

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

62, No. 21.

BATTLE CREEK, MICH., TUESDAY, MAY 26, 1885.

WHOLE No. 1616.

The Review and Herald,
ISSUED WEEKLY, BY THE
Sabbath-day Adventist Publishing Association,
Battle Creek, Michigan.

DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

"THY WILL, NOT MINE."

INTO Thine outstretched hand
We lay it all.
Only at Thy command
Can ill befall;
And secret good must hide
In seeming ill,
Welcomed and loved; because
It is Thy will.

Thy will, that takes the sting
From every care;
Thy will, that joy can bring
From our despair;
Thy will, that turns to gain
Our shame and loss,
That lets the crown remain
And takes the cross.

Dear Lord, thy gracious will,
Once understood,
We in thy hands lie still;
Make thou us good.
No fear, no care have we,
No way, no choice;
Whate'er thy teaching be,
We must rejoice.

Even the rod is sweet
In thy employ.
There can be at thy feet
Nothing but joy;
And naught but sweetest peace
In any smart,
For souls whose life is hid
In God's great heart.

—Mary C. Dickinson.

Our Contributors.

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

CROSS IN ACCEPTING THE TRUTH.

BY MRS. E. G. WHITE.

The truth of God has never been popular with the world. The natural heart is ever averse to divine teachings. Those who obey God will be loved and honored by the world. From the lips of the Great Teacher, as he walked in humanity among the children of men, were heard the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Yes, we must follow our Exemplar. Do we seek for praise and honor of men? Oh, the Majesty of heaven, the King of glory, his riches and splendor, his honor and glory, in order to save sinful man, condescended to the life of humiliation, poverty, and reproach. "For joy that was set before him," he "endured the shame, despising the shame."
Shall we, then, seek for the glory and honor of the world? I thank God that we must renounce the love of the world, and pride of heart, and anything which tends to idolatry, in order to be

followers of the Man of Calvary. I present before you, my brethren and sisters, his self-denying life. Why are we so sensitive to trial and reproach, to shame and suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? What! the servant unwilling to bear the suffering and shame which the Master unselfishly bore for him! Shall the servant shrink from a life of sacrifice by which he may secure eternal happiness in the Paradise of God? The language of my heart is, "Let me be a partaker with Christ of his sufferings, that I may finally share with him in his glory."

Those who have no love for God will not love the children of God. Listen to the words of Christ: "Woe unto you, when all men shall speak well of you." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven." "But woe unto you that are rich; for ye have received your consolation." In the Gospel of John we read: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In his prayer for his disciples just before his crucifixion, Jesus said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

In his Epistle to the Romans, Paul beseeches his brethren, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, assuring them that this is their reasonable service. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." James asks, "Know ye not that the friendship of the world is enmity with God?" And he declares, "Whosoever therefore will be a friend of the world is the enemy of God."

Many are in danger of making shipwreck of faith. They feel that it is a condescension in them to receive unpopular truth; and, while accepting the truth, they seek, to quite a degree, to retain the spirit of the world. This they cannot do; for the friendship of the world is enmity with God. Says Paul, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Our Saviour will accept nothing short of the whole heart, the entire affections. Those who desire to so live as to shun reproach, are seeking a position above that occupied by their suffering Lord while he was upon earth; and while engaged in this pursuit, they are separating from their Father in heaven, exchanging his love for that which is not worth obtaining.

Some feel that they have made sacrifices to obey the truth, when they have not received and practiced the truth in its simplicity; they have not yielded their pride, their love of the approbation of an unbelieving world. They have not realized

the importance of obeying the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." I fear for such persons; I fear that their feet will slide, that they will refuse to walk in the humble, straight, and narrow way which leads to eternal life in the kingdom of glory. They see charms in this life. But Jesus seeks to win them from the world by presenting the attractions of heaven. He says, "You cannot have me and the world. Which will you choose? Will you sacrifice Him who died for you for the pride of life, for the treasures of this world? Choose between me and the world; for the world has no part in me."

Vanity is one of the strongest principles of our fallen nature; and Satan is constantly appealing to it with success. Persons are not wanting who are ready to aid the great adversary in his work of destroying souls by flattering them as to their ability and the influence they could have in society, and to urge that it is a great pity for them to unite their interests with those of a people of humble faith. It is true that the masses who possess influence do not choose to sacrifice their worldly ambition, to separate their affections from the world, and to turn their footsteps into the narrow, humble path traveled by the world's Redeemer. They consider their talents and influence too precious to be devoted to the cause of God,—too precious to be used to glorify the Giver. For the temporal advantages they hope to gain, they sacrifice enduring riches. For the flattery of men they turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor that comes from above.

How few appreciate the blessings Jesus has brought within their reach by his life of unexampled suffering and his ignominious death. Says Paul: "The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. The mind will be an open medium, continually receiving light, grace, and truth from above, and communicating these blessings to others. The life of the Christian is not barren; he has his fruit unto holiness, and the end is everlasting life. But many stand halting between two opinions, undecided whether to serve God or the world. They are unreconciled to the humble work of God, and their influence is exerted in a wrong direction. Of those who profess the truth, few have an experimental knowledge of its sanctifying influence upon the heart. Their obedience and devotion are not in accordance with their light and privileges. They do not realize the obligation resting upon them to walk as children of the light and not as children of darkness. To all such I would say, Turn from the opinions of men to the law and to the testimony. Shut out every worldly considera-

tion. Make your decisions for eternity. Weigh evidence in this important time.

We need not expect to escape trial and anguish in following our Saviour; for he has plainly told us that we shall suffer persecution. 'But earthly interests must be subservient to the eternal; for they can bear no comparison to the "durable riches of Christ." "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Dear brethren and sisters, do not flatter yourselves that all obstacles to your worldly prosperity would be removed, were you to yield unpopular truth. Satan tells you this; it is his sophistry. But if the blessing of God rests upon you, you will prosper; if you turn from him, he will turn from you. Jesus knows all your wants, and he has left exceeding broad and precious promises. He says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

These are precious promises. Can you not rely upon them? Can you not have implicit trust, knowing that He is faithful who has promised? Let your trembling faith grasp the promises of God. Bear your whole weight upon them with unwavering faith; for they will not, they cannot fail.

EXALTATION.

BY ELD. R. F. COTTRELL.

THERE is not a more dangerous disease that can afflict a Christian than exaltation; and if it is not promptly treated with a vigorous application of humility, internal and external, it is sure to prove fatal. The apostles have faithfully warned us of the dire disease, and its fatal effect, pointed out the symptoms, and also the only effectual treatment.

The malady is described as being "lifted up with pride," and its direful consequence as falling "into the condemnation of the Devil." The apostle Paul has warned us of its first symptoms. He says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly." Again, "Be not wise in your own conceits." Those who will comply with these sanitary precautions will escape fatal consequences.

The apostles James and Peter point out the only remedial agent that can effect a cure: "Humble yourselves in the sight of God, and he will lift you up." This is the only reliable remedy. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." In giving such prescriptions they only follow the instruction imparted to them by the great Physician: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Proper food and clothing always demand due attention as important parts of sanitary measures. No better food can be recommended than the "sincere milk of the word"; and as to clothing, we have a direct prescription; and nothing effectual can be substituted for it: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

When one begins to think he is somewhat of himself, that he can rely upon his own judgment to direct him, independent of the counsel of his brethren, and that the cause of God cannot well do without him, there is where he makes a fearful mistake. But if he feels his own insufficiency, and craves the counsel of his brethren, distrusting his own ability, and fearing he may make damaging mistakes, he is in a position where the Lord can help him, and guide him in judgment. "The meek will he guide in judgment; and the meek will he teach his way."

—The deepest joy comes to the soul, not from external conquests, but from victories achieved over self.

THE LION OF THE TRIBE OF JUDAH. REV. 5:5.

BY TORIA A. BUCK.

Oh, the days are now come when the legions of wrong
Shall learn of the powers that to heaven belong;
When clouds charged with thunder sweep o'er us like night,
And the Star in the East flashes red on our sight;
When war's fiery billows sweep over the plain,
With terrors before them and death in their train;
But on high doth the pillar of fire remain,
And the Lion of Judah is coming again.

On the hills of old England long ages ago,
The death-fires of Smithfield God's martyrs laid low.
And though hell and its legions assail us in wrath,
Shall we faint 'neath the trials we meet on our path?
From glory to glory we sweep on our way;
From strength unto strength through the storm-lightnings
play.

While heaven's bright choristers join in the strain,
The Lion of Judah is coming again.

The powers of the tempter shall vanish away;
For his cause is in vain and his idols are clay.
The hopes now enshrined where our forefathers trod,
Are green as the bowers in the highlands of God.
Be the prayers of thy children, dear Father, to thee,
And through tempests and shadows our motto shall be:—
"He who sits on his throne, with his sceptre of might
Sustaineth the arm that supporteth the right."
East Randolph, N. Y.

THE TEMPLE IN HEAVEN.

THE PERPETUITY OF THE DECALOGUE SETTLED, AND
MR. NOLAW SILENCED. MR. SURPLICE AND MR.
DIPPER TAKE ISSUE WITH MR. BIBLIST.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—I am glad to-night, gentlemen, to see you all present again. I shall give Mr. Nolaw's favorite theory a few moments' attention and then pass to other considerations. It has been clearly demonstrated that so far as the life and teachings of Christ are concerned, they emphatically condemn everything like Antinomianism. It only remains to prove that his apostles pursued the same course of conduct. I shall do this by reading a few texts of Scripture which are so plain that they will hardly need comment. Here is what Paul says (Rom. 3:31): "Do we then make void the law through faith? God forbid; yea, we establish the law." The law here spoken of cannot be the Mosaic law; for Christianity certainly did make that void. It must be therefore that Paul referred to the ten commandments. This being true, the faith which he held rendered them of permanent obligation.

Again I read from the same author, this time from Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." This language was penned in A. D. 60. The apostle writes in the present tense. He makes reference to some law which, at the date of his communication, was, as he represents, speaking to the people. The same law, according to his statement, is one before which all the world is to become guilty before God. Now I submit that the law in question could not have been the Mosaic law for several reasons. In the first place, it is not in existence now, and therefore cannot be at the time of the Judgment. In the second place, it applied to the Jews exclusively, and consequently never could be employed in the Judgment for the condemnation of the whole world. Again, I submit that the law in question could not have been the so called "law of Christ." By reading the context it will be found that the code to which Paul alludes was once acknowledged by the Hebrews. Take these words, for example, from chapter 2: verse 23: "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

It will not be disputed that the law mentioned in the verse just read, is the same as the one to which Paul makes reference in chapter 3, verse 19. But if this point be yielded, the former, like the latter, was once honored by the Jews, and consequently could not be the law of Christ, which they have ever rejected. Having dismissed the law of Moses and that of Christ as incapable of meeting the demands of the situation, the only alternative left is that of adopting the conclusion that Paul must have referred to the decalogue. There is no code in the Scriptures beside it and the two already discarded, that could by any

possibility be the one which he had in his mind. Furthermore, it meets all the requisitions of the case. It is one which, in the old dispensation as well as in the present one, has ever been honored by the Jews. Believing as they do that the law was directly to them from the hand of God, they held it as a law in which they pride themselves; thus fulfilling the conditions of Rom. 2:23. Again, it is a summary of all moral principles, and adapted to no age or race in particular but in general, it is exactly fitted to become the standard of judgment for the world in the day of God; thus answering also the requirements of Rom. 3:19. I repeat therefore that beyond all controversy, it is the law of which Paul speaks in the passage. But this being true, its perpetuity is settled beyond dispute; for a law that existed A. D. 60, and will continue to do so until the day of Judgment, must be binding now.

I pass now to I John 3:4-6: "Whosoever committeth sin transgresseth also the law; for the transgression of the law is sin. And ye know that he that is born of God keepeth himself, and he that hath not seen him nor hath known him is no sin. Whosoever abideth in him shall not sin; whosoever sinneth hath not seen him, neither hath known him." It can hardly be necessary for me to prove that the law of which John speaks is the decalogue. The text defines sin to be the transgression of the law. It then proceeds to state that Christ was manifested to take away our sin. In I John 2:2 we learn that Christ was manifested only a propitiation for our sins, or transgression of the law, but also for those of the whole world. The world in this connection covers every man from Adam to the last man that shall live. Therefore Christ made a propitiation for the sins, or transgressions of the law committed by all men, these, it must have been some law to which the law were amenable. But the law of Christ, so called, could not have existed before the cross, and therefore could not have been transgressed by those who lived before the crucifixion. This being true, it must have been the ten-commandment law which (if I may be allowed the expression) was the law of the Son of God. In other words, that was the law which all have transgressed and from the transgression of which, Christ was manifested to save us. But admitting this to be true, then, as just intimated, the law of I John 3:4 is the decalogue. Furthermore it is still in existence and obligatory upon Christians as well as upon others; for the apostle declares that "whoever sinneth"; i. e., transgresseth the law about which he is talking, "hath not seen Him [Christ] nor hath known him"; thus making obedience to the law the test of Christian experience.

With the passage just considered I shall now present my argument on the perpetuity of the law. There is hardly a page of the Bible on which I might find either direct or remote evidence of its force; but the passages here quoted are so plain that they settle the point in controversy.

Mr. Surplice.—In that you are quite correct, there is not a plainer question in all the Scriptures than that which relates to the continuation of the law of God. In fact, I think that even Mr. Nolaw himself is about satisfied on that point, notice that his responses of late are feeble and evasive between.

Mr. B.—Well, gentlemen, if there is no more to be said on that branch of the subject, we have just been considering, I will pass to the examination of the Sabbath question from the standpoint of the fourth commandment. As we have agreed, I believe, that we have but one Sabbath law in the Bible, and that is found in the decalogue. If any one has changed his mind on that point, of course he will tell us where another law of the kind can be found.

"Silence gives consent," so I pass on. It remains now to examine the phraseology of the fourth commandment with reference to the day that it enforces. The language in which it is couched is very simple. Like that of every other law it must be taken to mean just what the people to whom it was given understood it to mean at the time of its employment. It says in so many words that the seventh day is the Sabbath. We know that the Hebrews to whom the law was committed, ever interpreted it to mean the day of their week which corresponds to our Sunday. They could hardly be mistaken on the perpetuity of the day, as both the Lord and Paul pointed out the latter for them about thirty

they reached Sinai. Here is the record which affirms me in saying that they did so. I will quote 16:25-30:—

Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. They shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath said, the Sabbath, therefore he giveth you on the seventh day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day, lest the people rested on the seventh day."

Notice that Moses says distinctly, "To-day is a Sabbath unto the Lord." He also adds, "To-day ye shall not find it [the manna] in the field."

By these words he not only pointed out the Sabbath, but he also called attention to the fact that no manna should fall upon the seventh day; thus furnishing the means by which the Sabbath might be distinguished thereafter from the other days of the week. The same thing is substantiated by the true of the Lord. He upbraids the people for seeking manna on the seventh day, notwithstanding that on the sixth day he had given them manna for two days. His logic is this: There is no manna for you to go out of your tents on the seventh day; since I have caused the manna to fall on the sixth day in such quantities that it will last for both days. Putting the language of the Lord side by side, it will be seen that the Sabbath was pointed out by the children of Israel in three ways: 1. By alluding to a particular day, declared to be the Sabbath day; 2. He also informed them that the Sabbath was one on which no manna should fall; 3. God identified the Sabbath for the children of Israel by giving them to understand that he had caused a double portion of manna to fall on the sixth day which preceded it.

Under these circumstances there can be no question as to when God commenced the Sabbath commandment with the words, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," he designed to perpetuate an institution with which all were familiar. If any one still doubt, however, as to whether the Sabbath of the commandment was the same as the Sabbath which the people rested before they reached Sinai, it would be very easy to satisfy them by showing that the Israelites, at the time of the giving of the law and during their journey of forty years in the wilderness, were able to identify the Sabbath which the law required them to hallow. For the Sabbath which Jehovah pointed it out by three miracles which were enacted each week.

Thoughtful.—If you please, inform me as to what they were. I do not call them to mind myself.

Mr. B.—They were these: 1. On the sixth day of the week God caused twice as much manna to fall as on any other day. 2. He preserved from corruption over the seventh day or Sabbath, the manna that fell on the sixth day; whereas, that which fell on the other days corrupted before the following day. 3. He made the fall of the manna to cease altogether on the seventh day.

Now, gentlemen, I shall be ready, as attorneys would say, to rest my case after having placed my argument in the form of a brief syllogism. It is as follows: 1. When the fourth commandment was first given by Jehovah, it enforced the observance of the seventh or last day of the week. 2. The same commandment which then obligated man to observe the seventh-day Sabbath is still binding upon the people of this day. 3. Therefore as it is obvious that the same commandment cannot properly be construed to mean one thing at one time and another thing at another time, it must be true that the observance of the seventh-day Sabbath is still binding upon the people of this day.

Mr. Westminister.—Your syllogism in one particular is defective. You reason upon the hypothesis that the fourth commandment is the same today as it was when it was first given; whereas it was changed by Christ so as to make it enforce the first-day instead of the seventh-day Sabbath. Mr. B.—If you are right in what you say, of course my syllogism is unsound. Before surrendering it, however, I must be assured that your argument is correct. You will be so kind thereupon as to take the Bible and prove your assertion

by reading to us a positive Thus saith the Lord for the change that you claim has taken place.

Mr. W.—Well, I do not know, sir, that I can find a passage that states in so many words that Christ changed the Sabbath; but I am nevertheless sure that he did so.

Mr. B.—You admit, then, that there is no explicit statement in the Scriptures to the effect that Christ changed the Sabbath?

Mr. W.—Well, yes, sir. I suppose I shall be compelled to do so.

Mr. B.—Very good. Now I will make another request, since you cannot find in the Scriptures a declaration to the effect that Christ changed the Sabbath: Will you oblige by furnishing us with a verbatim copy of the fourth commandment as it stands since Christ changed it with a view to making it enforce the first-day Sabbath. It is not impossible that the phraseology of the changed law will not bear the construction that you placed upon it.

Mr. W.—Why, I don't suppose that Christ changed the wording of the fourth commandment in any way.

Mr. B.—Then you admit, sir, that the fourth commandment reads just the same as it always did—

Mr. W.—Yes, sir.

Mr. B.—And that it is still binding?

Mr. W.—Yes, sir.

Mr. B.—Well, this is a strange state of things surely! Christ changed the Sabbath, and never told anybody about it nor changed the Sabbath law!

Mr. Dipper.—Perhaps he told the apostles.

