the prisoners were convicted and sentenced to death. The execution took place in the afternoon, at the exact spot where they started the fire which destroyed the town, in the presence of thousands of people who had assembled to witness the enforcement of the law.

## Obituary Notices.

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

### THOUGHTS SUGGESTED BY READING JER. 31:13

BY MARY B. JOHNSTON.

SORROWING, grief-stricken parents,  
Weeping broken-hearted now,  
I can read the depth of anguish  
Written on each throbbing brow.

Many earthly hopes are blasted,  
Withered in a single day;  
You have lain your son, your first-born  
In a prison-house of clay.

Oh! that form so loved and cherished  
Filled your hearts so full of joy,  
Brought you sweetest earthly pleasure,  
Pleasure, too, without alloy.

Now on earth you find no comfort,  
And 'tis hard to kiss the rod.  
Come at once, dear, weeping parents,  
Hearken to the voice of God.

Thus he saith, O stricken mourners,  
"Now thine eyes from tears refrain,  
For thy work shall be rewarded—  
And thy loved shall come again."

Come again! and far more glorious  
Clothed in heavenly robes of white,  
Having harps and singing praises,  
Following Jesus with delight.

Oh, that song so full of glory  
Sung by Jesus' children there.  
Now methinks I hear the chorus,  
From Mount Zion bright and fair.

Yes, believing, faithful parents,  
God will bring again to you  
All your children from their exile;  
For his promises are true.

Then refrain your voice from weeping,  
Shed no bitter tears of pain;  
For your work shall be rewarded—  
They will surely come again.

FAY.—Died May 1, 1885, at Ferris, Mich., of an aged Claude, son of Willard and Ella Fay, aged four years and 11 months, and 5 days. The suddenness of the stroke and he being their only child in fiction doubly severe. But their sorrow is somewhat lightened by the assurance that their little one will come again from the enemy. Funeral services conducted by the writer.

H. S. G.

MOULTON.—Died of Bright's disease, in Danvers, Mass., Charles W. L., son of John W. L. and L. Q. Moulton, aged 11 months, and 5 days. He experienced religion about one year while attending school at the South Lancaster Academy, and was anxious to live, if it was God's will, that he might engage in his service. But his work is done, and he rests in the bosom of his Father. May God bless the afflicted and give them a glorious reunion in the kingdom of heaven. The writer from 1 Thess. 4:13.

J. B. G.

McMILLAN.—Died of pleuro-pneumonia, April 29, Ortho McMillan, of Park, Richland Co., Dak., aged 20 years and 11 months. He took a cold while attending school last winter, which proved fatal. On Sabbath morning, four days before he died, he said if the Lord did not cure him no one else could; and he wished to live in order to do something for Christ, he was the Lord's will. As he gradually grew weaker, his mind became impaired and his faith unshaken. He died without a struggle. The absence of Eld. Tenney, words of comfort were spoken by a general to a large and attentive audience, by Eld. G. B. Baggett (a Universalist), from the words, "No good thing will he withhold from them that walk uprightly." Kind neighbors and friends gathered in Lakeland cemetery, in hope of his having part in the resurrection.

JOHN AND MARIA M.

OWEN.—Matilda Owen, wife of Bro. John W. Owen, died at home in Onarga, Ill., on the morning of May 8. Sr. Owen was born in Birmingham, Eng., in 1815. She united with the Baptist Church at an early age, and was a devoted member until 1877. She heard the truth of the third angel's message, gladly accepted it, and ever after led a life consistent with its claims. During several years of her life she was a great sufferer from distressing troubles which made her appearance more than fifteen years. She bore her affliction with exemplary patience, and died the faith of being very soon resurrected to eternal life. Her husband, with whom she had lived nearly fifty years, and her children to mourn the loss of a beloved wife and mother. One will greatly miss her, and will fondly remember the words and courage with which she often cheered us. At her funeral services were spoken by the writer, to a large audience, from John 11:25.

