

# Adventist Review

## AND SABBATH HERALD.

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

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#### THIRTY THOUSAND PROMISES OF THE BIBLE.

THIRTY thousand! God's promises told,  
Like pictures of silver and apples of gold;  
Not for the sinless, the pure, and the free,  
But only for sinners, like you and like me;  
You who are thirsting for fountains above,  
You who are longing for light and love.  
Thirty thousand! an army strong  
Of varying force for a conflict long;  
Shields in the battle of faith well tried,  
A shining phalanx, and side by side.  
Were there only ten, yet they must have stood,  
Because they came from the mouth of God.

But thirty thousand! they thickly shine;  
How they strew with gems the path divine!  
How they gleam as coin of heavenly state  
That current will pass at the pearly gate!  
To the exile here in the realms of sin,  
They tell of an endless life within,  
Of boundless bliss where they weep no more,  
An ocean where lieth a golden shore.  
Thirty thousand! like banners of light  
Hanging above us as stars of night.  
Thirty thousand blessings from God!  
The great, the good, and the glorious God!  
Thirty thousand! they stand forever—  
Will they fail or deceive us? Never! oh never!  
—Mrs. E. Barnard, in Heart Offerings.

### Our Contributors.

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

#### PROPER EDUCATION.

BY MRS. E. G. WHITE.

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential qualities of the mind, and how to direct the development of the intellect, the growing thoughts and feelings of the child.

There is a period for training children, and a period for educating youth. And it is essential that both of these be combined to a great degree in the education of children. Children may be trained for the service of the world, or for the service of righteousness. The education of youth shapes their character for life and in their religious life. Solomon says, "Train up a child in the way he should go, when he is old, he will not depart from it." The language is positive. The training which the parent enjoins is to direct, educate, and develop. It is the duty of parents and teachers to do this work, and must themselves understand "the way the

child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

In households and in schools the education of children should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions.

There are many families of children who appear to be well trained, while under the training discipline; but when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings of self-respect, and confidence

in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers.

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering.

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when this restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher's who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.

There is danger of both parents' and teachers' commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then can he mold the minds of his pupils, as well as instruct them in

the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account.

The system of education in generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the lives of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children.

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors.

To become acquainted with our wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

Many children have been ruined for life by urging the intellectual, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellects by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed by lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it.

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which

attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening buds and flowers and nature's beautiful scenery in the open air should be the only school room for children up to eight or ten years of age. And the treasures of nature should be their chief text-book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten.

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.

### SOUL-TEMPLE DEFILEMENT.

BY A. L. HOLLENBECK.

THE apostle Peter admonishes us to "abstain from fleshly lusts which war against the soul." Many regard this text as having but one meaning, that of licentiousness; but the apostle designed it to have a broader meaning than this. Doubtless when he penned those words, his mind was reflecting on every injurious gratification of appetite, and all those things which war against the soul. Professed Christians make a great mistake when they regard with indifference the health of the body, and flatter themselves that it is no sin to be intemperate, and that it will not affect their spirituality. Any habit which does not promote physical health, will weaken and degrade the higher and nobler faculties of the mind. Wrong habits lead us to err in thought and action. By indulgence of appetite the mind becomes affected, the animal propensities are strengthened, and the spiritual powers are weakened. Many are bearing burdens of infirmities because they persist in habits of eating and drinking which violate the laws of life and health. How can such persons feel a sanctifying influence in the heart, and enjoy the blessing of God, and still continue to pervert the appetite and passions? Those who have been abusing Heaven's choicest gift to man should look back over their past lives, and see what they might have been had they lived temperate in all things.

How many minds there are to-day that might have been strong and active if they had only adhered to those principles which promote health, and tend to preserve "a sound mind in a sound body." Paul did not set up a standard which it was impossible to reach when he wrote, "And the very God of peace sanctify you wholly." He knew that nothing less than an entire consecration to the will of God would ever fit his brethren to meet the Lord in peace. The apostle did not pray God to preserve only their spirit and soul blameless unto the coming of the Lord, but he said, "I pray God your whole spirit and soul and *body* be preserved blameless." How is this to be accomplished? Paul says, "Every man that striveth for the mastery is temperate in all things." The apostle knew that he must keep his body under subjection or he would run the Christian race as one who is uncertain of victory, and at last be a castaway, and lose eternal life. "What! know ye not that your body is the temple of the Holy Ghost?" Again the apostle writes, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The Lord directed ancient Israel not to present any defective or diseased animal as an offering to him. The people departed from these instructions, and the Lord reproved them severely. See Mal. 1: 6-8.