Mr. B.—Ah, yes; but a *perhaps* will not answer the purpose in such a case as this. There is too much at stake. This question of the change of the Sabbath is a vital one. If the old Sabbath is still binding, its desecration would prove fatal to those who set it at naught. If a new Sabbath has taken the place of the old one by the express command of Christ, it is of infinite importance that all should know that such is the case. How, then, could the fact of the change be communicated to succeeding generations, except through the medium of the record of the New Testament. Are we as Protestants going to admit at last that papists are right in taking the position that there are essential doctrines of Christianity the authority for which can be found alone in tradition? If so, let us make a clean breast of it and confess that Rome has been right and we have been wrong in the bitter and prolonged contest which we have been waging against her. If we yield on the point of tradition, we must yield on every point. I ask again, therefore, in the name of Protestantism,—nay, I demand, that you shall furnish me with the chapter and the verse which teaches that Christ changed the Sabbath before you call upon me to believe that he ever did so. This suggestion of Mr. Dipper's that Christ told the apostles that he had changed the Sabbath, is not only entirely gratuitous, but it is also preposterous in the extreme. Let me read you a passage bearing on this point. You will find it in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Did the Saviour fulfill these words? If he did, then the Holy Spirit, after the death of Christ, brought to the remembrance of the apostles the fact that Christ had told them that he had changed the Sabbath, provided that such were the case; but if the Spirit did so, was it not for the express purpose that the apostles might place the fact concerning the change on record for our benefit? How then shall we explain their neglect to do so? Admit that the Holy Spirit revived before the minds of the writers of the New Testament the facts concerning the change of the Sabbath, and that they failed to transmit them to us, and you impeach both them and God; them, for not writing what the Holy Spirit told them to write; God, for permitting their blunder to render the gospels defective in that they do not declare the whole duty of the Church and the world. The simple fact is, gentlemen, that if your theory is correct, matters are badly bungled all around. According to it Christ changed the Sabbath and failed to cause that important fact to appear anywhere in the inspired writings; while God, though conscious that Christ had substituted the first-day in the place of the seventh-day Sab-

bath, nevertheless failed to repeal the fourth commandment which enforces the latter on penalty of death, thus subjecting man to the necessity of keeping two Sabbaths in each week; the first in order to meet the demands of the decalogue; the second for the purpose of obeying the command of Christ.

Mr. Nolaw.—There, gentleman, didn't I tell you that you would get into trouble if you should admit that the fourth commandment was still binding?

Mr. D.—If I am any judge, we have come out as well as you did with your no-law theory.

Mr. B.—Be calm, gentlemen, be calm. Facts have very hard knuckles; but if they knock us down the best thing that we can do is to accept the situation and lie quiet. I see by the clock that it is now time for us to adjourn. When we come together again we will resume our discussion where we leave it at this time.

THE SALVATION ARMY.

BY ELD. R. A. UNDERWOOD.

THE following is the greater portion of an article which appeared in the Akron (Ohio) *Beacon* of a few weeks since:—

"IS GOOD BEING DONE?"

SCENES IN THE SALVATION ARMY HEAD-QUARTERS WHICH GIVE RISE TO THIS QUESTION.

Young men and women fall to the floor and there remain under the Salvation 'influence' all night.

"Girls and boys lying on the floor, with eyes closed, pale faces, some singing, and others to all appearances dead, while still others were walking over these prostrate bodies, slapping their hands, and shouting, 'Glory, Hallelujah,' is a picture that presented itself to the eyes of a *Beacon* reporter upon forcing his way into the head-quarters of the Salvation Army not long ago."

After giving a description of the room and its surroundings, and stating that it was about 11 P. M. when he entered the room, he continues:—

"Looking north, the eyes of the writer fell upon about fifty people, including gray-haired men, young men in the full vigor of life, boys of tender years, and girls ranging from ten to twenty years of age, while one woman singing and shouting, 'Glory, Hallelujah!' with an infant in her arms, was also observed. Some were standing still, others were stooped over, and the majority were walking about, and almost everybody was singing or shouting. But the next glance fairly brought the cold chills over the new arrival, for on the dirty floor, directly beneath the feet of those walking around, lay the outstretched forms of ten young women and five young men. And while the writer stood attentively taking his first view, several others fell heavily to the floor as though the bullet from some sharp-shooter's gun had brought them down. Some of these faces had a ghastly expression. There was no color in the cheeks, and the lips were purple. In some, the eyes were set and looked glassy, while in others, the eyelids were drawn tightly, and seemed as though death had sealed them. Others, with their lower jaws dropped, their teeth exposed, eyes half open, sang or talked incoherently. Some had their legs and arms outstretched flat on the floor, while others pointed directly upward with one or both hands. Men and women lay promiscuously on the floor as they had fallen, and in several cases in such positions as to bring the blush of shame to the face of any modest person.

"At one end of the room two girls, each about sixteen or eighteen years of age, lay stretched at full length on the floor, and about them congregated as many boys and girls as could crowd into the circle. Suddenly one of these girls, both of whom had very pretty faces, began striking her hands very violently upon the floor and against the sharp edge of a loose board that stood near by. Several persons hastily grasped the already bruised members, when Capt. Hague stepped up and said: 'Let her go. She cannot hurt herself now; the Lord will look after her.' This same girl presently began to sing in the sweetest voice, singing several well-known church hymns. The singing was frequently interrupted with loud calls for 'Charley,' and several times she said: 'If I could only have Charley, I would be so happy. But see! there is a fire, and oh! they are putting Charley into it. He is in hell. Oh, please let me have him. Do not let him suffer that torment.' A young man about eighteen years of age fell heavily to the floor, upon his back, and began kicking violently, fairly shaking the building with his contortions. He grew so frantic that he kicked off the heel of his boot, and struck the floor with much violence with his fists. Another young man, whose head was being held in the lap of a young woman, sang religious songs, and said he saw the angels about him.

"The writer had the pleasure of seeing one little boy about eight years old recover from the 'influence,' and as soon as the little fellow could speak, said to him: 'Well, my son, what did you see, when you were asleep?' to which the lad replied: 'I thought I was in heaven.' 'Did you want to come back?' 'No, sir.'

"It was nearly 2 o'clock A. M. when the *Beacon* man retired from the scene, and the majority of those who had succumbed to the influence during the evening were still in that condition, and two of the young women thus lay on the hard, dirty floor until 6:30 o'clock of the same morning. One young man, in talking about this 'influence,' said he

had been a Christian a long time, but was skeptical about these demonstrations, and to satisfy himself had prayed to God that he might be convinced by a visitation of it upon him, if such influence came from a higher power. He prayed the first, second, and third nights, when, being almost convinced that it was all a sham, he fell prostrated by the same 'spirit.'

"On the evening that the writer visited the Salvationists, some things transpired that gave to the believers in the 'influence' great faith. One of these phenomena was that almost immediately after one of those under the 'influence' would begin singing in a tone so low that it was scarcely audible a few feet distant, all those on the floor, no matter how widely separated, would take up the same tune and sing in perfect harmony. Another evidence to the Salvationists of the presence of the Divine will was that two girls, fully forty feet apart, and shut out from sight even had their eyes been open, exclaimed, 'There comes Kitty,' just as a girl by that name was overcome, and fell upon a bench, thoroughly under the 'influence.'

To the question heading this quotation, it seems that there can be only one answer. That there is a "power," a "spirit" that is present in this movement, no one can doubt. Many "spirits" have gone out into the world, and among these not a few "deceiving" ones, professing to be one thing while in reality they are opposite in character from what they would have the world believe. Therefore we should "try the spirits whether they are of God." 1 John 4:1. One of the reasons given why the last days were to be "perilous" was, "because many false prophets are gone out into the world." They are false and deceiving in their work. Therefore the command that God has given to "prove all things," and only hold fast that which is good, should be heeded by all. If we are to "try" or "prove" spirits, we must have some standard by which to test them. And God has not left us to erect one of our own. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

If there ever was a time when men needed "eye-salve" that they might see, it is in these last days, when people "will not endure sound doctrine." But "they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:4. Men can throw away a part of the Bible, or deny its being an inspired revelation from God; yet if they believe and teach the Platonic doctrine of the immortality of the soul, and the conscious state of the dead, and that men should observe as a day of rest and worship a day dedicated by the heathen to the worship of the sun, afterward indorsed by an anti-Christian power,—if they do this, they are considered orthodox!

While God is doing in the earth a work that is to cause the scales to fall from the eyes of many concerning the commandments of God and the testimony of Christ (Rev. 14:9-12), Satan will work "with all power, and signs, and lying wonders," "and with all deceivableness of unrighteousness" to hold the world in delusive fables. And because they will not receive the truth but have pleasure in unrighteousness, God will permit to come "strong delusions, that they should believe a lie; that they all might be damned who believed not the truth" (2 Thess. 2:11, 12), but had pleasure in the transgression of God's law. Many are rejecting the law of God as the rule of life. The law, if it has any claim upon them, must be twisted to meet their "holiness," which is above the law of God to them. Of such the Lord says: "Even his prayer shall be abomination." Prov. 28:9.

That there may be some honest souls drawn into the current of this "influence" we do not doubt; but God's holy law will test their integrity. Brethren, the third angel's message is doing a great work so that it "cannot come down." Neh. 6:3. "Be not deceived; God is not mocked."

ALL IN ONE PAPER.

BY A. O. TAIT.

WHILE passing on the cars from one appointment to another, I recently purchased a copy of the St. Louis *Globe*, and was not a little surprised to see *one* paper contain so much evidence that the time in which we live is perilous and of the importance of present truth.

1. It represented England and Russia as being so angry with each other that from the present outlook war is certain.

2. "A Political Crisis in Italy."

3. "Insurrections in the Isthmus of Panama."

4. "War in the Dominion of Canada."

5. "French Troubles in China."

6. War still in the Soudan.

In consequence of the foregoing, scarcely a nation on the face of the whole earth is free from warlike appearance. Surely, "the nations are angry."

7. An account of an epidemic in Pennsylvania, which is sweeping away the inhabitants by scores. From 700 to 1,200 are now suffering by the disease.

8. Cholera in Egypt.

9. Eighteen murders.

10. Seven other records of crime, such as train-robbery, burglary, dueling, etc.

11. In its reports of the preceding Sunday's services, it mentioned quite prominently a discourse by an M. E. minister on "Christian Unity." In his sermon the speaker made use of the following illustration: "If I should go out into the field and attempt to make a bouquet that would please every body, I would not get burdocks, jimson blossoms, sunflowers, and all sorts of noxious smelling weeds, and put them together and attempt to make them harmonious and beautiful by some process of artificial union. . . . But let me go into the garden and cut indiscriminately a quantity of beautiful flowers, and you can carelessly throw them together, and they will produce harmony. In order to bring churches together, it is not necessary to discuss outward unity; get them cured of their selfishness, ugly tempers, obnoxious dispositions,—get them once bearing beautiful blossoms and fragrant qualities, and amid all these sects would rise up broad and generous souls who would know each other inwardly, and form an atmosphere in which such union essentially existed. Hence the church, like the family, is one, made up of manifold diversities. There is unity in variety; uniformity would be death."

12. On the same evening, at the same time, a Catholic priest of the city was preaching on "Catholic Unity and Protestant Disunity." In regard to this the *Globe* says: "By a strange coincidence, to say the least, while the question of church unity is the all-absorbing topic in Protestant circles just now, 'Catholic Unity and Protestant Disunity' was the title of the lecture, the last in the course, delivered last night at the Old College church."

13. In another column an account of 576 boys and girls being confirmed in the Catholic churches of St. Louis the same Sunday, is a noticeable fact. Also a congress of Irish Catholic bishops, in which they strongly state that the "principles which guide the Vicar of Christ cannot be altered," and that they must be careful "not to allow revolutionary doctrines to lead astray the generous and ardent imaginations of youth."

Comments on the above are unnecessary. Those who are acquainted with the faith held by our people will recognize herein a strong fulfillment of God's word.

THE ASCENSION OF ELIJAH.

BY N. J. BOWERS.

THE account of the translation of the prophet Elijah may have puzzled some readers a little: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." 2 Kings 2:11. The query may have arisen: How are we to understand this? Was there a literal chariot with wheels? and were there real horses sent from heaven to conduct the prophet up into paradise? and are chariots and horses now in the skies?

The writer's view of the matter is that the chariot of fire and the horses of fire are terms used to denote the holy angels. In Ps. 104:4, quoted by the apostle in Heb. 1:7, the heavenly messengers are thus alluded to: "Who maketh his angels spirits; his ministers a flaming fire," or as the apostle has it, "a flame of fire." Here the angels are called a flaming fire. In 2 Thess. 1:7, 8, it is said, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." Here again the heavenly ministers are associated with flaming fire. The angels are called "the chariots of God." "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." Ps. 68:17. Isaiah describes the coming of the Lord in these words: "For, behold, the Lord will come with fire, and with his chariots like a whirl-

wind, to render his anger with fury, and his wrath with flames of fire." Isa. 66:15. "The Lord shall come with fire, and with his chariots like a whirlwind." When the Lord comes it is with his angels. See Matt. 16:27; 25:31; 2 Thess. 1:7, 8, 14. In the passages quoted the angels are "a flaming fire," "a flame of fire," and "chariots with flames of fire." Is not all this in harmony with the "chariot of fire, and the horses of fire," and the "whirlwind" which swept Elijah up to heaven?

In 2 Kings 6:8-13, it is stated how the king of Syria sought to gain possession of the prophet Elisha, and for this purpose sent to Dothan, the man of God was, "horses and chariots, a great host." Verse 14. The servant of Elisha, dismayed at the sight, cried in fear, "Alas, master! how shall we do?" The prophet answered with a calm trust, "Fear not; for they that are with us are more than they that are with them." Verses 15, 16. The host of the king was a great host, but that which was for Elisha was greater. His host was composed of "thousands of angels" (Ps. 68:17), even "thousand thousands" and "thousand times ten thousand." Dan. 7:10, 13, 15:11. The prophet prays that the Lord will open the eyes of the young man, that he may see how well they are defended. The prayer was answered. The fearful servant saw that "the chariot was full of horses and chariots of fire" about Elisha." Verse 17. The chariots of fire were there; those chariots and horses of fire were of power; those very chariots, it may be, conducted Elisha's predecessor into the glory of God's presence in heaven. Legionary angels (Matt. 26:53) stood guard around him.

Could the eyes of God's toiling, trustful ones be opened to-day, no doubt a vision of heavenly chariots would be revealed to them. Ps. 34:7. Zech. 1:8-11 the prophet had a view of "chariots riding upon a red horse." Other horses of fire and colors were at hand. He asks, "O my Lord, what are these?" He is told, "These are the chariots of the Lord, whom the Lord hath sent to walk to and fro through the earth"—a plain allusion to the angels. Heb. 1:14. "Are they not all ministering spirits sent forth to minister," etc. The angels are the important agencies in the divine providence. Zech. 6:1-8, chariots and horses are again presented to the prophet's view. These, in answer to requests, are explained to be "the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Verse 5. Four is the number seven, is often used to denote unity or completeness. The four quarters of the earth denote all the earth, so the four spirits of the heavens would be the angelic host which the Lord employs in the carrying forward of his purposes. That these spirits are angels is evident from verse 5. They "stand before the Lord of all the earth." The angels thus stand before the Lord. See 1 Kings 22:19; 2 Kings 7:10; Matt. 18:10. The angel Gabriel informed the father of John the Baptist that he "stood before the presence of God." Luke 1:19.

The horses and chariots are the four spirits of the heavens which stand before the Lord; the chariots and horses are the angels. Elisha was taken up by the chariot and horses of fire, and it was the angels who took him up. In 2 Kings 19:11-14 there is a description of the coming of Jesus. Armies follow him on white horses. These are the angels. These are clothed in linen, and clean. This doubtless denotes the pure character of the angels, probably also their appearance. Matt. 28:3; Mark 16:5; Luke 24:4; John 20:12. When Jesus comes, he will be with the angels. Angels are perhaps compared to horses because of their power and swiftness. 2 Thess. 1:7; Rev. 18:21; Dan. 9:21. Let us so relate ourselves to the gospel of Christ, that when the heavenly chariots are sent forth, we may be borne by them to the mansions above.

Atton, Kan.

—There is a day yet to come,—a day of glory that shall gather up the brightness and beauty and fruitage of all days,—when heaven and earth shall join together in one glorious song of praise, giving unto Him who sitteth on the throne, "The Lord that day and hour knoweth no man; no, neither the angels of God;" but "the night is far spent, and the day is at hand."—*Evangelical Messenger*

"HE HAS REDEEMED ME."

BY MRS. M. P. VEYSIEY.

SEVERAL years ago, before slavery was abolished, a white gentleman traveling in America, passed a market just as a young and beautiful mulatto was put up for auction. Agony was depicted on her face as with clasped hands she gazed around. Touched with compassion he determined to purchase her freedom. The price went higher, until the auctioneer's hammer fell, and she became the property of the white man. Her look of agony was quickly changed to one of scorn. "You," she said, "are a man of human flesh and blood! I thought your white men boasted of loving freedom!" He was compassionately upon her; then said softly: "I bought you to set you free." At first she did not realize the true state of the case, but when it was fully understood, did she simply thank him and go her way? Oh no! with tears of gratitude streaming down her face, she said, "I am yours for you have redeemed me." She accompanied him to his English home. Ever afterwards, her love was too great for her to do for her master. She watched for his slightest bidding, she answered his every want; a look was enough, for she had been redeemed me," she would proudly say; "I have redeemed me."

This touching incident came to my mind the other day, I remembered 1 Pet. 1:18, 19: "Redeemed . . . with the precious blood of Christ." It was a sacrifice were we redeemed! The Father gave his only and well-beloved Son. And he loved his own which were in the world, that he might bring them unto the end—that cruel end, that of his father's face, and that soul-rending cry, "My God, my God, why hast thou forsaken me?" "Therefore does my Father love me, because I lay down my life for the sheep." The Father, Jehovah, has laid on Him the iniquity of us all. By "his stripes we are healed." "In whom we have redemption through his blood, even the forgiveness of sins." "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." "And not only so, but we also boast in God through our Lord Jesus Christ, by whom we have now received the atonement."

Jesus is in my heart. His sacred name is deeply carved there; but th' other week a great affliction broke the little frame, and I was all to pieces, which I went to seek. And first I found the corner where was J; and after where ES; and next where U was graven. When I had got these parcels, instantly I sat me down to spell them, and perceived that to my broken heart he was, *I ease you*; and to my whole is *Jesus*.

Jesus, thou art enough the mind and heart to fill. Thy love to quell each anxious thought, thy love each doubt dispel."

There is a greater and deeper fullness than this in the Lord Jesus Christ, so that in Rev. 20 we read: "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me* and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Oh that this may be my daily experience. "As ye have received Christ *so walk ye in him*." He is our strength. It is to him is the motive power for our service. Our hearts full of love and gratitude to him, our will be to obey in the slightest particular the greatest self-denial, and in the power of the Holy Spirit to go forth and labor for him. We do not to be among that class who say, "Lord, and do not the things which he saith." Gladly we follow our Lord in baptism, and it will be our joy to keep his commandments; for "love is the fulfilling of the law." Like the slave girl, our will be, "He has redeemed me."