LAMSON.—Died in Battle Creek, Mich., April 20, 1885, of pneumonia, Clark J. Lamson, eldest son of Eld. D. H. Lamson, Hillsdale, Mich., in the 27th year of his age. Clark was born in 1858, and was a licentiate in the Michigan Conference, and was growing and enthusiastic laborer in the work of the ministry. He was of success above the average had attended his efforts in the work, and he gave great promise of soon attaining a high position. He who could present the truth in a manner to interest and convince people. Exposure on account of a delayed night train, while returning home from one of his appointments, was the occasion of his sickness. It commenced with a chill, from the effects of which he never recovered. His loss falls heavily upon the parents, Sr. Lamson, upon his companion, who, heart and soul with the work, was anticipating the pleasure of assisting him in the coming season, and upon the cause, which so much means to the ranks of its strong, devoted ministers. But he will have the consolation of knowing that he adopted the noblest course, and fell at his post with the armor on. We may with confidence count him as among those mentioned in Rev. 14:13, "the promise is given that though they "rest from their labors, their works do follow them," to be rewarded in the coming day at the Tabernacle, April 22, at which there was a large attendance of sympathizing friends.



Appointments.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16: 15.

NORTH PACIFIC CONFERENCE.

Annual conference, to be conducted by Eld. E. J. ... will be held on the camp-ground at Portland, ... commencing Sunday, June 14, and continuing till ...

NORTH PACIFIC CAMP-MEETING.

Camp-meeting will be held June 24 to July 1, ... and just west of Twenty-first St., ... annual session of the N. P. Conference will be ... in connection with the camp-meeting, ... July 1.

CHAS. L. BOYD, N. P.
J. E. GRAHAM, Conf.
J. C. HALL, Com.

CHANGE OF APPOINTMENTS.

Appointment for Albany, Wis., will be May 23, 24, ... May 26, 27; and for Monroe, May 26, 27. W. W. SHARP.

QUARTERLY MEETING OF THE NEW YORK TRACT SOCIETY.

Quarterly meeting of the New York Tract Society ... at Rome, N. Y., June 5-8 inclusive. We expect ... a large attendance of the brethren ... from all parts of the State, and urge that those ... interest in the work shall not let any ordinary ... hinder them from attending. We want ... all the officers and workers in the Tract ... present without fail. Let all begin to plan for the ... We expect Eld. D. A. Robinson, of Mass., ... with us. Meetings will begin Thursday evening. ... get good, come to do good, and may all come to ... Lord earnestly. E. W. WHITNEY, Pres.

Ill., May 30, 31. R. M. KILGORE.

Providence preventing, I will meet with the brethren

Frederic, Maine, May 23, 24.
Woodstock, " June 5, 6.
" " 13-15.
" " 20, 21.

That Eld. A. S. Hutchins of Vermont will at ... all of these meetings. Let our people show ... by being present at the commencement of ... and remaining until their close. At each ... appointments the services will begin on Friday ... Sabbath-school at 9 A. M. A. O. BURRILL.

Providence preventing, I will meet with the churches

Mass., May 23, 24.
N. H., " 30, 31.
Newbury, N. H., June 6, 7.
In each place to commence on Friday evening ... J. B. GOODRICH.

Iowa, May 30, 31. S. M. HOLLY.
J. D. PEGG.

Providence permitting, I will hold meetings in Brighton, ... Co., Iowa, May 23, 24. I should be glad to ... members of the church at this meeting. Breth- ... near are also invited to attend. C. A. WASHBURN.

Annual meeting of the Pennsylvania H. and T. ... will be held in connection with the camp-meeting, ... All those who have obtained names to the ... during the year will please report the same to the ... at the beginning of the camp-meeting, and all ... labored in any capacity in the temperance cause ... called upon to report their methods and experience. ... try to have a revival of the temperance work. D. T. FERRO, Pres.

North Pacific Sabbath-school will hold its next ... session on the camp-ground at Portland, Or., June ... CHAS. L. BOYD, Pres.

Annual session of the North Pacific Tract ... will be held on the camp-ground at Portland, Or., ... to July 1. CHAS. L. BOYD, Pres.