These words, addressed to Israel over two thousand years ago, contain an important lesson for the people of God at the present time. The Lord wants us to be just as particular in our dealings with him. He requires implicit obedience to his divine commands. He wants us to devote all our powers of mind and body to his service. We should not divide the heart between God and cherished idols. We should freely lay ourselves upon the altar, and present our bodies a "living sacrifice, holy, acceptable unto God." We must

have more than a mere theory of the truth; we must possess that living, active principle, which will permeate our whole soul and enter into every-day life. Many who profess to be Christians have idols enshrined in the soul, and there is no chance for Jesus to come in. How many professed Christians would now meet the approval of God, if their bodies, which they offer upon Christ's altar, were examined as closely as the Jewish sacrifices? In view of the example just before us, we should carefully preserve all powers of the mind by right habits, that we may use every faculty to advantage in the cause of God. We must "crucify the flesh, with the affections and lusts." Paul says, "Let us cleanse ourselves from all filthiness of the flesh and spirit." As he says, "Walk in the Spirit, and ye shall not fill the lusts of the flesh."

Many professed Christians indulge in the bad and prevailing habit of tobacco-using. They think that can enjoy or even tolerate such unclean habits must be defiled. None but the pure and the just will ever see the inside of the heavenly city. The word of God plainly declares that "there shall no wise enter into it anything that defileth." Many who profess to be Christians, instead of offering themselves upon the altar of Christ, present their bodies upon Satan's altar, and offer sacrifice daily to the prince of darkness. Every Christian must be an example of self-denial, self-sacrifice, and temperance. Those who are accustomed to demoralizing habits find it impossible to excel in the work of God with that earnestness and zeal which characterize the true Christian. Those who indulge in habits which enfeeble their powers, lose sight of God, and continually offer their cherished idols. "Know ye not that your body is the temple of God? If any man defile the temple of God, him shall God destroy." "Finally, brethren, . . . if there be any virtue, and if there be any praise, think on these things." Let us "give diligence to make our calling and election sure; if we do this, we shall have ministered unto the abundant entrance 'into the everlasting kingdom of our Lord and Saviour Jesus Christ,' and at last, 'with songs and everlasting joy may enter through the pearly gates into the city of God."

Dundas, Minn.

### THE PRAYER OF THREE WORDS.

BY E. HILLIARD.

IN the days of our Saviour, a certain woman whose daughter was sorely vexed with a devil, followed after Christ, earnestly calling upon him to heal the afflicted one. Notwithstanding the Saviour's silence and the disciples' request to get her away, she still pressed her case. The disciples became weary in listening to the repeated clamor, but the Saviour gave them to understand that to listen to and relieve such persons, was the sole object of his earthly mission. But he said, "I am not sent but unto the lost sheep of the house of Israel." This seemed to inspire the woman with a new hope of being heard; for then she went near to him, and fell at his feet in the attitude of worship. Her great necessity found expression in the three simple words, "Lord, help me."

The Master's cutting reply, "It is not meet to take the children's bread, and to cast it to dogs," did not discourage her. Her case was an unusual one, and in Christ lay her only hope of relief. She was determined that nothing should defeat her purpose. Acknowledging her unworthiness, she asked that, like the hungry mastiff which gnaws at the crumbs that fall from his master's table, she might in like manner partake of the crumbs of his infinite mercy.

The tender heart of Jesus was moved with compassion, and he answered her simple, earnest prayer by exclaiming, "O woman, great is thy faith; be it unto thee even as thou wilt." Her daughter was made whole from that very hour. With renewed faith and a joyous heart, she returned home, to find her daughter restored to her son.

It is when we feel our need of help, when our famishing souls are hungering for the bread of heaven and thirsting for the living waters, that our petitions are so worded as to fall with power upon the divine ear. "Blessed are they who hunger and thirst after righteousness; for they shall be filled."

Mankato, Minn.

THE SAVIOUR'S CALL.

BY E. HUTCHINS.

"My son, give me thine heart,  
From Heaven the message comes ;  
It finds us clad in rebel's garb,  
And yet it calls us sons.

O Lord, this traitorous heart !  
Should I to thee consign  
A thing so marred, so foul with sin ?  
Only the good is thine.

I'll wait, dear Lord, until  
'Tis white as driven snow.  
I'll wash it clean in my own deeds,—  
Quite fit for thee to know.

"Not so," the answer comes,  
"T will ever be the same ;  
Thou canst not cleanse it, save alone  
In Jesus' blood and name."

But, Lord, whene'er I give,  
'Tis but a little time  
Before it wanders back to earth ;  
I cannot keep it thine.

The answer comes so grieved,  
And yet methinks 'tis stern :  
"To trust my love and tender care,  
My child, canst thou not learn ?

"When earthly ill befalls,  
And thou in pain dost groan,  
Wilt call some learned physician in ?  
Or heal thyself alone ?