Thank God our redemption in fact—now we are redeemed by faith—draweth near. Already light is breaking over the gloomy hills of darkness, and the faint rumbling of his chariot wheels can be heard. Then will be the grand consummation of our Saviour's glorious work. He will present us faultless before the presence of his glory with exceeding joy. Then will the grand anthem be sung through the beautiful city of our God. "Thou wast slain, and hast redeemed us to God by thy precious blood. Worthy is the Lamb that was slain to receive power, . . . and strength, and honor, and glory, and blessing." Rev. 5: 9, 12.

Our Tract Societies.

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

OUR DUTIES.

God's angels drop like grains of gold,
Our duties midst life's shining sands;
And from them, one by one, we mold
Our own bright crowns with patient hands.
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy act a gem
In glory's kingly diadem,
Which we may daily richer make! —*Sd.*

VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	241
" " reports returned.....	81
" " members added.....	2
" " missionary visits.....	223
" " letters written.....	181
" " Signs taken in clubs.....	66
" " new subscriptions obtained.....	527
" " pages tracts and pamphlets distributed...	41,632
" " periodicals distributed.....	2,211

Cash received on membership and donations, \$8.32; on sales, \$214.63; on periodicals, \$251.65; on reserve fund, \$474.60; on other funds, \$300.25.

LIZZIE A. STONE, Sec.

NORTH PACIFIC TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	164
" " reports returned.....	87
" " members added.....	11
" " missionary visits.....	319
" " letters written.....	419
" " pages tracts and pamphlets distributed,	57,814
" " periodicals distributed.....	12,506
" " Signs taken in clubs.....	763
" " new subscriptions obtained.....	65
" " trial subscriptions obtained.....	64

Received on membership and donations, \$15; on sales, \$185.17; on periodicals, \$91.80; on five-thousand-dollar fund, \$1,225.01.

Mrs. C. L. BOYD, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	812
" " reports returned.....	384
" " members added.....	14
" " dismissed.....	23
" " missionary visits.....	1,034
" " letters written.....	371
" " Signs taken in clubs.....	346
" " new subscriptions obtained.....	155
" " short-term subscriptions obtained.....	448
" " pages tracts and pamphlets distributed,	281,850
" " periodicals distributed.....	9,918

Received on membership and donations, \$147.55; on sales, \$738.43; on periodicals, \$607.43; on missions, \$174.59; on thirty-five-thousand-dollar fund, \$378.

LIZZIE H. FARNSWORTH, Sec.

STATE QUARTERLY MEETING OF THE PENNSYLVANIA TRACT SOCIETY.

THIS meeting was held in the S. D. Adventist church in Wellsville, May 9, 10, in connection with a meeting of the ministers of this Conference, for consultation and laying plans for camp-meeting and the summer's work. Consequently, all the ministers of the Conference were present.

Evening after Sabbath, reports were made by different laborers from the several fields in which they had been at work during the year. A meeting of the Board of Directors was held Sunday morning, followed by the regular Tract Society meeting at 10 A. M. All the officers were present except one director, also a good number of the members from the surrounding churches. It being so near the time of our annual meeting, no resolutions were adopted; but the time was spent in discussing general plans for future work, and reading the reports of the two previous quarters, which showed a remarkable increase in some branches of the work. The report for the quarter ending March 31, 1885, is as follows:—

No. of members.....	410
" " reports returned.....	267
" " members added.....	8
" " dismissed.....	5
" " missionary visits.....	2,755
" " letters written.....	536
" " pages tracts and pamphlets distributed,	239,068
" " periodicals distributed.....	8,147

Cash received on membership and donations, \$127.06; on sales, \$219.45; on periodicals, \$314.84; on fifteen-thousand-dollar fund, \$1,825; on other funds, \$48.56.

L. C. CHADWICK, Sec.

TO THOSE INDEBTED TO THE VERMONT TRACT SOCIETY.

THE president of the Conference informs me that in his travels he finds some of our people who are owing the Tract Society a number of dollars on periodicals, but who are making no special effort to cancel this indebtedness; as much as to say, I think the Tract Society will run itself in some way. This is not right; and when our people reflect upon it, they will see that it is not. Suppose half who take the REVIEW should be indebted for one year's subscription. It would amount to some \$8,000; and the expense would have to be met somewhere. Is it right to impose similar burdens upon our tract societies? You say, No; well, how shall it be helped?—By paying past indebtedness, and also for one year in advance. This will enable the publishers to have means with which to purchase material at the lowest cash price. Why should not every librarian, director, and minister in Vermont look after this matter? It is a part of your duty to do so. Come, brethren, pay up.

A. O. BURRILL, Pres. Vt. Tract Society.

THE ST. LOUIS MISSION.

THIS mission has been established about one year, at 2339 Chestnut St., a very pleasant, healthful, and central part of the city. Much good has been done in placing the *Signs of the Times*, and other good reading matter, on board the passenger boats, and in the hotels of the city; and some good souls have embraced the truth. Sickness has compelled Bro. Allen to return to his home; he has had charge of the mission the year past, and has lectured, given Bible readings, and done a great deal of work on the boats, where the publications are read with much interest by the passengers. We came here about the middle of last month. Sr. E. Neal, and Sr. A. Reavis, also, are volunteers who are sharing the burdens of the work. We have only commenced to find what is to be done in this wide field, where there is no lack of work. Some, we believe, are becoming interested. On Sabbath, meetings are very interesting. Some of our own people living near are usually present. We hope to have an increase before long, and that a good church may be organized here. We have canvassed some, with varied success. Have visited the boats on the Mississippi, about three days in the week, supplied some twenty-five passenger boats with bound volumes of the *Signs*, left also files of German and other papers, and have distributed over three hundred copies of the last year's *Signs* to the workmen about the wharf-boats where there is at times an hour's leisure for reading.

Officers of the boats have spoken highly of the *Signs of the Times*, and its good reading matter, and have, with one or two exceptions, received them thankfully. They try to keep the files of *Signs* all in good order; but occasionally passengers will, in their anxiety to read, divide a book, and then in putting it to rights again they find it difficult to place it in order as before. But if they only read the *Signs* we will try to be patient; for generally they are well preserved, though all show marks of use, and occasionally, a lady has cut out a nice selection for her scrap-book. One man said to me, "We get those papers and tracts at New Orleans"; and I think I see, occasionally, evidence that at other ports brethren are at work sending out reading matter to the inhabitants of the sea, as well as to those on land.

It is truly a good work; and it is a pleasant thought, that captains and officers of boats will value and tolerate these good publications, yet sad to think that comparatively few of them love and embrace the doctrines therein advanced.

JOSEPH CLARKE.

—The wonderful parable of the prodigal son is inadequate to express Christ's love for us. He does not merely welcome our return to him, but he comes to seek us while we are lost. Gloomy Christians have not attained unto the love of God, for love is the very sunshine of life. The saddest soul on earth is the loveless soul.—*Dr. W. M. Taylor.*

Special Attention.

THE ROMAN CATHOLIC VOTE.

A STIRRING article under this heading, appears in the *New York Observer* of May 7, 1885, all of which would be instructive and entertaining for the readers of the REVIEW, had we room for it. It speaks of the growing influence of Romanism in the United States, that great factor in coming trouble, and earnestly exhorts the people to combine together to resist its encroachments before it is too late. But the fatal issue of the struggle is already written in that base and unaccountable spirit of subserviency and concession to Catholicism, which now characterizes so many Protestants. We copy a portion of the article which, speaking of the Roman Catholic vote, reads as follows:—

"This has come to be a matter for calculation, a fixed factor in the country, to be counted on as one of the elements in every election in the State or the United States. It was looked upon as a decisive element in the last Presidential election, and will be of equal importance to both parties three years hence when the country is again convulsed.

"The subject involves the introduction of a religious question into the political conflicts of the people. And not a religious question only, but a sectarian question. It is not a controversy involving the right of the people to worship God. It is a conflict to determine whether the Roman Catholic church shall control the institutions of the country, or take and keep its place with other sects composing the whole people.

"It is a matter of present public notoriety that the Catholic church by its highest authority, has avowed it to be a monstrous heresy 'that every man is free to embrace and profess that religion which, led by the light of reason, he may have thought true,' while it teaches that 'in this our age the Roman Catholic religion should be treated as the only religion of the State, all other worship whatever being excluded.' The present head of that church has avowed his wish to expel every Protestant church from Italy, and toleration is a word in his vocabulary only to be condemned.

"It is folly and worse to say that this is old-time doctrine and that Rome has changed. It teaches the same intolerant doctrines now, and wherever it has the power it practices the same intolerance that it did before the Reformation. Its boast is that it never changes. We have the same enemy to contend with that the fathers of the Reformation had. We are now confronted by the fact that this enemy has taken the field to secure the advantages of political supremacy, that indirectly the public money may be at their disposal for the support of the church. The conflict is begun, and will go on to the bitter end. In view of these facts we must consider seriously our duty as Christian citizens, and be prepared to act wisely and effectually.

"It is to be deplored that sectarian questions are brought to the polls. We were united, happy, and free under our respective vines and fig-trees, with none to molest us, until these enemies of our institutions undertook to wrest from us those inestimable privileges. They have pursued this aggressive policy until this one sect, the Roman Catholic, manages to get more public money for its work in this city, than is appropriated to all others put together. Our duty, therefore, is plain under the old rule, When bad men conspire, good men must combine.

"The good people of this city and of this country should unite in their determination to vote for no man who favors sectarian appropriations of the public money, or the introduction of sectarian teaching or worship into any public institution. To this end the views of each candidate for public office should be carefully ascertained and published, so that voters may act intelligently and discriminate between the friends and foes of religious liberty. The majority in favor of the right is overwhelming; it needs only to be concentrated and brought out. The result will not be doubtful if good citizens do their duty.

"Keep in mind that this war is none of our seeking. It is forced upon us by the men who in

every country are opposed to the American idea of religious liberty. They teach that the State exists for the Church, and is to be subordinated to the Church. They would have the king's conscience in a monarchical government kept by a confessor, and the legislature in a free State dominated by the same influences. These men have brought this conflict to the polls by their constantly increasing demands for power and patronage, and they have no right to complain if we now meet them with those weapons which are the most effective on American soil.

"Thus it becomes the revival of the old war,—a war that we shall have to fight in till the end. For, they will never give up, and as long as they keep it up we must be on the defensive, with that eternal vigilance which is the price of liberty.

"There are thousands of people who have retired from active participation in the political strifes of the times. They must come out of their retirement. The Roman-Irishman never retires. He always votes early if not often. He is on hand every time. The Romish party counts on Protestant indifference as the great element of their success. They know that they poll their full vote whenever the priest at the altar gives the sign. Is not the patriotism and religion of the average retired citizen enough to constrain him, in such an emergency as this, to come out of his retirement, and lend a hand to save the best institutions in the world from becoming the prey of the Jesuits? Bitterly will he regret, when too late, that the country suffered by his indifference when the enemy was at the gate."

PROGRESS OF THE SUNDAY QUESTION IN MAINE.

How the Sunday question is gaining ground in this State may be seen by the following epitome of a sermon on "Sabbath Desecration," delivered by the pastor of a popular church in Portland, May 17, before one of the most intellectual societies of the city. Whenever he uses the word "Sabbath," he applies it, of course, to Sunday. He said:—

"The Sabbath is a proof of God's care for mankind. It was intended to be a blessing socially, morally, and physically. There is a tide setting against it which means dangers and trouble ahead. I have spoken to you before, but I wish to call your attention to it again. The religious and civil law of the Sabbath should never be separated. We cannot hold the former without the latter."

This is a frank admission relative to the religious tenacity of the Sunday-Sabbath, that there is not moral power connected with it sufficient to hold itself in the public mind without the "civil law" of the land to sustain it. He seemed to be aware of the weakness of that institution. Think of this: a Protestant minister before an intelligent Protestant congregation, saying that an institution founded by Jehovah and transferred by Jesus Christ to the first day by divine authority, as *he* says, yet cannot stand without the support of the "civil law"!

"The highest national blessings flow from the proper observance of the Sabbath. Its observance has a special application to nations like our own, where the people's will is law. The intelligence and virtue of a people are promoted by a proper observance of the Sabbath. Since public virtue is promoted by the proper observance of the Sabbath, and this may be brought about by a quickening of public conscience, let us begin this work in our homes by abolishing the Sunday newspapers, which fill the mind with worldly thoughts, by discountenancing pleasure trips, etc."

What he said relative to a "quickenning of public conscience," illustrates the efforts made in thousands of pulpits all through our country. "Public conscience" is being quickened on this point. I particularly noticed that the congregation was favorably impressed with the speaker's remarks.

"The man who forgets the Sabbath, debases himself morally as does the intemperate man." Thus he couples the Sunday and temperance questions together. "The proper observance of the Sabbath is a safeguard against labor schemes. Its desecration is demoralizing in its influence. Twenty thousand people are turned loose in this city on the Sabbath, and when summer comes, the steamboats and excursion trains will take them to different places leading them to vice. These things are growing worse. How long will it take to make them a stench in the nostrils of Jehovah? We

need a healthy, vigorous Christian conscience to solve the Sabbath question. Reformation must come from a kindling of this conscience. Let us begin the work here." He quoted a late general saying, "We may lose our wealth, but it can be gained; our men may fall in battle, but we will take their places; but if we lose our Sabbath it cannot be restored; and our nation is in peril."

Look at his arguments: "The proper observance of the Sabbath is a safeguard," and from this position it was forcible. "Its desecration is demoralizing in its influence," another weighty statement. "These things are growing worse," "stench in the nostrils of Jehovah," "vigorous Christian conscience on the Sabbath question," "the nation in peril if we lose our Sabbath." As I went down the aisle with the hundreds leaving the church, listening to the deep tones and beautiful strains from the organ, I felt most profoundly convicted that not far distant we should see the day when the public conscience which will fulfill Rev. 13:14-16. May God help us to be ready for the day which are just before us. A. O. BURMAN.

PROGRESS OF NIHILISM.

NIHILISM is not inactive in Russia, all active measures are for the present in abeyance. A Nihilist Congress is reported at Kharkov which is likely to have far-reaching consequences. The advocates of a social revolution, it is said, do not seek, for some time to come, the violent overthrow of the existing social system, but will create a new system, capable at any moment to be put in force. Assassination is to cease for years. Every effort will be made to induce the Czar to issue a liberal constitution which, it is said, was actually signed by the late Czar on the very day of his assassination, but was never promulgated. If, at the expiration of two years the Czar refuses to grant the constitution, the policy of assassination and terrorism will be carried on a scale never yet attempted. Nihilism, it is claimed, exists to-day in more force than ever. Nothing better proves its discipline than the present abstention when nothing is to be gained by drastic measures. Over four thousand officers of the Russian army are now included in the ranks. The next time that Nihilism moves will be with crushing force, and will overturn and blow the entire social fabric.—*Christian at Work.*

PREACHING IN THE ABSTRACT.

RELIGIOUS address in this day, for the most part, has gone into the abstract and essayistic. The word "sinner" is almost dropped from the Christian vocabulary; it is not thought polite to use the word now. It is Methodist, or old-fashioned. If you want to tell men that they are sinners, you must say they are spiritually erratic, or have defects, or they have not had proper spiritual development; and I have not heard in twenty years that old hymn—

"Come, ye sinners, poor and needy."

In the first place they are not sinners; and in the second place they are neither poor nor needy. I have heard Christian men in prayer-meetings elsewhere talk as though there were no very radical change before a man becomes a Christian. All he has got to do is to stop swearing, clean his throat a few times, take a good wash, and be ready for heaven! My friends, if every man were not gone astray, and if the whole race were plunged in sin and ruin, then that Bible would be the greatest fraud ever enacted, for from beginning to end it sets forth that they are.—*Talmage.*

A NEW DEPARTURE.

THE Arlington Street Unitarian Church in Boston, has taken what may emphatically be called as it is, "a new departure." It has enlarged its membership so as to include "any person of any age, habitually attending the services and contributing to their support, either as proprietor or holder, including the adult members of their households and persons stately occupying sitting-places." If all the go-to-church people who contribute to church support were admitted to Protestant church membership, the number of nominal members would be increased a good many millions.—*Christian at Work.*

The Home.

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

JESUS, MOTHER, HOME, AND HEAVEN.

BY N. W. VINCENT.

FOUNT of blessings, first in song,
All things dear to God belong;
Jesus, Saviour of our race;
Jesus, full of truth and grace!
Joy of heaven while Christ we own,
Mother lights our earthly home;
Best of all for which we've striven:—
Jesus, mother, home, and heaven.

Home on earth and home above!
Centers of our hope and love;
Harbor dear on life's rough sea,
Haven of eternity!
Bless the Lord for life and cheer:—
Rest on high and friendship here;
Sweetest words to mortals given:—
Jesus, mother, home, and heaven.

Perry Co., Ark.

THE BIBLE IN THE FAMILY.

WHAT great advantages a parent possesses, not in the power of natural affection, but in this, the Bible is to childhood a most attractive and that the memory of the young is most prompt and most retentive! What book can give the word of God in thrilling narrative, in stirring pathos, in poetic diction? Can you find a book more attractive for the young than its tales about Joseph, and David, and Daniel? It is the least of recommendations to young people that these are tales from real life. "But is it not?" This is the question with which a child is to greet a story to which it has listened with delight; and unless you can answer "It is," you have robbed the story of its chief attractiveness.

And then how these early teachings abide in us, leavening our minds as later lessons seldom do, influencing our thoughts and feelings with a force which is at once both gentle and persuasive; coming back to us, in the after visions of our life, with a force and freshness which subsequent lessons cannot claim!

Who stand by the cradles of our race, how do you improve your opportunities! how deep your responsibilities! For our homes are the birthplace of so many of our "and nurseries for the Church of God. Christian families," says Howe, "are divine institutions, settled by God himself, for this very end and purpose, to be nurseries of religion and piety." How, then, can you better fulfill this end than by bringing up your children in the nurture and admonition of the Lord, and in this end making them familiar from their earliest years, with the letter and the spirit of the word of God?

As a chief pastor of the church, it often falls to you to examine candidates for the ministry; whenever I meet with deficient Biblical knowledge it is always to be traced to the want of early religious teaching. On the other hand, when I meet the "bonus textuarius," who, after all, is the "bonus theologicus" (the good textuary who is a good theologian), I am pretty sure of discovering that it was a pious parent or an earnest Sunday-school teacher, who had laid the foundations of that indispensable knowledge. When men answer well in Paley or Butler, and break down in Bible examination, I generally say to them: "Gentlemen, the hardest book in the world to pick up in a hurry is the Bible." Indeed, it is the work of a life-time, and it ought to be commenced in our earliest years.

Parents should take time to read the Holy Scriptures with their children. Even the busiest parent will find opportunity to do so on the Lord's day; the poorest and most unlearned, if they can only teach much, may, in this way, learn what will bless and bless themselves. Let your aim be to reverence the word of God yourselves, and this will be the best way to teach your households to reverence it also. And then, when they are going forth in life, your son will feel, as you give him a parting gift, and with it a father's blessing; and your daughter will feel, as you write her name and her husband's name in their new family Bible, on their wedding day, that you have given

them a treasure which will be better to them "than thousands of gold and silver." They will bless you for it, not only then, but through years to come.