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

City, May 22-24
" 25-27
" 28, 29
" 30, 31
" June 1
" 2-4
" 5-7

Meetings at each place will begin on evening of first ... except where it comes on Sabbath, when they will be ... the usual hour of Sabbath meeting. G. H. RANDALL.

The annual session of the Pennsylvania Sabbath-school Association will be held in connection with the camp-meeting at or near Jamestown, N. Y., June 3-9. The lesson for June 6 in the Instructor will be used. All who use the different lesson books will please bring them to the meeting. F. PRABODY, Pres. Pa. S. S. Ass'n.

PROVIDENCE permitting, we will hold a two days' meeting with the church at Milton, Wis., May 30, 31; first meeting 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. I. SANBORN. W. W. SHARP.

The seventh annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the camp-meeting and Conference, at or near Jamestown, N. Y., June 3-9, 1885. D. B. OVIATT, Pres.

The 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 deemed necessary. It is important that every church be fully represented by delegates. Each church of twenty members or less is entitled to one delegate, and an additional delegate for every additional fifteen members. Church clerks should see that their annual reports are properly made, and furnished to delegates.

Afton, Wisconsin, May 28
Burke, " June 6, 7
W. W. SHARP.

SWEA, Iowa, May 19-21
Algona, " 21
Wesley, " 22-25
Spencer, " 26, 27
Ruthven, " May 28 to June 1

The Lord willing, I will meet with the friends at the above-named places, meetings commencing evening of first date. JOHN WILSON.

Publishers' Department.

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

My permanent P. O. address will be, till further notice, Galva, Henry Co., Ill. B. F. MERRITT.

The address of the Chicago Mission is now No. 3653 Vincennes Ave., Chicago, Ill. The address of Elds. James Sawyer and Geo. B. Starr, will be the same.

RECEIPTS.

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

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

Books Sent by Express.—C P Haskell, W F Bohn, C F Stiles, Peter Ring, A B Oyon, D E Lindsay, J M Kutz, D B Adams, J S Day, C P Bodwell, Clayton Cox, H W Cottrell, H S Guilford.

Books Sent by Freight.—Nahum Orcutt, Pacific Press, A J Breed, Ida Gates.

Cash Rec'd on Account.—Kan T & M Soc per C W G \$11.55, B C R M Soc per H H W 11.48, Me T & M Soc per A O Burrill 100., Wis T & M Soc per M Thurston 8.03.

General Conference.—Penn Conf \$66.20, N Y Conf 96.33, Ohio Conf 131.10.

Australian Mission.—Edward S Wilson \$5., P Hansen 75., B Salisbury & wife 50., Oakland Wis S S 17.13, A Persing 0.83.

International T. & M. Soc.—M E Gillett \$20., Samantha Brott 1.

English Mission.—M E Gillett \$20., Amanda Carpenter 5.

Scandinavian Mission.—M E Gillett \$20., P Hansen 25., Peder Gundersen 9.93.

European Mission.—Amanda Carpenter \$5.

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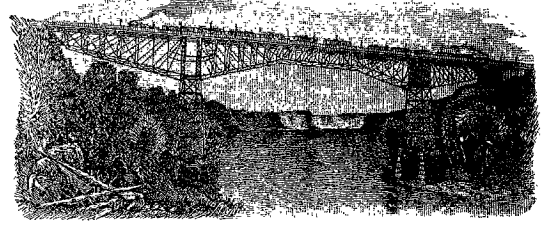
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Travelers' Guide.



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MICHIGAN CENTRAL RAILROAD.

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

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. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily, except Saturdays. O. W. RUGGLES, Gen. Pass. Agt., Chicago. Nov. 16, 1884.

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

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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

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

\*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, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. G. E. B. REEVE, Traffic Manager. W. J. SPIOER, General Manager.

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Jan., 1885.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., MAY 19, 1885.

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CAMP-MEETINGS FOR 1885.