"The Great Physician knocks,  
And thou so ill with sin,—  
A deep and deadly malady,—  
Wilt thou not let him in ?

"My son, give me thine heart,  
All sin polluted, give ;  
Repent the wrong, believe my love,  
And trust my grace to live."

WAITING.

BY F. PEABODY.

For what? expecting what? Waiting implies expectation, something in the future, into which we cannot see, yet which we believe has something to store for us. This is more or less common to everybody. God's people have been, and are now, waiting, peering into the future, expecting what they have not yet realized. In fact, we are so constituted that we believe we can obtain what we have never seen.

Noah believed that the flood was coming, made his preparations, and then waited seven days for it. "If," says the apostle, "we hope for that we see not, then do we with patience wait for it." Rom. 8 : 25.

When Moses went up into the mount, he said to the elders, "Tarry ye here for us, until we come again unto you." God had given them evidence that he was working for them, and that he had chosen Moses for their leader; yet they could not wait. Waiting tries men's faith. It is the testing ground where God has always brought his people. Moses had told them he would be absent forty days, no doubt they would have waited; but there could have been but little test of their faith. Moses did not say that, but, "Tarry ye here for me, and do not go away back in Egypt. But they became impatient, and back to Egypt they must go.

The Jews were expecting and waiting for Christ when he came the first time. It was not because they were not expecting him that they would not receive him, but because he did not meet their expectations.

When the Saviour left the world he told the disciples to tarry at Jerusalem until they were "endued with power from on high." He did not say how many days, and it was not in Bethany nor Damascus, but in Jerusalem that they were to wait.

When our Lord left the world, he promised to return; but he set no time. He said to his followers, Occupy your time and talent; do this and that; and be faithful until I do come. Since that time his people have been waiting for him. Paul says we are "waiting for the adoption, to wit, the redemption of our body." Rom. 8 : 23. He told the brethren at Thessalonica that they had turned to God from idols to serve the living and true God; and to wait for his Son from heaven." It has been ever since. It is now as at Christ's coming. God's professed people believe in

the second coming of Christ; but as the Jews believed in his first coming and rejected him because the manner of his coming did not agree with their preconceived notions, so now the manner of his second coming as taught in his word, is rejected, and man's notions are relied upon instead. Paul says we "wait for His Son from heaven." Men now say that he comes when they die. But death has always been regarded as an enemy, and we need never to expect an enemy to come to us from heaven. No, enemies come from another direction. It would suit the popular mind if it could only be made to appear that the event of death was all there is of the second coming of Christ. Those who look in this direction are just as far from the truth as were the Jews in looking for a great temporal ruler to overthrow the Roman government, and establish their nation in universal power. They were waiting for such a coming one. So men and women everywhere say they are waiting for death to take them to joys eternal. They are looking in the wrong direction. They are waiting for an unscriptural event. A few understood the manner of Christ's first coming and were ready to receive him. Simeon of Jerusalem was a devout man, "waiting for the consolation of Israel." While the great popular church saw nothing in the infant of Bethlehem, he saw the hope of the world.

We are told that Christ has disappointed us. Never! People say, You looked for him in 1844, and he did not come. Yes, and we are still looking for him "from heaven." We are waiting. What shall we do? Wait we must. That cannot be avoided. Shall we say he delayeth his coming, and be found among the smiters when he does come? As sure as the heavens received and retain him now, so sure will he come from heaven. We do not see him yet, "But if we hope for that we see not, then do we with patience wait for it." "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3 : 26.

The child of God is not yet tired of waiting. Thousands have fallen, and the grave has become their house. They are waiting still for the Lord to come "from heaven" to rescue them from the enemy's grasp. Will he soon come? There are good reasons to think he will. The clouds that portend his coming are gathering thick and dark over the nations of the earth. The message that is sounding the note of warning is westward bound to encircle the earth. The sound is going unto all peoples, tongues, and nations. With this warning note heard above the din of the gathering of nations for the coming conflict, shall the child of God now cease to watch, wait, and pray?

ANYTHING BUT CHRIST FOR MODERN CHRISTIANS.

BY A. O. TAIT.

FROM our reading of the Bible we would infer that such men as Enoch, who "walked with God," Abraham, who was "the friend of God," Daniel, who was "a man greatly beloved," together with all the long line of Scripture worthies whose highest aim was to do the will of God, found their greatest enjoyment in a close communion with him in religious worship. The house of prayer was ever considered by them as a means of grace of which they could not afford to be deprived. Prayer was their great delight, because by means of it they could communicate with God, their adored Creator. The Psalmist said: "At midnight I will rise to give thanks unto Thee." Daniel, who is thought by some to have written the 119th Psalm, from which the above statement is taken, "prayed, and gave thanks before his God" (Dan. 6 : 10), while he knew that the inflexible decree of the Medes and Persians would consign him to the lions' den.