Nor should servants and domestics be forgotten. I know of ladies who take their maids for an hour's instruction on every Sunday afternoon. I know of busy men in commercial life who devote a portion of each Lord's day to the teaching of their employees. And here let me say that family worship is a golden opportunity for instruction. The chapter daily read in the presence of the household, even though it be without note or comment, is a source of power and blessing. I am not speaking now of the special teaching conveyed by this or that portion of holy Scripture, so much as of the quiet, persistent influence which the constant reading of the Bible exercises on the hearers. It spreads an atmosphere of spiritual health throughout the home; it pervades the family circle with a heavenly sunlight. If a few wise, fervent words are added by way of exposition, their chief value will consist in helping the members of the domestic circle to realize more fully that the word of God has a direct bearing upon their own lives and characters. Such reading will prepare their minds for the sacrifice of prayer and praise which is to follow, and will be like a hem, at morning and at eventide, to keep the web of life from raveling. What a graphic and attractive picture of such worship has Robert Burns sketched in his *Cotter's Saturday Night*:—

"The cheerful supper done, w' serious face,
They round the ingle form a circle wide;
The sire turns o'er with patriarchal grace
The big ha'-Bible, once his father's pride;
His bonnet reverently is laid aside,
His lyart haffets wearing thin and bare:
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says, with solemn air."
—W. Pakenham Walsh, D. D., in *S. S. Times*.

ATMOSPHERE AT THE TABLE.

It is impossible to estimate properly the immense influence which is exerted upon a household by the atmosphere of the family table. If it is true that one does not come out of a room the same person he went in, the mind ever after retaining the impress of what affected it there, what great results must be achieved from the meeting three times a day in the dining-room, from the conversation indulged in and the sentiments expressed there. A neat, well-ordered table is in itself a lesson to the children.

I have noticed that a sensitive child almost invariably has better manners when dressed in its best, and have seen with surprise the effect produced upon a certain small boy of my acquaintance, by handsomely dressed ladies who were polite to him. To the inviting table, where there should always be something attractive, however simple the meal may be, most children will come prepared to behave properly. It is really worth while, and, when philosophically considered, is a matter of great importance to lay aside as far as possible all thoughts of hard work done before and to be done after the meal, and allow no vexatious questions to be discussed at that time. The habit of brooding over our work, and exhausting ourselves by going all over it in our minds, is one to be studiously avoided. There is nothing that takes from one's energy more than this, and it is a frequent cause of insanity.

Everybody knows that food digests better when in agreeable company. It was something more than a pleasantry which made a friend remark that he could not have his wife and child pass the summer away from him, as it gave him the dyspepsia. The poor child who comes to grief at the table and is sent away from it with his dinner half eaten, and who suffers the whole afternoon with an undigested lump of food in his stomach, is to be pitied; and it is a wise plan to explain to the children that in this way they will be punished for bad conduct at the table.

It follows, then, that pleasant surprises in the way of preparing favorite dishes, that good taste and much painstaking in arranging all the appointments of the table and dining-room, rise above a mere ministering to the animal existence, and affect the finest issues of life. Good behavior and cheerfulness ought to accompany each meal as naturally and unwaveringly as bread and butter.

The happy laughter which distributes nervous force and calls the blood from the brain, allowing the stomach to get a share, should be heard more frequently at our tables. No one should feel at liberty to say one word that is not kind and thoughtful any more than he would withhold a sufficient quantity of food. These facts need more careful consideration than they usually receive.—*The Standard*.

LEARNING.

THERE is a difference between learning and wisdom. Learning is intellectual wealth; wisdom is intellectual power. Learned men are not always wise; wise men are not always learned. Learning tends to give wisdom, but wisdom is by no means always the accompaniment of learning. James I. of England is said to have been a learned man, but he certainly was not a wise man. F. W. Robertson states admirably this distinction: "Let us distinguish wisdom from two things; from information first. It is one thing to be well informed; it is another thing to be wise. Many books read, innumerable books hived up in a capacious memory,—this does not constitute wisdom. Books give it not; sometimes the bitterest experience gives it not. Many a heartbreak may have come as the result of life errors and life mistakes; and yet men may be no wiser than before. Before the same temptations they fall again in the same way they fell before. Where they erred in youth they err in age. A mournful truth! 'Ever learning,' says St. Paul, 'and never able to come to a knowledge of the truth.' Distinguish wisdom, again, from talent. Brilliance of powers is not the wisdom for which Solomon prayed. Wisdom is of the heart rather than of the intellect. Of the harvest of moral thoughtfulness, reaped through years, two things are required,—earnestness and love. First, that rare thing, earnestness, which looks on life practically. Some of the wisest of the race have been men who have scarcely stirred beyond home, read little, and thought much. 'Give me,' said Solomon, 'a wise, understanding heart'—a heart which ponders upon life, not in order to talk about it like an orator, nor in order to theorize about it like a philosopher, but in order to know how to live and how to die."

Learning comes by studying; wisdom, by thinking. Learning comes from without; wisdom, from within. Learning is an acquisition; wisdom is a development. Learning may be forgotten, and so lost; wisdom is a part of the character, and so will abide forever. The poorest parent can give to his children, the poorest child can make for himself, the choice of Solomon.—*Jyman Abbott*.

MODEST MRS. GRANT.

MRS. GRANT has seen her husband General of the army. She has seen him occupy the White House as the President of the Nation for two terms. She has lived with him in more than one palace presented to him by his admiring friends. She made the famous tour around the world with him, and saw kings, queens, soldiers, and statesmen receiving him with royal honors. But, looking back over a life-time of remarkable vicissitudes, Mrs. Grant says that her happiest days were when she and her husband were living in a modest cottage in Galena, on \$40 per month. After all, wealth, power, and the world's applause do not bring happiness. They are not to be compared to love and contentment in a log cabin.—*Atlanta Constitution*.

—Never criticise a thing that is done, unless it be for the special purpose of securing something better for the future.

—We love our dead, and hold their memories dear;
But living love is sweeter than regret.
God's ways are just; and, though they seem severe,
He can give back with blessings greater yet
Than we have lost. He chastens for some good
That in our weakness is not understood.—*Barton Grey*.

—Many think themselves Christians who are not. Christians are holy; these are unholy. Christians love God; these love the world. Christians are humble; these are proud. Christians are gentle; these are passionate; consequently they are no more Christians than they are archangels.—*J. Wesley*.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 26, 1885.

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

"SHALL WE KEEP SATURDAY OR SUNDAY?"

IN further considering this subject, let it be noted that the observance of the first day of the week has never been appointed as a memorial of the resurrection of Christ. The idea that we must keep Sunday to commemorate the resurrection of Christ is cunningly instilled into the minds of men; but it is wholly without foundation—a mere human invention. For the New Testament plainly points out the memorials of Christ's death and resurrection. To commemorate his death, the Lord's supper is appointed (1 Cor. 11:23-26); and to commemorate his resurrection, we have the ordinance of baptism. Rom. 6:4, 5. Now mark, *God does not give two memorials for the same event.* There would be no need of it. And therefore the idea so insidiously brought in, without a word of instruction to that effect in the Scriptures, that we must keep Sunday in memory of Christ's resurrection, and that if we do not do this we deny Christ, is simply a handful of tares which the enemy has sown among the wheat. Be not deceived.

But again, there is no consistency in this Sunday memorial. What is there in the event of Christ's resurrection to indicate that it should be commemorated every week?—Nothing. With the Sabbath the case is far different. When that was instituted, a period of just seven days was covered. Six of them were devoted to labor, and one to rest. And these events, as has already been shown, created the cycle of the week, permanently setting apart its last day to rest from labor, and sacred uses. But Christ did not work just six days, and then rise on the next day. Why then should we work six days, and then spend one day in rest *every week*, to commemorate that event? It is all folly. The fourth of July, 1776, on which the declaration of American Independence was made, was Thursday. Why do not the American people, then, celebrate Thursday of every week to commemorate that event?—Because there was nothing in it to indicate a weekly celebration. The sixteenth day of the first Jewish month, on which Christ arose, was Sunday. But there was nothing in this case any more than in the other to indicate a weekly celebration. Then why should we keep Sunday of every week for this purpose? There is no occasion for it whatever.

We are next asked to consider on what day the apostolic churches assembled for worship. Let the reader ever bear in mind that it does not matter how much honor the disciples paid to Sunday, nor how often they devoted it to meetings. That does not release us from the original Sabbath unless that law has been repealed; and this matter must not be left to inference or guess-work. But we are told that some doctrines rest largely on deductions and inferences, as the doctrine of the resurrection which Christ deduced from the writings of Moses to refute the Sadducees. Matt. 22:31, 32. In reply to which we ask if any man can suppose there is any parallel between an argument for a doctrine, and a law to regulate our duty to God? Does God leave his laws to inferences, and compel men to find out their duty as best they can?—No; he gives his requirements in plain, direct, and unmistakable language; and that man assumes a fearful responsibility who charges God with acting otherwise.

Under the head of apostolic practice, much stress is laid upon Acts 20:7. The reader is familiar with the narrative. Paul came to Troas, and tarried with the disciples seven days. The time having at length arrived for him to depart, the disciples came together to hold a parting meeting and break bread. Paul preached all night, and at the break of day, on some day of the week, he departed on his long journey to Jerusalem. Meanwhile Paul's companions, among whom were Luke and other eminent disciples, did not remain to this parting meeting, but while Paul was preaching, were themselves on their journey, sailing the ship around the promontory from Troas to Assos, with the intention of there meeting Paul, who after his meeting was to go across the base of the promontory, a shorter distance, on foot, and join the

disciples there by the time they could bring the ship around; which he did.

Our first-day friends who try to use this text to sustain Sunday-keeping find that they have an elephant on their hands, which, before they get through with him, steps his whole weight on their argument, and crushes it into the ground. Does the text say that they met to keep the Sabbath?—No. Does it say that this was their ordinary time of meeting?—No; in the Greek there is simply a noun and its participle—"the disciples *having come together.*" It was not a regular but a special meeting held in view of Paul's immediate departure. Do we anywhere read that the breaking of bread on any day by the disciples, made a Sabbath of it?—Nowhere. Then what is there in all this to build a new Sabbath upon? Let us see. The disciples came together to break bread on the first day of the week. Now for the conclusions: Therefore that was their regular time for meeting; therefore they regarded that as the Sabbath; therefore a new Sabbath had been introduced among them; therefore the old Sabbath had been given up; therefore the law was abolished; therefore we ought to reject the old and adopt the new; notwithstanding there is not a syllable of Scripture anywhere for any one of these conclusions. Reader, are you willing to rest your practice in so important a matter as the keeping of one of the commandments of God upon such a foundation?

But the text contains within itself positive proof that neither Paul nor his companions regarded the day as sacred time; for it records acts on their part which show this. The text speaks only of an evening meeting; for when they assembled, there were "many lights" in the place where they were gathered together. It is absurd to say, as some do, that this meeting commenced on Sunday morning, and that Paul preached in one continuous discourse all through the day and the whole of the following night till Monday morning.

It becomes, then, quite an important question, though by no means exhaustive on the text, to determine what evening it was upon which this meeting was held. Bible days, as every reader of ordinary intelligence understands, commence with the evening, or at the setting of the sun. The first day of the week begins, according to this manner of reckoning, not at midnight on Saturday, but at the setting of the sun on Saturday, some six hours sooner. The only meeting which could be held on the first day of the week, at which lights would be required, would therefore be, according to this computation, in the evening following the setting of the sun on Saturday night. Having preached all that night, the next day-break, at which time Paul departed, would be Sunday morning; and so in the day-time of Sunday, beginning at that early hour, he journeyed on foot twenty miles from Troas to Assos. We can imagine with what righteous indignation he would denounce those who try to use his example on this occasion to overthrow the Bible Sabbath, and bolster up a usurper in its place; for every step he took, trampled into the dust, and every swing of his Syrian staff as he sturdily marched forward to Assos, smote into fragments any Sunday institution which men attempt to found upon his example.

It becomes necessary at once for Sunday-keepers to so manipulate this passage as to give it a different complexion; and this they strenuously endeavor to do. So Mr. Rauschenbusch lustily cries out that this is a "brand-new" interpretation. Not at all, we answer. All Biblical critics recognize the Jewish method of computing the day from sunset to sunset; and Messrs. Conybeare and Howson, in their popular work on the "Life and Epistles of Paul," expressly affirm that Paul commenced his journey from Troas to Assos on Sunday morning. But Mr. R. says, No; for, Luke wrote, he contends, according to Roman reckoning, which begins the day at midnight. The reasons he gives for this are, that Troas was a Roman colony, that Julius Cæsar invented the Roman calendar, which was then used throughout the Roman empire, and that the Romans compelled all their subjects to adopt their method of reckoning time. The reply to all which is (1.) that the Julian calendar had nothing to do with the commencement of the day, but only with the reckoning of months and years. (2.) The Romans did not compel their colonists to adopt their beginning of the day in their own private or social transactions. In all transactions with the government and legal matters, they would of course insist upon this. But they could carry it no further. It could be no different from what it is in our coun-

try to-day. The law recognizes the division between the days at midnight, and legal transactions conform thereto. At the same time here are hundreds of thousands of Jews, who still reckon the day in the thing that pertains to their worship according to their ancient method; and here are also thirty or forty thousand Christians observing the eighth day as the Sabbath, beginning and ending the day according to the Bible reckoning, and so doing whenever they write concerning it; and this does not interfere. So it was in the Roman days in the days of Paul. (3.) Although Troas was under Roman jurisdiction, Troas was settled by the Greeks, not by the Romans; and the Greeks reckon the day from sunset to sunset, just the same as the Jews. See Smith's Bible Dictionary. So we may be sure that the inhabitants of Troas, independently of Paul and his company, were commencing the day with the setting of the sun.

To say then that, under these circumstances, Luke, a Jewish, not a Roman writer, making a record to compose a part of the New Testament Scriptures, describing the movement of a company from Judea, brought up in the customs of that country, would depart from an ancient, and adopt the Roman reckoning of the day instead of the Biblical, is most unreasonable.

But even if this could be sustained, and the reckoning be taken here instead of the Biblical, the meeting would be gained for the Sunday after the meeting would be thrown forward into the evening, is now Sunday evening, and the breaking of bread after midnight, would be on Monday. But, as has already been shown, while Paul tarried behind to hold the meeting, Luke and the rest of the company were aboard the ship and commenced their journey. The record (Acts 20:13) states: "And we [Luke and his company] went before to ship and sailed for Assos." Therefore, even on this ground, Luke and the others sailed off Sunday evening; and if Paul had tarried the Sunday there, these persons, with the consent and arrangement of the great apostle, certainly would not have done it; which would be just as bad for Sunday as it is for Monday. There is no conceivable hope for the institution from Acts 20. The apostles regarded it as a secular day, and that only.

WHAT KIND OF A REVIVAL?

A PASSAGE in the writings of Sr. White, by which she is somewhat celebrated both on account of her own work and the made against it by those who oppose her work, and by the striking fulfillments which are beginning to be seen, reads as follows: "The reformations which were shown me were not reformations from truth, but from bad to worse."

With these words before us, we naturally feel some interest to ascertain the real nature and true value of movements which claim to be the revivals of these days. The so-called "revival season"—the winter months—has passed, and we now look back upon what was done, and more correctly estimate it by its fruits. We have had an account of one which took place in Medina, Ohio, February last, the account of which dated, Medina, Ohio, Feb. 15, reads:—

"The neighborhood in the vicinity of Wellsville is in a state of excitement over a revival which has reached every family for miles around. Last night Christian Dongel, a German infidel of weak influence in the community, attended church for the first time. He sat in the rear and preserved a stolid indifference until the invitation for mourners to come to the altar was given, when, with a loud cry of mercy, he ran like one possessed to the altar and knelt down. The congregation was surprised by his silence for a moment, then, comprehending the situation, it broke into a frenzy of shouting and yells. Benches were pulled up; men picked up chairs and smashed them against the walls, while crowds ran up and down the aisles singing and shouting in mad joy. A number of ladies fainted, and one, Mrs. Lewis, went into a trance.

"Toward midnight Dongel professed conversion. He sprang up suddenly, knocking the minister's hat off the pulpit, cutting his head and face severely. No heed was given to this, and the preacher, with blood streaming down his face, led a procession of men who carried Dongel on their shoulders down the aisle. All were shouting at the top of their voices, and the meeting continued until all were exhausted. On yesterday Dongel became possessed of the idea that he was specially sent from heaven to preach for the preacher. He took all his own available money and started for the minister's house. On his way he met Jacob Meiser, whom he compelled to turn to his house, when he locked him in the

men forced Mrs. Meiser to give him all the money in the house. Just as Dongel was leaving, he escaped from the cellar and attempted to stay in the house, who savagely repelled the attack, inflicting serious wounds.

When the hour for evening service arrived, Dongel appeared at the church with a rude crown on his head and a huge club in his hand. Ascending the pulpit he declared that he was Christ, and had come to save the world. After a desperate fight, in which he and his associates were severely hurt, Dongel was secured and taken to confinement.

It is said that this was only the case of one unbalanced mind which went into insanity, we inquire about other portions of the congregation which were up benches and smashed chairs against the walls.

What about the crowd who, with the preacher at their head, could bear this man upon their shoulders and down the aisle, waving handkerchiefs and shouting in an uncontrollable frenzy of excitement? Were they not, for the moment at least, as much beside themselves as he? And was it not evidence of the very spirit of the occasion, and the wild and unbalanced influence that prevailed, that unbalanced more permanently this poor man's mind? How can the Spirit of the Lord work in this manner? How can it be so?

THE CHURCH.—NO. 6.

In the treatment of the qualifications of church elders we have made frequent reference to evangelists or preachers, because their duties are so nearly alike in many respects. A local elder need not necessarily be a preacher, yet he must be "apt to teach," because he has an abundant need for this gift, not only in meetings but in his associations with the members. Their qualifications are much alike.

QUALIFICATIONS OF DEACONS

In several respects, the same as those of the evangelist. The deacon must also be a monogamist, the husband of one wife; not a double-tongued. This word is not used in the New Testament, and of course is not contained in the rules concerning elders. They must be frank, not speaking ambiguously, but saying just what they mean. It inculcates fair dealing in everything.

"Be not given to much wine." This is the same as the eighth point in regard to elders, but the word "wine" is inserted. Wine beclouds the mind, and blurs the judgment; a sufficient reason why they who have responsibilities in the church should not use wine, and so the order was given to Aaron the priest: "Thou shalt not drink wine nor strong drink, thou, nor thy wife, nor thy children, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever for you and your generations; and that ye may put a difference between the holy and unholy, and between the clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord hath commanded unto them." This plainly implies that he who is given to wine cannot discern sacred things, cannot put a difference between the holy and the unholy, and is not qualified to teach the statutes of God. Wine-drinking has no place among the duties of God.