KANSAS, Bismarck, near Lawrence,	May 20-27
Pennsylvania, Jamestown,	June 3-9
Nebraska, Albion, Boone Co.,	" 10-16
Wisconsin, Tomah,	" 11-16
Minnesota, Mankato,	" 17-23
Dakota, Sioux Falls,	" 25-30
Nebraska, Kearney,	August —
Nebraska, Lincoln, State Meeting,	September —
North Pacific, Portland, Or.,	June 24 to July 1
Texas,	July 24 to Aug. 4

Sabbath, the 16th instant, was the first Sabbath for 32 consecutive weeks that the Tabernacle has not been heated by the furnaces.

TESTIMONY NO. 32.

WE gave last week a notice of the publication of this work. We were not then advised in regard to the price, but are now able to state that it will be sent for 50 cents. In answer to numerous inquiries we would further say that we are not yet prepared to fill orders, as we have not yet received a quantity of the books from the Pacific Press. When they come, notice will be given in the REVIEW. Let this be an answer to all orders till that time.

CAMP-MEETING LABORERS.

LAST week we expressed the opinion that Eld. Uriah Smith would attend the early camp-meetings with us. Knowing the desire of many of our brethren to have him attend these meetings, and his knowledge and experience in the work, we greatly desire him to do so. But we have since learned that this is uncertain. And as we wish to have no one disappointed, and expect that which they may not find a reality, we hereby withdraw what we said concerning his attendance. G. I. B.

NEW ORLEANS.

MAY 4, we arrived, after our water-bound imprisonment, at New Orleans, and found the workers busily

engaged at their work, and nicely and comfortably situated in their pleasant rooms, presenting a marked contrast indeed to those previously occupied. We were glad to meet with several brethren and sisters who were strangers to the truth when we were there before. More than twenty are now obeying the truth as the result of that mission work. We esteemed it a privilege to speak to them as they assembled on the Sabbath, and on Sunday while we tarried in the city. As the work is closing up, and the time is so near when the World's Exposition will be but a fact of history, the question arises, What will become of the mission at New Orleans? Shall it be left to droop and die? Who will stand at the post as commander, and hold what has been gained? Something must be done to hold the fort, and to build up and strengthen those that remain.

I am now at Battle Creek with my family, where I expect to leave them for a short time at least, as I go next week to my field of labor in Illinois. My address for the present will be No. 3,653 Vincennes Ave., Chicago, Ill. R. M. KILGORE.

May 14.

THE CAUSE ON THE PACIFIC COAST.

IT is three weeks to-day since we reached the Pacific coast. The annual meeting of the Publishing Association, the State quarterly meeting of the Tract Society, the annual meetings of the College and of the Health Retreat, all coming within this brief space, have made it a busy time for us. It is evident that the providence of God is with the work on the Pacific coast. Prosperity has attended it during the past few years. In many respects this stands among the first of our Conferences. In other respects some Conferences have been led out in matters which have not been so prominent on the Pacific coast. But taking the work as a whole, the brethren on the Pacific coast have great reason to be encouraged, because so much of the blessing of God has attended their efforts.

The church at Oakland has increased its membership until its present house of worship is altogether too small; but the providence of God has seemed to favor their obtaining another building. They are about to purchase another house of worship only one block from where they have usually met, which is ample for all they need, and were they to build a new house they could not better adapt it to their wants than this one which now is offered them. The original cost of it, including the land on which it stands and the furniture in it, was \$60,000. But with the blessing of God (for we must conclude this) they now have an open proposition for the purchase of it for \$14,000. They also expect to sell the one in which they now worship for at least one-half this sum. This is less than one-half the original cost; but considering the advantages of the offer which is made to them, it is a profitable exchange.

The Publishing Association, also, has prospered financially during the past year. This is due largely to the untiring efforts of those who have had it in special charge, with the co-operation of about eighty hands that are engaged in the office. Most of the help are members of the Oakland church. A healthy moral influence pervades each department.