Not greedy of gain. It is fully as necessary that a deacon be free from the love of money, or gain, as that he be free from wine. Indeed, his danger in this respect is greater; because, as Judas, he often has to handle church funds, and he will be subject to peculiar temptations in this respect. Few people well understand the fact, which is a fact, that the possession of money is dangerous. The bare possession, without the ownership, has ruined thousands. Very many have borne spotless reputations for honesty until they were placed in trust of large sums of money, and they were reported as "defaulters," when, in plain language, they had become thieves. A sumptuous repast is not more pleasing to the gormand, than the handling and counting his gold is pleasing to the miser. For greed of gain all manner of crimes are committed. As the deacon has to do with the temporalities of the church, he must be a man as free as possible from danger of temptation in this respect.

It may, indeed, be said that our deacons have so little money to handle, our church funds are so small, that there is no great need to be so strongly guarded at this point. But that is not so. We have known church officers to use the small sums which the church placed in their hands, for their own business or benefit, and fail to have the money when it

was needed. Of course they intended to return it whenever it was needed; but that is exactly the excuse of all "defaulters." The money is not theirs, and they have no right to its use. The point needs to be strongly guarded; for many have found that the temptation is not small even in handling small sums.

As the elder, so must the deacon have his children in subjection. The reason is not just the same, as the deacon has not the same care for the church. But the influence is much the same in both cases; hence, the requirement.

Not a novice; he also must be proved. The responsibilities of a deacon are altogether too great and too important to be intrusted to inexperienced hands. Not only proved in regard to his integrity, but to his soundness in the faith; for the apostle adds: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith." A good degree—good rank, or standing, in the church, and boldness, or strength, assurance, in the faith.

These words indicate that, although the deacon's office pertains specially to temporalities, he is not to be chosen with reference to his business qualifications only. The apostles said, when the first deacons were chosen: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Great wisdom and prudence are required on their part. The first deacons were chosen because of complaints in the congregation of the neglect of certain widows. And it will be found, even unto this day, that there are no matters with which it is more difficult to deal, than with those pertaining to the needy. Some men are easily swayed; their judgments are moved by a plausible story, without their having knowledge of the facts. Such should not hold the office of deacon; because the most unworthy are the most assuming, and most ready to plead their own cause, and, therefore, they would impose upon such an officer, and lead him to act unjustly. The really deserving are generally unassuming, and diffident to speak of their own wants. Hence the deacon should be able to adopt the language of Job: "I was a father to the poor; and the cause which I knew not I searched out." Job 29:16. The worthy poor are sensitive; to them it is a painful necessity to receive the liberalities of the church, and it requires a man "full of the Holy Ghost and wisdom" to deal with them so prudently that their hearts shall not be wounded, and the cause not be dishonored. Moreover, he must have such discretion in business matters that he can decide when the poor should receive help from the funds of the church, and when the way should be opened for them to help themselves. Of a truth, he who uses the important office of a deacon well purchases to himself "a good degree." He proves himself well worthy of the high respect of the church.

It is not our intention to indulge in criticisms which cannot be for the edification of the reader. Our attention has been called to the statement of a recent writer that in Acts 6 the officers elected to "serve tables," are not called deacons. The original is used with considerable latitude, literally signifying one who serves, a servant. The Cyclopaedia of M'Clintock & Strong says: "The latter church officer (Phil. 1; 1 Tim. 3) developed itself from the office in Acts 6, and may be traced back to it." And this is so evidently true that judicious commentators and critics, in their remarks on Acts 6, do not hesitate to call them deacons. Their duty was to serve the church in matters of a nature too secular to engage the time and attention of the apostles. And such was the office and duty of the deacons in the early Christian church.

An important point to consider is that of the jurisdiction of the officers of the church. In order that our remarks on that subject may be connected, we reserve them for another number. J. H. W.

PRESENT DUTY.

WE are on the verge of important events. It is now forty years since we have been looking for the Lord to come in the near future and take his people to himself; but as the time has passed on it has been evident that we have not been prepared for that event. There is much yet to be done by the people of God in giving the warning of the third angel's message to the world, and if those who have professed the truth for so many years do not enter more

heartily into this work, God will raise up others in our midst who are humble and who trust in him, and use them to carry forward his work. At the same time many who make a high profession but have not felt the importance of the truth, will be left behind. From time to time we have made a good start and then have fallen back in our efforts. The missionary work presents an opportunity for every one who has a desire to do something in the work of God, to find a place to work, and also a place where small sums of money even from children can be invested for the salvation of souls. This system has developed many faithful workers who have devoted their entire interests to the work of God. Some who have given evidence of their consecration are in their graves, and others are doing what they can to extend the knowledge of the solemn truths found in Rev. 14:12-14. But the most important question at the present time is, What is our duty now? The work commenced last winter with "Sunshine" and the Signs was a good one, but we now see that we might have made the enterprise far more successful by giving more prominence to the Signs, and making the term of subscription longer. The longer the subscriptions which our canvassers secure, the greater the good accomplished.

At the present time it is evident that we should make advance moves. In no case should a three months' subscriber for the Signs with "Sunshine" be passed by without making an effort to secure the renewal of his subscription. Wherever it is possible they should be revisited, and where it is not, the proper person should correspond with them. This canvass for the Signs and "Sunshine" has developed at least three classes of workers, one of which is those who can successfully canvass for larger works, such as "Thoughts on Daniel and the Revelation." This class should engage in that work. It is one means which God's providence has established for getting the light before the world, and it should not be neglected. Instances might be mentioned where, although the purchaser took no special interest in this book, others read it and became interested in the truth. Many will praise God throughout eternity as the result alone of the canvass for this work. Not every one can make a success of canvassing for so large a book, but they can do well with the Signs and "Sunshine." This is their work; and they should not neglect it because they cannot canvass for "Thoughts on Daniel and the Revelation." We say to such, Work on; make the Signs more prominent, and labor to get longer term subscriptions. Our object is to get the truth,—that which is contained in the paper,—before the people, and not simply to give employment to our agents, or enable them to earn money. In many places experience has proved that in the re-canvass quite a large number of subscribers can be obtained for the Signs for a longer period than in the first canvass. A canvasser writing from Massachusetts says: "In the re-canvass we take nearly one-half of those who received the Signs with 'Sunshine.'"

In this work we must have faith and courage. Bible readings and colporter work should accompany it. There are some who can canvass for the Signs without any premium whatever, and this is the best way when it can be done. There is another class who can canvass for Vol. IV., "Great Controversy," and make a success of it without connecting the Signs with it as a premium. This is better than to connect the two and make one a premium for the other, as both will then stand on their own merits; but where the work can be more successfully carried on by combining the two, it should be done. The truth is of God and it must go forward. What we most need is earnest workers who will engage in the work because of the love they have in their hearts for souls. These are the kind of workers that God wants in his vineyard. We must be actuated by different motives from those who have nothing but worldly gain in view. Our work is one of benevolence. It is the work of God, and unless we are actuated by the same spirit that brought Christ down to this earth to die, it is not acceptable in God's sight. We have feared sometimes that the spirit of sacrifice which at first actuated our tract society workers, has been leaking out of their hearts about in proportion as financial inducements have been made to canvassers. We do not wish to be understood by this to intimate that it is wrong for canvassers to receive from their work a proper remuneration for their services, but the ruling motive should be to labor for the salvation of souls.

for whom Christ died. When this is the case the pay will not be of so much account.

We are certain that the time is not far distant when men and women will take our publications, some one thing and some another, and labor for souls; thus making friends with the people. When that time comes this scripture will be verified: "Verily I say unto you, there is no man that has left houses, or brethren, or sisters, or brother, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come life everlasting." These friends God will raise up to the laborer while he is engaged in the work. But how can it be done, and the text fulfilled in other respects, when profitable employment in canvassing becomes the object to the canvasser as he goes out to labor? It is true that he needs a living, and this he must have; but how many of those who read these lines have ever deprived themselves of comfort in order to engage in the work of God? We do not say that there are none such. We believe that there are many who have had this experience, and do have it. It is a spirit of this kind that gives power to the efforts put forth; and when it actuates the laborer, God will not only accept the labor but give success. Our ministers, our canvassers, and our people generally need more of it; and when our canvassers go forth with it we shall see the power of God attend their labors as never in the past. Souls will be brought to a knowledge of the truth. God is already beginning to show that he does approve of this kind of labor.

We do not say that any branch of the canvassing work should be renounced, but we would urge upon our people the importance of entering upon it with right motives. We hope to see thousands of subscriptions taken for the *Signs* and "Sunshine at Home" this summer, and we are anxious to see a great work accomplished for "Thoughts on Daniel and the Revelation"; and so it is with all of our publications. It is no time now to slacken our hands. We are just entering the port. We need to put on courage, faith, and hope in God. The work is his, and the responsibility of its success is with him. He has all power in heaven and in earth. We shall look forward with interest to that which will be accomplished this year in the canvassing work.

S. N. HASKELL.

REPORTING FOR THE SECULAR PAPERS.

This feature of our work has not been properly considered. It is the only means by which thousands will ever hear the truths for this time. It affords an opportunity of disseminating Bible truth that no other generation has ever enjoyed. In this generation God will accomplish more in some respects than he ever has accomplished in any in the past. The earth is to be lighted with the mighty truths of his word; and the fast ocean steamers, cheap postage on letters and papers, and the telegraph, are all means that can be made to contribute to this end.

In this article we wish to speak in particular of reporting our general meetings in the secular papers. At our camp-meetings, especially, this feature of the work is of great importance. In fact, if there is any part of more importance than another at such meetings, it is this. These reports appearing in secular papers will be read by thousands who could not be prevailed upon to read a tract or our denominational periodicals. The order and character of our meetings being different from those of other sects, their reports will be read with great interest by many. The general news which appears in the leading city papers is copied by papers and circulated in the country. The writing of these reports is an important matter. It will readily be seen that the greatest care should be taken in preparing them.

The person writing them should not only be an acceptable writer, but he should be able to express the truth in a clear and forcible manner. Everything depends upon this. There are many who can readily report the proceedings of an ordinary meeting, but to reproduce an argument in brief, forcible language is far more difficult. We do not say that good has not been accomplished by the reports that have appeared in secular papers concerning our camp-meetings, but we have been pained by the style in which many of them have been written. In some instances not a point of truth has been set forth; but the main

effort has been to exalt the speaker and praise the arrangements of the grounds in a manner to reflect credit upon the managers. Such things have been mentioned as might interest the reader at the time, and this was all. It is well to give some of the most interesting facts concerning these meetings, such as who the speakers are, and such items as will give a general idea of the grounds, arrangements, etc., enough to make the report interesting; but the real object of the report, the presentation of important points of truth, should never be lost sight of. While the secular papers are willing to become a medium for the dissemination of the truth, great care should be taken not to place it in the background, or make it appear in a ridiculous light to unbelievers. The opening for labor in this direction is a very valuable one, and individuals who understand the truth and can express themselves in an acceptable manner, should be educated to fill it.

The success attending a recent effort of this kind at Battle Creek, Mich., should teach us a lesson. In other places where great care was exercised in selecting reporters, the experience of our brethren has been similar. At Battle Creek the following plan was tried as an experiment during the course of lectures recently given at that place: Each sermon was reported by a competent person and published in the most popular city daily. A large number of these papers were taken by our people, who used them as missionary sheets to send to their friends. They also secured a large number of short-term subscriptions among those in the vicinity not of our faith. The extent of the influence exerted by these papers can never be known until the Judgment. It has been ascertained that a number have embraced the truth who have never heard a sermon, simply from reading the arguments presented in them. Other leading city papers copied these reports, and as the result, a general interest in some localities has been awakened. The one who prepared the reports labored to set forth the arguments sustaining our positions, with force and clearness; but sometimes even the speaker's name was not mentioned. With the skill of an artist, a master-workman can "touch up" defective points, if there be any, in the presentation of the subject by the speaker; but it is not every one that can do this. Expressions are frequently used, sometimes with good effect, which would be objectionable in print, and should be avoided.

How are large cities like New York, Philadelphia, Boston, and a score of others to be enlightened on the subject of present truth, if the secular papers are not to be used as one means in its accomplishment? Take the city of London, Eng., containing millions of people. What could a city mission, with a few workers, accomplish in that great metropolis? Fifty years with one hundred workers in that city, with the prosperity of the most successful mission in America, would not be sufficient to warn its inhabitants.

This branch of the work should receive more attention among us. This year the best of writers should be secured for our camp-meetings. Those who have a talent in this direction should in every possible way prepare to write acceptably for the press. We see no reason why this branch of education should not be taught in our schools as much as any other phase of the missionary work. We have before us a great work—one of such importance that God has sent his angels to stand on the four corners of the earth, commanding them to hold the four winds, that they shall not blow upon the earth, nor on the sea, nor on any tree until the servants of God are sealed. Rev. 7: 1-3. Should we not in our sphere manifest as great an interest to see this work accomplished? God has committed to his people the work of warning the world, and it becomes them to prepare themselves to work to the best advantage. We need men of thought who will take in the wants of the cause, and devise methods by which the work can be done in the most acceptable manner. We expect to see in the near future a work accomplished such as we have not yet seen. If our faith is sufficient to grasp it, and our works are in harmony with our faith, we shall soon see the miraculous power of God accompanying the efforts put forth for the advancement of his cause. May God bless the labors of his servants the coming season.

S. N. HASKELL.

—Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.—*John Flavel.*

SPECIAL NOTICE TO OUR MISSIONARY WORKERS.

At the *Signs* Office they are daily in receipt of notices from various postmasters throughout the country in reference to the *Signs* being sent to them. The reasons assigned for not delivering the papers are various, but ten out of twelve read "Unclaimed papers," "Unknown;" and the fewest number, "Refused." There are a number of reasons why this may be. First, individuals canvassing for "Sunshine at Home" may not have made the *Signs* as prominent as they should have made them. They should always be spoken of, and the importance of the paper presented to the individual. They should thus securing their subscription for "Sunshine at Home" not get their money for that book, but it is in their hands the *Signs of the Times* for three months. Where this is the cause it should be remedied if the canvasser seek to obtain a longer subscription than three months. In making an effort to get them to subscribe for a longer time, in many cases it will be found that a longer term could be obtained as easily as a three month's subscription. Another advantage will be gained; namely, the papers would be made so prominent that the subscribers would expect the paper and hence would not refuse it. This would place the responsibility back upon the postmaster; and when it can be shown that the postmaster refused to give out the paper, he lays himself out for a heavy fine and a removal from his office. In many cases no postmaster, after duly considering this, will refuse to give out the papers.

Another reason why there are so many unclaimed papers is, that they have been sent out to various societies without notifying the persons to whom they have been sent. In no case should papers be sent to individuals by our workers without sending to the individual a card with the first name sent, telling them from whom the papers come, and on what terms they are sent, and asking if they are willing for you to continue sending them. On the card it should be stated where to be returned, and if not called for; then it would be known where to send if the address was correct. This should be done in behalf of the interest of our cause. We have not always seen the importance of this, but the thousands of papers that have been mailed of late by our societies, make it necessary that something of this kind be done.

The advantages that we have in the postal department in sending out papers at the present time, make it a matter against us if we do not take proper caution in this matter. They have received at the *Signs* Office many as twelve cards from one postmaster, and also one reason why many do not receive their papers to their letters; the persons to whom they were addressed never receive them.

It is true that a note appears in the publication department in the *Signs* each week explaining the matter, but many do not read it. We hope for the sake of the cause, and the sake of the cause which we are laboring for, that our missionary workers will be more careful hereafter upon these points.

S. N. HASKELL.

WILL NOT.

THE great obstacle in the way of human progress is the unyielding will of man. The invitation of the gospel is to all. God is willing to save every rebellious man will not yield to the claims of the gospel. His stubborn will is set in opposition to the will of Him "who will have all men to be saved." Said our blessed Lord, "Ye will not come that ye might have life." Life, eternal life, is offered to man; but he will not comply with the conditions on which it is offered.

The invitation is to all. "Come unto me, ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Wisdom would indicate that such a gracious invitation should be accepted; but a perverted will is blind to its own good. The pleasures of the world are preferred to the pleasures of right doing. There is sin that has beclouded the mind and has perverted the reasoning powers, and thus causes the man to cling to his degradation, choosing darkness rather than light. "And this is the con-

that light is come into the world, and men darkness rather than light, because their works were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God."

Sin, evil doing, is the root of the trouble. It is that which has blinded the mind and perverted the will, so that the most gracious offers are despised, and the boon of eternal life is esteemed as a bubble than a few brief years of sinful pleasure and gratification of self-will. "How often have I gathered thy children together, even as a hen gathereth her chickens under her wings, and thou wouldst not." Oh, the perversity of the stubborn heart! Oh, the blindness of the carnal mind! There is a way of escape; and that way is by submitting to the will of God. And peace have they who by divine help come to a state of perfect reconciliation to the will of God. Peace have they that love thy law, and shall not offend them."

R. F. COTTRELL.

Ministers' Department.

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

MINISTER'S DANGER IN STUDYING THE BIBLE.

Reducing the Bible simply to prepare sermons and to instruct others is not enough for the minister's duty. Few may be aware of this; nevertheless the fact that the minister may spend all day in the study of the Bible, hunting up and arranging texts which to instruct others, and yet lie down at night utterly barren and unprofitable himself. Preparation for others does not feed one's self. Especially is this true if laboring largely or wholly in the secular domain. There must be personal communion with God, without any reference to others. This can only be had by careful meditation and prayer. Neglecting this, many become dry, cold, and barren in heart and spirit; while at the same time they are constantly studying the Bible and preparing for others. Upon this subject Mr. Crosby, in his lectures, says:—

Close ally to prayer is meditation upon the word; and in the secret preparation of the sermon for his work, this should hold a large place. Do not here refer to the critical study of the Scriptures. I have spoken of that in a former lecture, treating of the intellectual qualifications of the preacher. But I mean the careful and prayerful meditation of the truth fresh from the word to the heart of the preacher; the impressing of the heart, the affections and will, with its vital meaning, so that it will live and grow and thrive in the preacher's life. The ordinary study in preparing sermons does not necessarily do this. Very much of the reading of the preacher may even lead him away from this important exercise. The very urgency of parish cares may interfere with its due regard. It is particularly do I believe it more imperative in a minister's life to lay down a rule and abide by it against all interferences than in this. The time must be set apart from all other use. You cannot mingle this exercise of meditation with any other duty, of prayer, of which it may be said to form a part. Meditation, the word is brought into direct connection with one's self, showing privileges, powers, comforts, arguments, that furnish the man of God into every good work."

One who has had any experience in the work of the minister will realize that these are true and important facts.

D. M. CANRIGHT.

HOWARD CROSBY ON THE SABBATH.

The Sabbath rests on the fourth commandment. It is that foundation, and there is no Sabbath, without the vague and visionary one derived from tradition and physiology. Those 'ten words' which were written with his own finger (whatever that may be) certainly is something supernatural) and ought to be preserved as the central object of care in the innermost sanctuary, could not have been for the

Israelites as a nation, but as the Church of God. That Church is one down to the Judgment day. These 'ten words' are not to be abrogated, but maintained; not always to be shut up in an ark (that would do only when the Church was national and local), but hiddeu in the hearts of God's people.

"The Egypt or house of bondage from which the Church escaped, is mentioned in those 'ten words,' or rather in their preface; because the Church's history is one from then till now, and because, also, Egypt is represented in the inspired volume as the type of that worldly state out of which every renewed soul is delivered by divine grace. 'The land which the Lord thy God shall give thee,' is declared by the apostle Paul in the fact of its quotation by him, to have a far more extensive reference than to the land of Canaan which Israel should possess. So that all the arguments commonly used to relegate the decalogue to the category of old and obsolete Jewish statutes are valueless. Now we have the command touching the Sabbath occupying the very center of the sacred document, and containing one-third of the matter of the whole. Is there no meaning in this? Are we to brush away all this with the broom of the 'new criticism'? Let us adhere to the word and beware of false lights. The Sabbath is a stop-day. The Hebrew word means 'rest' in the sense of ceasing, not 'rest' in the sense of 'lying down at ease.' The one word is *shavath*, the other *nuach*.

"It is the day for stopping ordinary labor, for ceasing the earthly work, as God ceased his earthly work, according to a just analogy between things divine and human. Now, this stop-day suggests to the godly mind, as the proper antithesis of earthly work, heavenly work. The holy convocation is a conspicuous feature. The study of divine revelation is another. The two commingled probably formed from the beginning a large part of the Sabbath occupation. Our experience seems to teach that the more of this method of spending the Sabbath, the better for the people, in keeping them from a vain, wandering abuse of the holy time."

The Commentary.

"Tell me the meaning of Scripture, One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

335.—THREE TEXTS.

F. C. S.: You will find the texts which you refer to me, explained as follows: viz., Heb. 6:4-6, in REVIEW, Vol. 60, No. 44, p. 698. John 20:23, in REVIEW, Vol. 60, No. 35, p. 554. Matt. 16:19, in REVIEW, Vol. 60, No. 23, p. 262. If you do not have the papers, you can send to the REVIEW Office for them, inclosing five cents for each copy ordered. The questions sent in are so numerous, and the labor of answering them is so great, that we cannot find time to explain difficult texts more than once; so we are compelled to request our readers to preserve their papers, or to send to the Office for such numbers as may contain the explanations that they desire.

336.—FAITH CURES.

C. C.: The paper which you sent containing some wonderful accounts of cures in answer to prayer, did not reach me. I account for such cures in the orthodox churches in various ways.

Many of the reports which are seen in the papers are utterly unreliable. Investigation proves that the remarkable cures, so-called, are in many instances the result of excitement and an exercise of will power. This is so true that even the religious press quite recently has expressed strong doubts whether it would be safe to accept as trustworthy any account of miraculous healing, until it has first been verified by cool-headed and competent witnesses.

2. It is undoubtedly true that there is occasionally a case of actual healing in answer to prayer even in orthodox churches. God is no respecter of persons. Whoever fears him and works righteousness, he will hear and answer according to his faith. In the Jewish church, even in the days of Christ, there were for a long time such men as Nicodemus, Joseph of Arimathea, and others who loved the Lord and whose prayers we may be assured were not unavailing. Those cases however were very rare, and grew more and more so as time progressed and the light of truth spread. So it will be with orthodoxy. Probably not one case of healing in fifty, as now reported, is trustworthy. The ratio will grow less and less with each advancing year. You ask why such remarkable cases as those to which you refer are not found among Seventh-day Adventists. I reply that our people are very cautious about claiming the direct intervention

of God for the healing of the sick unless the proofs are perfectly satisfactory. If, however, you have been in the habit of reading our papers, you are aware that it frequently occurs among us that God answers prayer for the sick in a most wonderful manner. Again and again those who were at the very gate of death have been raised up in answer to the prayer of faith.

337.—THE SINS OF THE FATHERS VISITED UPON THE CHILDREN.

J. G. W.: The iniquities spoken of in Ex. 20:5 cover, at least, national sins, and are punished by national judgments. It is probably true, also, that the consequences of every sin are transmitted to children by creating in them a proclivity to do the very wrongs that their fathers committed. If they yield to these proclivities they are punished; and thus it may be said, in a sense, that the iniquities of their fathers are visited upon them. If, however, they repent and reform, God no longer holds them responsible for the sins of their fathers. In forgiving the individual sins of the children of wicked parents upon repentance and averting from them the legal consequences of the sins of those parents, God's mercy is manifested in a large degree. In punishing the children of wicked parents for the sins of those parents, in so far as they indorse the action of the latter by lives of transgression, God only carries out the principles of substantial justice. Accomplices, by the statute law are punished equally with their principals. The man who feeds and clothes a rebel against the Government is an offender equally with the rebel himself. Sinners are rebels against the government of God. The children of sinners, therefore, by continuing the practices of their parents, not only become rebels themselves, but they also become the active sympathizers with rebels, and therefore are deserving of punishment for both of these offenses. Do you say that they ought not to be punished in cases where they have inherited propensities to sin? I answer that in this you are wrong; for God freely offers to every such individual his grace in sufficient measure to enable him to resist all the tendencies to evil which have been transmitted to him from others. 2 Cor. 12:9. If he refuse such an offer, he is without excuse.

338.—MILK FACTORIES AND THE SABBATH.

C. M. C.: I do not see how the practice of taking milk to the factory on the Sabbath can be justified. To say the least, it is work that is not absolutely necessary, and the influence that it casts in the community is decidedly pernicious.

339.—LONG LIFE.

N. J. N.: The promise made in the fifth commandment to those who honor their parents, relates primarily to the world to come; secondarily to this world. As a rule, those who honor their parents are persons of principle, and will therefore avoid other sins. The consequence of such a course is that they share the blessing of God and the regard of their fellow-men, a condition which favors long life. Every sin that a man commits tends directly to the shortening of his days by undermining his physical constitution, either through the gratification of the grosser appetites and lusts, or by creating a condition of mind unfavorable to health.

340.—THE DEVIL AND THE KINGDOMS OF THIS WORLD.

N. J. N.: There is a sense in which the Devil is the ruler and prince of this world. Nevertheless it is not true that he can make kings and emperors of whom he pleases, whenever he is disposed to do so. God reserves to himself the prerogative of regulating such matters, either directly or indirectly. The Lord said to Nebuchadnezzar (Dan. 2:37), "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." To Pharaoh God declared that he had raised him up to the throne in order to show forth His power in him. Ex. 9:16. Paul wrote to the Romans as follows: "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God." Rom. 13:1. In verse four the minister of the powers spoken of in verse one, is represented as bearing the sword. Those powers therefore must be political powers; from which it follows that such powers are ordained of God. Not, of course, in the sense that he approves all they do; but in the sense that it is by his permissive providence that they rule. If therefore the Devil in his temptation of Christ, claimed the ability of disposing of the kingdoms of this world at will, giving them absolutely to whom he pleased, independently of the will of God, he claimed an ability that he did not possess. What he might have been able to do had Christ fallen down and worshiped him, is another question. It, however, is not a practical one, since Christ did not yield, and consequently it needs not to be discussed.

—He whom love rules, where'er his path may lie, walks safe and sacred.—*Tribulus*.

—Forbearance is a virtue which not only honors God, but it brings its own reward to the possessor.

—Thinking and doing are inseparably connected. We cannot think good thoughts while we indulge in bad actions.

Progress of the Cause.

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

ANISE AND CUMIN.

WEARY with homely duties done,
Tired through treading day by day,
Over and over from sun to sun,
One and the same small round alway,
Under her breath I heard her say:—

"Oh! for the sweep of the keen-edged scythe,
Oh! for the swaths, when the reaping's o'er—
Proof of the toil's success I tithed
Anise and cumlin, such petty store!
Cumin and anise—nothing more!"

"Only a meager garden space,
Out of the world so rich and broad,—
Only a strip of standing-place,
Only a patch of herb-strewn sod
Given, in which to work for God!"

"Yet are my hands as full of care
Under the shine and frost and rain,
Tending and weeding and watching there,
Even as though I deemed a wain
Were to be piled with sheaves of grain."

"Then, when the work is done, what cheer
Have I to greet me, great or small?
What that shall show how year by year,
Patient I've wrought at duty's call?
Anise and cumin—that is all!"

Turning, I raised the drooping head,
Just as I heard a sob arise:

"Anise and cumin and mint," I said
(Kissing her over her aching eyes),
"Even our Lord doth not despise."

"Think you he looks for headed wheat
Out of your plot of garden-ground?
Think you he counts as incomplete
Service that from such scanty bound
Yields him the tithing he has found?"

What are to him the world's wide plains?
Him who hath never a need to fill

Even one garner with our small gains?
Yet if the plot is yours to till,
Tithe him the anise and cumin still!
—Margaret J. Preston, in N. Y. Independent.

NORWAY.

FROM the May *Signes des Temps* we take the following:—

"We receive good news from Bro. E. G. Olsen, who is holding meetings in Drømmen, a city of twenty thousand inhabitants. The meetings have been well attended from the beginning, so much so that after three weeks, the Lutheran pastors took offense, and commenced to preach against what they called 'the false doctrines.' After their first meeting, they refused Bro. Olsen the right of responding to the accusations against him. But the more the ministers try to hinder the work, the more interested the people seem; and a number of persons have already commenced to live the truth."

WASHINGTON TERRITORY.

BRUSH PRAIRIE, MAY 12.—I reached the North Pacific Conference April 24. After spending a Sabbath each with the East Portland and Salem churches, I commenced meetings in a school-house about four miles from this place. The first service was held on the evening of May 5. The interest, though not very great, I think is on the increase, and we hope for some good results through God's blessing.

F. D. STARR.

VIRGINIA.

PORT REPUBLIC, ROCKINGHAM CO.—We are holding our first tent-meeting of the season at the above-named place. Began services Friday evening, May 15. Thus far the attendance has been quite good, and considerable interest is manifested by all who have heard. The people are very kind to us, and we trust that they in return may receive the precious truths that the Lord has intended for this age of the world. We expect Bro. R. D. Hottel will come to assist us in a few days.

A. C. NEFF.
May 18. B. F. PURDHAM.

KANSAS.

EMPORIA.—I am laboring here at present. There are forty new Sabbath-keepers in Emporia now, mostly the result of colporter work. We hold meetings Sabbath and first day regularly, which is confirming these precious souls in the faith. There are over fifty covenant members here, and we have a Sabbath-school of seventy-five or eighty members. Others are becoming interested in the present truth.

April 20. GEO. H. SMITH.

THE GERMAN WORK IN KANSAS.

LEHIGH, MAY 17.—I have not reported for some time, but have not been altogether idle. Have spent most of the time in visiting, holding but few meetings, except on the Sabbath. Fifteen or twenty more have commenced to obey all of God's commandments. Through the blessing of the Lord we were permitted last Sabbath to admit nineteen new members into the church.

S. S. SHROCK.

ILLINOIS.

AMONG THE CHURCHES.—During the winter, I have visited the churches at Rankin, Pittwood, Kankakee, Belvidere, Rockford, Ridott, Sheridan, Martinsville, Willow Hill, West Salem, and Onarga, besides visiting a number of scattered Sabbath-keepers. Found our brethren and sisters quite generally of good courage and strong in the faith.

I am now on my way to Mt. Carmel, Wabash Co., to commence a tent-meeting there. Bro. Strader and Sturdevant will join me, and we expect to commence meetings the evening of the 23d.

A. O. TAIT.

IOWA.

GRINNELL.—At the close of the general meeting held in this place, it was thought best that I should remain one week and follow up the interest. The Lord blessed very much in the work. The meetings for the youth and children, held at 4:30 P. M. each day, increased in interest until the close. Four or five of the oldest gave their hearts to the Lord for the first time.

The preaching services were not as largely attended as they would have been had the weather been pleasant; but those who did come were deeply interested. Two ladies took their stand for the truth, the result of the missionary efforts of the church, and a great encouragement to the believers here. During the eight days I remained, I held twenty-one meetings, made fifteen missionary visits, sold \$7 worth of books, and obtained three subscriptions for the REVIEW. May the Lord bless the Grinnell church.

A. G. DANIELLS.

MICHIGAN.

CADILLAC, MAY 15.—During the past winter, we have held meetings with all the churches and companies of Sabbath-keepers in this district, and have visited and conversed with nearly all of our brethren at their homes. We found many of them full of courage, love, and zeal, and ready to lend a helping hand in every good work. Some were cast down and discouraged, and needed help. We accordingly adopted the plan of holding meetings with them at their homes each day, commencing our first meeting at 5:30 A. M. This early morning meeting took the place of family worship. All were requested to take a part in these devotions. These family meetings we continued from house to house, requesting as many to meet with us as could conveniently do so. The personal labor thus bestowed upon each family caused the dark clouds of discouragement to give way. The sweet Spirit of God came in in large measure; heartfelt confessions were made, and all sought the Lord as never before. We desire to have a spirit of humility, to enable us to bestow personal labor upon our brethren when and where it is needed, thus imitating the example of the great apostle. Acts 20:20. Bible readings on tithing were held from time to time, and nearly all our brethren in this part of the State are rendering to the Lord his own. The tract and missionary work received its proper attention, under the supervision of Dr. Lay, who traveled with me through the district, and rendered excellent help in all our meetings.

May 1-4 held a general meeting near Elmira for Otsego county. Nine persons were baptized, mostly the result of tent labor at Vanderbilt last summer. The spiritual condition of the cause in this part of the State is much better than at any time during the past two years. On account of ill health and sickness in my family, I have been compelled to refrain from labor for a few weeks. My own health is much improved, and I am now holding meetings at Pleasant Lake, with a fair interest.

R. C. HORTON.

COLORADO.

DENVER, BOULDER, ETC.—Shortly after the last General Conference, I returned with my family to this State. The first seven weeks were spent at the mission in Denver. Our labors were not confined entirely to the missionary work in the city. We endeavored to help the brethren and sisters of the Denver church to realize the importance of getting into a condition where their influence for good would be felt in the city. The cause has sustained loss here by our not being able to procure efficient colporters; still we are able to see the hand of the Lord in connection with the mission at Denver. Some souls have taken hold of the truth, while many are interested. We hope to be able soon to place workers in this city to visit from house to house, holding Bible readings with those who are willing to listen.

About the first of February I went to Boulder. This is the oldest church in this Conference. I found them not in the best working condition. Brethren here felt their need of help; and as we to humble our hearts and together seek the Lord's Holy Spirit came very near. Not only the church been revived, but others have been added to their number. Bro. F. E. Belden and wife have become members, and will assist in our tent-meeting this summer.

In connection with the work at Boulder, I had a short series of meetings at Sunshine, a mining town seven miles from Boulder. God blessed the labors at this place. A Sabbath-school of about forty members was organized. Bro. Pierce will have the care of the little class for awhile, acting as colporter. We expect to effect a permanent organization in this place in the near future.

I am now at Beaver Creek. There are three families of our people here. Our brethren here are young in the faith, but they are willing to help the cause. One brother has already given us \$10 to help forward the good work, and gave us to understand he would do more. The cause in this State has seen dark days; but thank God! we believe that a rift in the cloud. To-morrow I go to Texas, where I have an appointment for a four days' meeting.

W. M. OSTRAND.

CALIFORNIA.

SCOTT'S VALLEY.—I left this field of labor at the stay of about six months. At the close of the camp-meeting, I was advised to go to Siskiyou to assist Bro. Church and Lamb in finishing up the work in which they had been engaged for several months. I found the work considerably scattered and unsettled. After laboring for some time at different points where an interest had been awakened, we succeeded in organizing a church, and called them in the missionary work.

The work was then opened at Callahan's, and vicinity, where about forty signed the covenant. Rev. 14:12. There was much to be done for the people, and I stood by them until April 5, ending my public and private efforts to educate the way of the Lord more perfectly. Acts 18:2. Opposition of various kinds has had to be met, but the truth only shone clearer by the contrast.

While we do not see accomplished all we desire, yet much has been done, and we are not discouraged. There are now in the Valley about fifty professed Sabbath-keepers. Many seem very anxious to do their duty, and if they cherish the light they have received and walk in it faithfully, they may be prepared for the coming kingdom.

There are among these some noble souls who will be very useful, and an honor to God's truth and cause, if they but consecrate themselves fully to his service. There are other worthy ones, who, like the Bereans (Acts 17:11), are still searching the scriptures daily, to see if these things are so. May the mercifully open their eyes to see the truth, and glorify them through it.

We have two Sabbath-schools in the Valley, and many missionary societies. These are doing good work. The societies use two distributors, sixty copies of the *Signs*, twenty of *Good Health*, twenty of *both Sentinel* (back numbers), and have on hand a good supply of tracts and books in their libraries.

Pledges for the year's work aggregate over \$1000, which is quite good, considering their limited circumstances.

J. D. B.

SHALL WE GO FORWARD IN VERMONT?

By corresponding with the Vermont Conference Committee, I learn that but little has been paid on the pledges of 1884. These promises were accepted with the thought that we should receive means to be used in the work in various ways.

First, to help the tract societies keep on hand a supply of such of our works as our canvassers need, and people need for the prosecution of their work in our Conference, and to take the advantage of what cash will do; also to have a fund for emergency.

Secondly, that we might be able to enter our towns. We have made only a beginning in two places, and now shall we abandon the work for want of means? This will have to be done unless something shall be paid in. These towns are in darkness and error, and we have left them so too long. God pardon this negligence on our part? We must count shall we give to him for the men and women who have died without hearing the sound of the truth, who would have received it had it been sent to them?