The Tract Society also presents a showing which indicates a continual increase of labor performed during the past seven or eight years. The tithes of this Conference rank among the first of the Conferences, and certainly the expenditures of the Tract Society during the past year exceed, in proportion to its membership, any tract society in America. The supply of the tract distributors themselves in the California Conference cannot be less than \$3,840. In the principal thoroughfares of Oakland, fourteen distributors are used, and in San Francisco, twenty, most of which are daily supplied with reading matter. The number of Signs taken in clubs in this Conference is 2,892. The number taken by the Oakland society alone is 500. Healdsburg takes a club of 400, and San Francisco 200. The whole number of clubs taken is 62, varying in size from 5 to 100. The cash receipts from the various societies in the State during the past quarter were \$1,781.02.

Prosperity has seemed to attend the Healdsburg College. Bro. Kinney, who has a burden for laboring among his own people, goes from the College to Kansas, and will labor in the Southern field. He goes with the approval of the California Conference, and of those who are acquainted with him. Bro. Henry Scott, who has been in the College two years, goes with us to Australia. There are also others who

have left for the North Pacific. Thus the society is already sending missionaries to different parts of the world.

The prospect before the Health Retreat is brighter than the present time than it has ever been before.

The outlook for the California Conference is bright. But we have learned in the history of this work that it has been with the work of God in every age notwithstanding the prospect for success may be dim. Our success lies only in God, and it is when we maintain a true relation to God that he can work through us. It is in this Conference as in all others God is calling men into the field to labor. Some of these men feel this, and they are already prospered men financially, and brought to the truth, that they may help in a time like this. Like Joseph of Arimathea, they are willing to go to the front and bear the responsibility that God has upon them, at whatever sacrifice it may be. Some of these men feel this, and they are already prospered men financially, and brought to the truth, that they may help in a time like this. Like Joseph of Arimathea, they are willing to go to the front and bear the responsibility that God has upon them, at whatever sacrifice it may be. Some of these men feel this, and they are already prospered men financially, and brought to the truth, that they may help in a time like this. Like Joseph of Arimathea, they are willing to go to the front and bear the responsibility that God has upon them, at whatever sacrifice it may be.

We are much encouraged at the present outlook for the work in this State. There is no Conference that is taking a deeper interest in the Australian mission than we are, and in the islands of the Pacific. Their hearts are turned to our different missionary enterprises all over the world, and manifest a willingness not only to contribute their means, but to give their young men and women to go forth and labor. Neither is this all; but many men, even those who have reached three-score and ten, join in the work; one having gone to the Sandwich Islands, who is successfully laboring as a canvasser and colporter. It is in view of this that we are encouraged, and the interest taken in the work, and the hearts feel attached to this people; and we trust God may bless them.

We leave to-day, Sunday, May 10, for Australia. We sail in a ship by that name. Our party consists of Eld. Corliss, wife and two children, Eld. M. Rael, wife and two children, Bro. Wm. Arnold, Henry Scott, and myself. The time allotted for the voyage is twenty-eight days. Six days bring us to Honolulu, the principal port of the Sandwich Islands, fifteen days more to New Zealand; and seven days more, making twenty-eight in all, is the time for our arriving at Sidney, Australia. We are ticketed for Sidney, and our baggage all freighted for that place; our post-office address, however, Melbourne, as we do not anticipate stopping there. Sidney, and the next mail will not reach us about two months from now.

We know that we shall have the prayers of the people of God that his providence may be over us in Australia. Unless he goes before us, our work will be a failure. But if we occupy the position we should, with the prayers of God's people, there will be openings where the truth will be proclaimed, and the results will be seen in the salvation of souls.

We have received many letters mentioning names of individuals who are interested in the work, and we also have the name of one who claims to be a Sabbath-keeper. We are thankful for the introduction which we have received from friends in America to their friends in Australia, New Zealand, and islands contiguous to Australia. It may be possible for us to visit all those whose addresses we have received, but we are in hopes, if we do not, to correspond with them. With the blessing of God, we do not intend to leave a stone unturned in our efforts to have the truth established in this important field. As we have neared the time of sailing we have felt more and more the sweet assurance that God's providence will be over this work, and his Spirit's accompanying the efforts put forth. We shall see of the salvation of God. If the work before us is so that we can form a connection with other points from where we may locate, we will be back to the next General Conference. This will be the case. S. N. HASKINS.

May 10.

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