My soul is stirred that the work in our Conference has been left so long. This work might have begun years ago had we been fully awake to the need. And it must not be left undone now. Only a beginning has been made. The truth must be brought to these many homes, and there must be men to support the workers in these mission fields; not in luxury, but in a comfortable, though plain manner. This is God's way to enlighten these Green Mountain towns, and nothing should be done to discourage

On the contrary, let their hands be strengthened and their hearts encouraged. There are enough means in the Conference to carry out this work successfully; and shall the prince of darkness be left in undisputed possession of these means because it costs something to sustain missions? Those who will follow Christ fully come up to the standard and they will see of his salvation. Those who, as a work as this, will say, "I pray thee have mercy on me," should beware lest they receive their wages for this life and for the one to come. Let the people in Vermont who love obedience, sacrifice, and industry, to sustain this work. God will co-operate with the efforts of the thorough-going, and will do that which they cannot do. New light and strength will be imparted to them as they make the proper use of the means they have, that they may go forth and gather in souls with which to advance this work. We rejoice in the thought of what might be accomplished, but we do not feel sad at the little which has been done. Should we not have our eyes anointed so we may understand what God would have us do? Our hearts are narrow-minded and faithless, and I fear we have encouraged almost unpardonable cowardice, selfishness, and covetousness. God requires us to work at our hands. We have already sent our students to the Lancaster Academy, and there have not been enough paid in to meet the present demands. In Vermont who profess faith in the message have witnessed the closing of the school, and the students who are to return to Vermont to labor in connection with the cause, they would have us not only want to pay our pledges, but we will do nothing toward it immediately. These students have dedicated themselves to the work of God, to encourage as good soldiers of Christ, forsaking their friends, earthly possessions, and all to help in the work in the Green Mountain State. Shall the work stop here and no more be sent to school? Why, we have only begun! Next September ought to witness in attendance fully twice as many as came this year, and it will if our ministers only act well their part. The students are on the mountains; the means are with our people; the cause is in great demand of laborers. Oh! do not awaken to our God-given privileges as did the people of old? God's call found Moses as it finds our people, inefficient, hesitating, and self-distrusting. The command to deliver Israel seemed overwhelming; so is the work to warn every soul in Vermont of the impending judgments. Moses accepted the command to deliver Israel seemed overwhelming; so is the work to warn every soul in Vermont of the impending judgments. Mark the result: he did not bring the work down to his deficiency, but in the strength of God he made the most earnest efforts to elevate and sanctify himself for his sacred mission. We have accepted the work; angels and men are marking the results. We bring the work down to our deficiencies? In the strength of God shall we put forth earnest efforts to elevate and sanctify ourselves to this sacred

would never have been prepared for a position of trust, had he waited for God to do the work for him. Neither shall we if we wait for him to do the work for us. Light from Heaven came to him when he felt the need of it, and sought for it as for treasure; so it will come to us on the same condition. Had he settled back into a state of inactivity, he would not have been controlled by Satan's hindering power, he would not have sent his inspiration to him. It will be with us if we are not active to gather in souls for this work and willing to have it so, God's will will not be sent to us. Unless we exert to the full the powers which he has given to us, we shall remain weak and inefficient. Much prayer, and most vigorous exercise of mind are necessary if we are to be prepared to do the work God has assigned to us. Many do not attain to the position which they occupy, because they wait for God to do for them that which he has given them to do for themselves.

is an example of this. Christ connected him to his work, and gave him many lessons on the importance of doing for his cause. Doubtless Judas was present when the rich young man came to Christ and required, "What good thing shall I do that I may obtain eternal life" (Matt. 19: 16, 21), and was told, "Other things, 'Sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and follow me.'" It is likely Judas was present when the poor widow cast in her two mites; yet of receiving these lessons to himself, he passed them on to others. When means are so much needed to forward the work in this Conference, and when all are made, do our brethren do as did Judas? There are not surplus means enough to carry forward the work, then it is clear that it is duty to "sell what we have and give alms." Luke 12: 33.

many years before Jerusalem was destroyed by the Romans, Daniel had warned his people of its coming. Chap. 9: 26, 27. When the Church reached the generation upon which this calamity was to fall, attention was called to this prophetic declaration (Chap. 24: 15-20), that they might have everything in readiness for it by disposing of their means to forward the cause spoken of in Acts 2: 45: "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold; . . . and the distribution was made unto every man according

as he had need." Read chap. 4: 32-35. This faith in the work for their time brought the Church into poverty; for they are referred to as "poor saints" (Rom. 15: 26); but with this poverty came a power which produced much fruit that will yet be seen in the kingdom of God.

Many years after, the same angel which spoke to Daniel came to John and showed him that the two-horned beast would enforce the mark of the ten-horned beast, and that when that should come to pass, none of God's people could buy or sell; and that when this crisis was pending, the Church would have a very important work to do to warn the world, not of the destruction of Jerusalem, but of the second advent of the Son of God to this earth, and of the seven last plagues which will destroy the living wicked. We have now reached the time when the two-horned beast has arisen and is doing his work, when soon we cannot buy nor sell; and the last Testimony, No. 32, pp. 220, 221, says: "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of the power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize."

Now, dear brethren, where are we? Like the Judean church, we stand warned when to flee the cities. If it was reasonable for them to sacrifice, and by selling their possessions to further on the interests of the young Church, how much more so for us when such an extensive work is to be done. If with the little light which they had relative to the overthrow of Jerusalem, they moved out on faith to do their work, how much more should it be so with our people in Vermont and elsewhere who have been the recipients of such great light through the prophecies and the testimonies. They had their time of refreshing, and we can have ours.

How do you suppose the Church felt as they saw Jerusalem in desolation? Do you think they said, How foolish we were to sell our homes to further the cause? I fancy I hear many say, as they looked at the desolation and thought of friends that were destroyed or led into captivity, "I wish I had done more." How will it be with the "remnant"? When their work is done and they stand upon the sea of glass, as memory calls up the scenes of the last message, and the sacrifices for its advancement, will they think they did too much? No, no! Now is the time to do, but it will soon be passed. What is done must be done quickly. Brethren and sisters, see if you cannot immediately show that you are in earnest by sending in something on your pledges.

A. O. BURRELL, Pres. VI. Tract Soc.

AN OLD-TIME ACQUAINTANCE.

BRO. WM. JAMES of Ohio, in renewing his subscription for the REVIEW for another year, says:—

"My acquaintance with the paper has continued for about thirty years; and during this time I have lost only one copy by mail. I have been an observer of the Sabbath for thirty-three years; and while I live I do not mean to lose the regular visits of the paper, as it has renewed my courage from week to week till the present time. The Advent faith of 1842-3-4, showed itself by works; and as we came up to the 10th day of the 7th month, it laid us and all we had, in a spirit of full consecration, on the altar. A review of that movement always makes my heart burn within me; and the truths developed from that, as in the S. D. A. movement, are like a voice to me, saying, 'This is the way, walk ye in it.' I embraced the Advent doctrine in 1842 under Wm Miller's preaching, and have never been ashamed of that faith."

AN ACKNOWLEDGMENT.

I wish to mention through the columns of our paper the kindness shown me by the employees of the Michigan Central R. R. The latter part of April, I was taken with an acute attack of inflammatory rheumatism, and after suffering about two weeks I felt that I must go to our good Sanitarium. I was not able to take a step, and my friends wished to go with me; but I thought I could get along some way. I was carried to the car at Bloomingdale, and when the conductor came around I told him I should be at his mercy when we arrived at Kalamazoo. He answered me that I should be looked after. When we reached that place he carried me into the waiting-room, and when the train for Battle Creek arrived he came and carried me into the car. When we reached Battle Creek, the brakemen kindly ordered a hack, and I was soon at the Sanitarium, where, through the blessing of our heavenly Father, and the benefit of the treatment here, I am rapidly recovering, and hope soon to be able to resume my labors in the cause of God.

GEO. O. STATES.

—Truth is a picture; the manner of its expression is the frame which ornaments it.

KENTUCKY STATE QUARTERLY MEETING.

This meeting was held near Elizabethtown, May 14-18. Although a very busy season, a fair representation of brethren were present. The meeting was blessed with the Spirit of God from the commencement, and many thought it the best meeting they ever attended. Various branches of the work were considered. The treasurer's report showed an increase of tithes. The business of the Tract Society since our last camp-meeting has amounted to three thousand dollars, which is a great increase over previous years. Three were added to the church at this meeting, and arrangements were made for sustaining two tents the present season.

We regret that others in the Conference were not present at this meeting. Could they realize their loss by not attending such gatherings, they would no doubt put forth greater efforts to be present. Brethren, our next important opportunity will be the camp-meeting. Let us all commence now to labor, that this season may be the best we have ever had for the cause in Kentucky, so that our camp-meeting may truly be the best ever held in the State. G. G. RUPERT.

Special Meeting Department.

TENTS FOR DAKOTA CAMP-MEETING.

ALL persons wishing to obtain tents for use at this camp-meeting should write to me at once, stating how many and the size they wish. We expect to have a good supply of tents this year, and we hope our brethren will provide themselves. Address me at Sioux Falls, Dak. A. D. OLSEN.

QUARTERLY MEETING FOR DAKOTA.

As the regular time for quarterly meetings is so near the time of our camp-meeting, we have thought best to hold our church quarterly meetings and also the T. and M. quarterly meetings June 13, 14. We appoint them at this time so that reports can be made out and received by the State officers in time for them to make out their yearly reports. We hope the church elders and all officers of the tract society will see that all are prompt in reporting, and that the reports are mailed the first of the week following the meeting.

We also think it would be a good plan to appoint Sabbath, June 13, as a day of fasting and prayer, that we as a Conference may seek God's blessing to rest upon our coming camp-meeting. We hope all our brethren will make this a season of heart-searching and preparation for that meeting. We want the best camp-meeting ever held in Dakota.

Brethren, if the Lord meets with us, we shall have a good meeting; but he will not meet with and bless us unless we really desire his presence and ask him to come. We hope our brethren throughout the Conference will esteem it a privilege to observe this day with us, and may we seek the Lord in such a way that his blessing will fall upon us in refreshing showers. A. D. OLSEN, Pres. Dak. Conf.

CANADA CAMP-MEETING.

As the time for our annual gathering is drawing near, I wish to say a few words in regard to this important meeting. Our brethren are scattered, and many do not have an opportunity to meet with those of our faith, except at the yearly gatherings. These seasons are times of refreshing to all who attend. We hope none will fail to make their plans to be present at this meeting, which will be held at Lenoxville. This is a good railroad center, and a very desirable location. We have secured a grove near the village. Trains will carry passengers from Sherbrooke for only ten cents. There seems to be a good prospect for a large gathering. We are encouraged that we are to be favored with efficient ministerial help. Dear brethren, the coming of our Saviour is drawing near; and as we see the day approaching, let us heed the injunction of the apostle, "Forsake not the assembling of yourselves together." We extend a cordial invitation to our brethren in Vermont to come. More will appear in regard to this meeting.

South Stukely, P. Q., May 19. R. S. OWEN.

THE AROOSTOOK CAMP-MEETING.

This meeting being the first ever held in this county, will be of great importance to the interests of the cause in Northern Maine; and we appeal to the brethren and sisters all over the State to help make it a success. If there are but a few tents pitched, and but a small number of brethren present, the general impression upon the public mind will not be as favorable as if the various churches were well represented on the tented field. Individual responsibility should be felt in this matter. Every tent pitched, and every person present will help to prepare the way for the voice of truth to reach the ears of the people. Not only will the cause be helped by your presence, but blessings

will flow into your own souls. Leave the busy cares of life at home, and come and be refreshed. Come at the very first of the meeting, and stay until its close. It will begin Thursday evening, June 25, at 7:30 o'clock, and will close Tuesday morning, July 7.

The Maine Central Railroad grants one fare for the round trip, and it is expected that the New Brunswick Railroad will do the same. Notice will be given hereafter concerning that road. Laborers will be secured for the meeting who will have important words for the people, and the occasion will be one of deep interest to all our brethren and sisters. Eld. Robinson, principal of the South Lancaster Academy, and Sr. Sarah Hall, assistant principal, will be present, and the matter of establishing church schools in the State will receive due attention. Let all who can, come prepared to take care of themselves; but none should stay away because they have not tents. All should bring bedding and other necessary articles for a ten-days' sojourn.

Brethren, consider these things, give them due weight, and embrace this golden opportunity to gain spiritual strength and to help in God's work. It will cost you a few dollars to attend the meeting, but the sacrifice will bring its reward. You will return to your homes with your minds filled with new ideas and thoughts concerning the progress of the last warning message in the earth, and your hearts all aglow with its soul-subduing, enlivening, quickening power.

A. O. BURRELL.

GENERAL MEETING FOR NEW YORK.

Our State meeting will be held at Rome, June 5-8. We have reached a very important stage of the work, and we cannot afford, dear brethren and sisters, to lose the blessings and privileges of our general gatherings; for they increase in importance more and more as we near the end. Eld. D. A. Robinson, of New England, will be in attendance to help us. Important matters are to be considered, and plans laid for the prosecution of the work in our Conference the present season. We want to counsel with our leading brethren in regard to the expenditure of means. Other important questions that pertain to the interests of the cause of God will be considered. We desire and expect a general attendance of our brethren and sisters throughout the Conference. Those who expect to engage in the work this summer ought to attend without fail.

A special course of instruction for the benefit of those who desire to enter the work, was commenced Monday, May 18, and will continue till June 5. This instruction embraces, among other things, Biblical lectures, Bible lessons, Bible readings, canvassing classes for the Signs, "Thoughts," and Vol. IV., "Great Controversy," instruction in vocal music, etc. We trust that those who can be of service in the cause, will yield to their convictions of duty and embrace this opportunity to prepare for the work, even if they cannot attend the entire course of instruction. There is no time to lose, my dear brethren. Testimony No. 32, with its stirring appeals, and its clarion notes, calls us to active duty and sacrificing labor in the closing struggle between truth and error. Shall we heed the call? We shall have a supply of this important volume at our State meeting. We request the laborers to come Thursday, June 4, and remain till Tuesday, June 9.

M. H. BROWN.

NEBRASKA CAMP-MEETING AGAIN.

We have already commenced to prepare the field at Norfolk for our spring camp-meeting. A tent is pitched, and we expect to commence a series of meetings to-night, and continue till the camp-meeting. We also desire that all our colporters, agents, and all missionary workers be here one week before the camp-meeting commences, as a workers' meeting will commence Wednesday evening, June 3. This meeting will take the place of a State quarterly meeting. Instruction will be given in all parts of the work, and a special effort will be made to seek God for a proper preparation of heart to engage in the work. There will be an opportunity here for all to have a practical experience in the work at the same time they are receiving instructions. Arrangements will then be made for the distribution of laborers for the remainder of the season.

Come, brethren and sisters, with your hearts filled with the love of God, and a mind to work. Bring plenty of bedding and provisions; there will be tents pitched to accommodate all.

A. J. CUDNEY.

MINNESOTA, ATTENTION!

The time of our annual meetings is close at hand. The appointments for our camp-meeting, Conference, and Tract Society are before you; and never was the importance of these meetings so great as now. The end is nearer, the day of God closer, and our time to work much shorter than ever before. While this is the case, we also find that the power of sin and the influence of the world is not decreased, but is more manifest than ever; and that there is the greatest danger that we may be overcome by the spirit that is in the world, and fail of the kingdom of God. There

are great blessing and benefits to be derived from these gatherings, and no one who possibly can attend, can afford to stay away. There is danger that your lack of interest and your worldly disposition will find some excuse to keep you at home, and deprive you of the blessings you so much need.

I would therefore entreat you to make a special effort to seek God preparatory to this meeting; and hereby appoint Sabbath, June 20, as a day of fasting and prayer. I invite you all to enter into this work with all your hearts. Seek God for his special blessing and presence to be with us in our coming camp-meeting. Seek for the blessing of God upon yourselves and your children; then arrange to come yourselves, and bring as many of your families and neighbors as possible, and we shall not be disappointed in gaining the blessing of God. We had a very precious meeting last year; but we need God's help more now than ever before, to make sure work for the Judgment, and to accomplish the work that God has given us to do. Let us therefore unitedly set apart Sabbath, June 20, to seek God with all our hearts.

O. A. OLSEN.

WORKERS' MEETING IN MINNESOTA.

Last year we held a week's meetings before the camp-meeting proper commenced. At the same time that we were holding these meetings, we also prepared the ground, etc., for the camp-meeting. These were very profitable, and we all thought they did much to open the way for the good meeting that followed. We have therefore decided to hold meetings one week, to commence June 25, and continue till the opening of the camp-meeting proper, July 1. The Conference Committee have also thought that it would be a good plan to organize the Conference, and have some of the committees commence work during these preparatory meetings, as this would much facilitate the business during the camp-meeting. We therefore request all our ministers, licentiates, and those who intend in the future to labor in the cause in any public capacity, to be present at these meetings, which will commence June 25, at 10 o'clock A. M. We also request the delegates, and as many more of our brethren and sisters as possibly can, to come at the same time, and remain all through the meeting.

O. A. OLSEN, Pres.

News of the Week.

FOR WEEK ENDING MAY 23.

DOMESTIC.

—Hostile Apaches killed two men at Eagle Creek, A. T., and four at Alma, N. M.

—The new flowing oil-well, at Ensworth, Pa., has caused great excitement in the neighborhood, and large tracts of land are being leased.

—The scaffolding on the new postoffice at Baltimore was blown down by the wind Wednesday, one workman being killed and six others fatally wounded.

—Mrs. Rutherford B. Hayes has, at her own expense, purchased and equipped a house in a Southern city, where colored girls may be taught house service.

—The Commercial Convention in session at Atlanta, Ga., adopted a resolution Wednesday that Congress should pass laws for reciprocity with all foreign nations.

—The town of Graftville, Mich., was destroyed by fire Sunday, a large quantity of lumber and shingles being also destroyed. The loss approximates \$50,000.

—A large portion of the foothill region of California is being devastated by such swarms of grasshoppers that they threaten to amount to nothing short of a plague.

—A cyclone passed through Rooke county, Kan., the 15th inst., dealing death and destruction in its path. Several persons are reported killed and fifty injured.

—Bourbon county, Ky., celebrated for its brand of whisky, has prohibited the sale of whisky by the Local Option Law.

—By an explosion in a gasometer at St. Louis, early Wednesday morning, two men were killed and one fatally injured, the head of one of the victims being torn from his body.

—A cyclone at Taylor, Tex., last Saturday evening, demolished the Missouri Pacific freight house, and wrecked the city hall and a dozen other structures, causing a loss of \$20,000.

—The Schuylkill Arsenal, at Philadelphia, manufactures 8,000,000 rounds of ammunition and 15,000,000 rifle balls, each year. 3,000,000 are used for target practice by the rank and file of the army.

—A fire at Miles City, M. T., Thursday night, consumed several structures. The firemen were powerless, and buildings were blown up to stay the progress of the flames. The estimated loss reaches about \$65,000.

—A mysterious disease has broken out at Paris Roads, a small town eighteen miles from Pittsburg, Pa. All cases prove fatal, and thus far eight persons have succumbed, while eight others are stricken with the malady.

—Fifty-two houses were destroyed by fire Saturday at McBride's, Mich., the loss reaching \$25,000. Gordon, Ba-

ker & Co.'s flouring mill at Sparta, Ill., was burned causing a loss of \$30,000, with insurance of \$16,000.

—The Roman Catholic prelates at a meeting in more, selected Washington for the location of the University, and have purchased 65 acres near the city.

—The report of the operations of the Minneapolis mill the past week shows the flour output to have been 153,174 barrels, against 153,174 barrels for the preceding week, 103,900 barrels for the corresponding time in 1884.

—At Agnew, Pa., the hill-side for a quarter of a mile into the river, trees being moved bodily, roots exposed. Several houses are in danger, and the Ft. Wayne is imperiled. Recent heavy rains have caused the slide.

—No secret is being made of the fact that the death of which caused ex-Secretary Frelinghuysen's death was primarily caused by a large quantity of aconite, which had been mysteriously placed in the mineral water he used.

—Four robbers were caught in a store at Burton, Ohio, Wednesday night, and in the ensuing fight one of the robbers was killed, a citizen fatally wounded, and another slightly hurt. The remaining robbers escaped, with \$2,000.

—During the year ending May 1, there were distributed in the United States 78,245,612 pounds of tea, 80 per cent of which went through the port of New York. 300,000 pound received at New York came on a ship flying the American flag.

—A mob invaded a church at Sacramento, Cal., Wednesday night, where the Salvation Army were holding a meeting. The structure, and drove the Salvationists from the streets, many of the members, male and female, were injured.

—The American Bible Society reports that during the past year 1,548,175 Bibles and Testaments had been distributed, of which 508,719 were circulated in foreign lands. The total issues of the Society number 45,440,206. The cost of translating, publishing, and distributing Scriptures during the past year, amounted to \$142,000.

—The Bartholdi statue will be lighted at night by electric lamps at the base, the rays being cast upward by a series of strong reflectors. From the uplifted torch there will be thrown a vertical beam of light, reaching the lower stratum, from which it will be reflected far out to sea. The idea of rays streaming from the diadem has been abandoned.

—Professor E. Odum, 33 years old, jumped from the Brooklyn bridge Tuesday, 135 feet, to the river, striking the water on his side, when he intended to jump feet first. Paul Boyton, who, with others, was awaiting the event, jumped overboard and secured the professor, who spoke but a few words before he expired. It had been the ambition of the deceased to jump from the bridge.

—Fire in a building at Cincinnati, Thursday afternoon, occupied as a printing office, dyeing works, and planing establishment, spread so rapidly as to cut off the work of several employes. Three girls and two men were injured. Several jumped from windows, and in the burning building found ten other corpses of girls. Telegraph and telephone wires prevented the firemen from raising ladders to the escape of the victims. A young man and two girls were injured, two of them fatally.

FOREIGN.

—Mr. Henry M. Stanley, the African explorer, has been appointed Governor of the Congo State.

—The Czar of Russia presented costly swords to the generals Komaroff and Zakrjewski for their services in the war.

—Australia lost \$44,000,000 from pleuro-pneumonia introduced by a single cow that was supposed to have been imported.

—There is a proposition to connect Prince Edward Island with the mainland by a submarine iron tube 10 feet in diameter, to cost \$2,000,000.

—One hundred houses, two churches, a foundry, and a cheese factory, at Somerset, Quebec, were burned Wednesday night, leaving many persons in a destitute condition.

—Patent, the French ambassador, and Li Hung Chang have agreed upon eight points of the ten in their treaty of peace between France and China.

—Contrary to orders, Colonel Otter, Sunday, attacked the Indian Chief Poundmaker, at Eagle Hill, the Colonel losing 40 killed. Poundmaker and 125 others were taken prisoners.

—In the recent debate in the German Reichstag on a bill to forbid Sunday work, Prince Bismarck said that thought working men really wished it, he would support the measure.

—The bark Brilliant brought to Quebec Thursday the crews of the bark Bayard and the steamer Mary, which vessels had been crushed by ice on the Newfoundland banks.

—Winnipeg, Manitoba, had a narrow escape from two heavy cyclones which passed on opposite sides of the city, one of which unroofed several houses and injured a number of persons, none fatally.

—The French *Societe Geographique* has received news from the Upper Congo that the large Mohammedan population inhabiting that region, excited probably by stories of Mahdi's success, have resolved to assert their claims to the center of Africa by force of arms.

—Poundmaker, the Indian chief, sent a priest to his prisoners at Battleford, Thursday, asking for terms which to surrender, and was referred to General Miles. The prisoners say they were well treated. The Indians reported as washing off their war-paint and carrying their rifles.

attle was fought May 20 at the town of Armenia, or, between the Salvadorian army and the revolution which the latter were routed after five hours of fighting. The Salvadorians captured large quantities and cannon, and took many prisoners. The revolution were led by Menendez. The arms and guns captured were supplied by Guatemala.

the half-breed leader, is held a prisoner by Gen.leton, and the Northwest rebellion is practically surrendered himself to three scouts, about fifteen below Batouche, and informed them that he was on headquarters to give himself up voluntarily. The rebels captured with Riel have been allowed to their homes. The leaders in the rebellion were Prince Albert. Riel's sympathizers are said to be funds for his defense at Montreal.

Obituary Notices.

are the dead which die in the Lord from henceforth."—Rev. —Died in Lowell, Vt., April 13, 1885. Alice L., daughter of Eliza A. Sheperd, aged two months. We hope to meet her where death cannot separate. E. A. S.

Died of bronchitis, near Warren, Pa., May 1, 1885, Orma force, aged 76 years. Sr. Force embraced the truth about 20, under the labors of Eld. E. Russell. She was always hopeful, and her Saviour was precious to her during her She sleeps but for a little season. Remarks from I Thess. S. THURSTON.

—Died of diphtheria, in January, 1885, at Mundy, Genesee three children of George and Julia Kennedy. Bessie, aged 11 months, died Jan. 3; George, aged 3 years and 10 days, 13; and Gracie, aged 14 years, 2 months, and 10 days, died The mother and two remaining children also had the disease. Gracie both pleaded with them all to prepare to meet them should come, that they might be an unbroken family in idom. For weeks no one could come into the house, but very kind, assisting in every possible way. May 17 a large of sympathizing friends gathered at the Kennedy school-ingle their tears with the deeply afflicted family. Words by the writer from Jer. 31: 15-17. R. J. LAWRENCE.

Appointments.

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

meeting at Milton, Wis., May 30, 31, will be held at tion, in the Odd Fellows' Hall. W. W. SHARP.

Lord willing, I will hold meetings in the following School-house, near Elmira, Otsego Co., Mich., June 30 p. m. Will remain over Sabbath and first day. school at 10: 30, preaching at 11: 30. blult, Wednesday, June 11, preaching at 7: 30 p. m. ey, June 16, subject to Dr. Lay's arrangement. June 19, preaching at 7: 30 p. m. R. C. HORTON.

next annual meeting of the Wisconsin Tract Society, of officers and transaction of other business, held in connection with the camp-meeting at Tomah, -16. A. J. BREED, Pres.

next annual session of the Wisconsin Conference, for of officers and the transaction of other business, held in connection with the camp-meeting at Tomah, -16. Let all churches be properly represented by Wis. CONF. COM.

ord, Iowa, June 6, 7 en, " " 13, 14 ings to commence at each place Friday evening. d. Hankins can be with us at Milford. H. NICOLA.

thirteenth annual session of the Minnesota Tract and ay Society will be held in connection with the Min-amp-meeting, at Mankato, July 1-7. O. A. OLSEN, Pres.

wenty-fourth annual session of the Minnesota State ce will be held in connection with the camp-meet-ankato, July 1-7. All the churches should at once heir delegates. Each church clerk should also be in making out the church report, and send it by delegates to the Conference, or send it direct by mail D. P. Curtis, Hutchins, Minn. O. A. OLSEN, Pres.

North Pacific Sabbath-school will hold its next session on the camp-ground at Portland, Or., June uly 1. CHAS. L. BOYD, Pres.

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

annual meeting of the Pennsylvania H. and T. ill be held in connection with the camp-meeting, -9. All those who have obtained names to the during the year will please report the same to the y at the beginning of the camp-meeting, and all ve labored in any capacity in the temperance cause called upon to report their methods and experience. ll try to have a revival of the temperance work. D. T. FERRO, 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.

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 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. PEABODY, Pres. Pa. S. S. Ass'n.

No providence preventing, I will meet with the brethren as follows:—

South Woodstock, Maine, June 5, 6
Canaan, " " 13-15
East Washburn, " " 20, 21

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

No providence preventing, I will meet with the churches as follows:—

Amherst, N. H., May 30, 31
New Ipswich, N. H., June 6, 7
Meeting in each place to commence on Friday evening. J. B. GOODRICH.

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

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

BRO. T. M. LANE will meet with the churches in Dist. No. 10, Mich., as follows:—

Vernon, June 1
Hazelton, " 2-4
Bancroft, " 5-7

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

CHANGE OF APPOINTMENT.

THE ground on which the Minnesota camp-meeting is to be held, will be occupied June 16-24 by the Methodist people; which makes it necessary for us to change the date of our meeting from June 17-23 to July 1-7.

O. A. OLSEN, Pres. Minn. Conf.
GEO. I. BUTLER, Pres. Gen. Conf.

NORTH PACIFIC CAMP-MEETING.

THE N. P. camp-meeting will be held June 24 to July 1, between B and G Sts., and just west of Twenty-first St., Portland, Or.

The next annual session of the N. P. Conference will be held at Portland, Or., in connection with the camp-meeting, June 24 to July 1.

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

NORTH PACIFIC CONFERENCE.

A BIBLICAL institute, to be conducted by Eld. E. J. Waggoner, will be held on the camp-ground at Portland, Or., commencing Sunday, June 14, and continuing till the 24th.

STATE QUARTERLY MEETING OF THE NEW YORK TRACT SOCIETY.

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

Publishers' Department.

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

BUSINESS NOTICES.

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

FOR SALE.—A small farm near Battle Creek, Mich. For particulars write to A. H. Mason, care REVIEW AND HERALD.

RECEIPTS.

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

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

Books Sent by Express.—Mrs Elizabeth Taylor, Mrs B S Lane: D E Lindsay, W A McCutcheon, W H Saxby, R P Hansen, M Evarad, Fountain Purdham, M Heileson, F I Richardson, Mary Thurston.

Books Sent by Freight.—L H Farnsworth, B A Rogers, A D Olsen, P B Osborn & A W Rothwell, L C Chadwick.

Cash Rec'd on Account.—Ky T & M Soc pr BCS \$79.55, Kan T & M Soc pr C W G 13.25, Iowa T & M Soc pr L H F 182.31, Iowa Ed Relief Fund 224.88, Dakota T & M Soc pr A B 35.00, Tenn T & M Soc pr J T Wales 25.00, Mich T & M Soc pr L A Kellogg 10.00, Mich T & M Soc pr H H 334.65.

Mich. Gen. Fund.—Phebe Thompson \$50.00, C C Waterman 10.00.

Shares in S. D. A. P. Association.—F H Phillips \$10.00.

Illinois City Missions.—H Crow \$7.50, R F Andrews 150.00.

Illinois Reserve Fund.—H Crow \$7.50, R. F. Andrews 150.00.

Illinois Ed. Relief Fund.—R F Andrews \$150.00, H Crow 7.50.

S. D. A. P. Soc.—G Kelsey \$10.00, J A Dunlap 10.00, Mrs Sarah Lane 10.00, Iowa T & M Soc 224.88, E Van Deusen 25.00, Minnie Weldon 3.00, H Crow 2.50, R F Andrews 50.00.

European Mission.—Daniel Ghunt \$5.00, J M Mountain 1.75, Mary Grassel 6.00, Iowa T & M Soc 224.88, Daniel Hale 100.00, A Crow 25.00.

English Mission.—Iowa T & M Soc \$134.93, Daniel Ghunt 5.00, Warren Judd, 1.00.

International T. & M. Soc.—Daniel Ghunt, \$5.00, J. M. Ferguson & wife 15.00.

Australian Mission.—Bertha Nielson \$2.00, A J Deveny 25.00, Thomas Galland 30.00, S W Harris 25.00, O P Brotzman 1.00, Mary Grassel 25.00, Sophia Babcock .25, Mrs M E Yost 3.00, A A Barcus 3.00, Pilot Grove Iowa S S 2.09, Nellie Pfaff 1.00, Mrs H Stanley 1.00, Thomas Hurd 5.09, Phebe Thompson 50.00, L M Ogden 2.00, Jennie Robertson 2.00, Mother Atkins 1.00, E Van Deusen 1.00, M E Van Deusen 1.00, Chester & Elizabeth Pomory 1.00.

Scandinavian Mission.—Thomas Galland 50.00, Kirsten Olsen 5.00, Daniel Ghunt 5.00, Iowa T & M Soc 89.96.

Travelers' Guide.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—50 Clark street, Sherman House, Palmer House, and Grand Pacific.

Table with columns: TRAINS, LEAVE, ARRIVE. Lists various train routes and their departure/arrival times.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns: GOING WEST, STATIONS, GOING EAST. Lists stations and train schedules for Chicago & Grand Trunk R.R.

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

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists train routes and schedules for Chicago, Burlington & Quincy R.R.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., MAY 26, 1885.

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CAMP-MEETINGS FOR 1885.

PENN., Jamestown, Chaut. Co., N. Y.,	June 3-9
Upper Columbia, Milton, Or.,	" 3-10
Nebraska, Norfolk,	" 10-16
Wisconsin, Tomah,	" 11-16
Canada, Lenoxville, C. Q.,	" 25-30
Dakota, Sioux Falls,	" 25-30
North Pacific, Portland, Or.,	June 24 to July 1
Northern Maine, Aroostook Co.,	" 25 to " 7
Minnesota, Mankato,	July 1-7
Texas,	July 24 to Aug. 4
Nebraska, Kearney,	August —
Nebraska, Lincoln, State Meeting,	September —

MAINE CAMP-MEETING.

THIS meeting will be held in Aroostook county, but we are not informed in regard to the exact locality. Will our Maine friends please inform us at once?

IN GERMAN.

THE press-work on "Thoughts on Daniel and the Revelation" in German is now all done, and the sheets are in the hands of the binders. Books will soon be ready for delivery. The matter is the same as in the English work, but the German edition aggregates 22 pages more than the English, the German type not being so condensed as the English.

IN SWEDISH.

THE work, "The United States in Prophecy," is now ready in the Swedish language. It is neatly bound in muslin, making an elegant book of 208 pages. Price, 75 cts, post paid. It is a faithful translation of the English work, and hence it is unnecessary to speak of its matter. We expect to see a strong and

successful effort made to circulate it among our Swedish fellow-citizens.

Also the popular book, "Sunshine at Home," is being put into the Swedish language. About half the plates are already made.

THE REVISED BIBLE.

WE are prepared to furnish the following styles of the revised Bible entire:—

	IN PEARL TYPE.	
Cloth boards, red edges, post-paid	- - - -	\$1.25
French Morocco, limp, gilt edges, post-paid	- - - -	1.75
Turkey Morocco, limp, gilt edges, post-paid	- - - -	3.50
	IN MINION TYPE.	
Cloth boards, red edges, post-paid	- - - -	2.75
Persian Morocco, limp, red under gold edges, 6 maps, post-paid	- - - -	5.00

PERSONAL.

AS MENTION of my name has been made in connection with the early camp-meetings of this season, I would say that, Providence permitting, I will attend the Pennsylvania camp-meeting at Jamestown, N. Y., June 3-9, as I understand bills are already out to that effect and the managers seem quite urgent that I should attend. It would be a pleasure to attend others were not circumstances such as to seem to render it quite unadvisable. These circumstances are that as our work is growing from year to year, office duties are constantly becoming more important and pressing, and it is impossible at the present to be absent any length of time without seriously neglecting these; and, secondly, my condition of health is such that it would be imprudent to undertake a series of continuous camp-meetings, with the fatigue of travel, loss of rest, and other unfavorable circumstances connected with them. The matter of my attendance is therefore so uncertain that friends should not make any definite calculations upon it. u. s.

THE CONGRESS OF CHURCHES.

THE first meeting of an association called the "American Congress of Churches" has just been held in Hartford, Ct. The organization owes its origin to influences which have for several years been growing in this country tending to a coalition between the different Protestant denominations. We can hardly call it by any stronger name; for the end sought is not a putting away of wrongs and errors, and a union on the basis of truth and a loftier piety, but only to seek some common ground of co-operation for "aggressive purposes."

The *Christian Statesman* speaks of it as a "noteworthy sign of the times." The *N. Y. Independent* says:—

"The Congress of American Churches is an evidence of the increase of the spirit of unity and fellowship in our divided Protestantism. Influences have been at work many years softening denominational asperities, abating disastrous rivalries, and humbling sectarian pride; and we welcome the Congress as a sign of the growing potency of these influences."

This organization is distinct from other organizations, which are working, though perhaps more indirectly, in the same field. Of its relation to these other organizations, the *Independent* thus speaks:—

"The Congress of Churches is a co-worker together with the Evangelical Alliance, with the Young Men's Christian Association, with the International Sunday school Association, and with those benevolent institutions belonging to our common Protestantism, in breaking down denominational barriers, and cultivating a broader and more generous spirit in place of the narrowness and exclusiveness which denominationalism tends to establish."

With all these forces it would seem that something ought soon to be accomplished. If we interpret the signs aright, the platform will be made so broad as to take in the Catholic Church itself, and virtually surrender the issue of three centuries; and then all will be ready for a general crusade against that movement in which the last vitality of the Reformation is now centered—the commandments of God and the faith of Jesus.

VERMONT HEALTH AND TEMPERANCE SOCIETIES, ATTENTION!

WILL all H. and T. society secretaries, and the elders of such churches as have no such organization, please send me their address at once, as we have something of importance in contemplation.

A. W. BARTON, Sec. Vt. H. & T. Society.
 New Haven Mills, Vt.

CAMP-MEETING SABBATH-SCHOOL SUPPLIES.

A FULL line of supplies for the spring camp-meetings has been prepared by the Publishing Committee of the S. S. Association, in which full instructions conducting these important gatherings are given. These, with lessons for all divisions, will be furnished on application. Let us know at once the date of your meeting, and where and to whom the supplies are to be sent. Please attend to this as soon as possible, so that the lesson slips may be printed on time. Address, *Sabbath-School Worker*, Battle Creek, Mich.

SOUTH LANCASTER MEETINGS.

THESE meetings lasted in all over three Sabbath days. Eld. E. W. Farnsworth preached every evening in the church, and I lectured each day before the students in the Academy. The last week quite a number of students came from abroad. The closing meeting in the evening was a very affecting one indeed; several of the students spoke words of encouragement to the teachers, and many of the students spoke with very deep feeling. There were many words spoken showing that there was a strong attachment between the pupils and teachers. I am sure that much good has been accomplished by this school. We shall expect a large attendance next fall, as the school is in good order and well regulated. A large number of men and women should be laying plans to attend next term. The *True Educator* goes out double size, and finely illustrated. All the friends of the school should take this paper, and interest themselves in its circulation.

It is now expected that there will be four tent meetings in the New England Conference this summer, besides two large companies of missionary workers. We feel very anxious about the result of this summer, and we ask all to pray for the work. This more than necessitate the expenditure of a good deal of money. Our brethren have long been praying for this summer, it has come. Make it a point to promptly pay your tithes, as every dollar will be needed. Extra contributions will have to be made to carry on this work all summer. All go out with good courage, and trust in the Lord. D. M. CANRIGHT.

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