The early Church continued steadfast in prayer. Acts 2 : 42. The apostle enjoins praying without ceasing (1 Thess. 5 : 17), and the great Teacher, who knows exactly our needs, tells us plainly to "watch . . . and pray." Luke 21 : 36. Yes, he himself, who spake as "never man spake," found it necessary to spend whole nights in agonizing prayer to God, in order to be strengthened for the great conflict he came to endure.

The above are facts which are true and plain; and we have a question to propose to those who think that the world is growing so much better.

With great enthusiasm they point to the church spires in all our cities, villages, and country places, and to the spread of Christianity and its numerous converts. The question I desire to ask is, Can quantity take the place of quality in the mind of God? No one will argue that it can; and since quantity does not seem to be so prominent in the mind of God, would it not be well to inquire after the quality of this great army that stands in array before us?

Probably we could not make this inquiry better than by going to the place where perhaps two or three hundred would-be Christians are wont to assemble for worship, and attending their prayer-meeting. From our investigation of the practices of God's ancient people we learn that they were great lovers of prayer. And so, upon entering, we shall expect to find a great throng bowed in humble supplication before His throne. But not so. We are rather startled at the hollow sound of our footfalls reverberating amid empty walls. Perhaps half a score are found there really trying to draw near to God. But where are the rest of this great company? A part of them are at home reading some thrilling romance of fiction, and if the weather is fine, others are enjoying a pleasure ride, a tea party, a theatrical performance, or it may be a social game of progressive euchre!

Here we might pause for a moment to consider one of the most miserable practices that ever came under our notice, for people to engage in while assuming the garb of religion. In a town where I was visiting a lone Sabbath-keeper, I found the progressive euchre game raging both among church members and worldlings to an astonishing degree. The game is one which has been but recently started, and is becoming exceedingly popular. As they term it, it is the "old game of euchre in a new and attractive dress." The daily paper of the town is before me, which gives the plan of the game. It exhibits all the features of excitement and gambling competition that we would expect to see around a similar card table in a saloon.

When we consider these facts, and compare the customs of modern professors with those of ancient religious renown, is the heading of our article any too severe? and does not the professed Christian of to-day say by his life, "Give me anything but Christ?" Let us not be deceived. God told us the truth when he said through Paul (2 Tim. 3 : 1-5) that "in the last days perilous times shall come," and that men would be "lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof."

"ASCENSION ROBES."

BY LEVI TURNER.

WHILE visiting and distributing tracts in a certain city in Michigan, a lady upon whom I called, who was quite free to talk, brought up the "ascension robe" story for the purpose of making it militate against Adventists, affirming that in Ohio, where she was brought up, the Adventists prepared themselves cotton robes, repaired to a certain hill, and there awaited the coming of their Lord. When told that a reward had been offered for the proof of such a statement, she was very certain she could prove it, and agreed to write immediately and obtain the testimony. I was to call on her again to learn the result of her correspondence. I left her a tract, which she promised to read, and again called at the house, according to agreement; but the servant met me at the door, with the tract I had loaned, stating that the lady had a headache, and did not feel like talking. And this is about as near as the story has ever been proved, and as near, I think, as it is ever likely to be.

Big Rapids, Mich.

—Pres. T. M. Spencer, in *Christian Statesman*, says: "The Sabbath as an institution is neither Mosaic nor Jewish. 'The Sabbath was made for man.' It dates back to the Garden of Eden, was kept by Israel before the giving of the law, and is embosomed in the very heart of the Decalogue."

Applied to the Sabbath on which Jehovah rested, and which he blessed and sanctified, this last sentence is entirely true; but applied to Sunday, it is as false as false can be. R. F. C.

—There is always time enough for courtesy. —Emerson.

## The Sermon.

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

### THE LAST MESSAGE.

BY ISAAC MORRISON.

Text: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

In the sixteenth chapter of Mark we read how the disciples were sent forth on their missions, being directed to go "into all the world and preach the gospel to every creature." And Christ declared that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." That commission has continued more than eighteen hundred years, and has made it incumbent on the ministers of Christ to preach the gospel to all men. But our text evidently brings to view a special phase of the gospel commission, to be presented in the last days when the setting up of the kingdom of God is at hand. The Saviour in reading the prophecy of his mission from the book of Isaiah, closed with these words: "To preach the acceptable year of the Lord." "And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:19, 21. Turning to Isaiah 61:2, from which the Saviour read, we find that he stopped in the midst of a sentence. Why did he do this? Because the time for the remaining part of the sentence to be preached had not yet come. It would not have been the truth if he had read the remainder of the sentence and then said, "This day is this scripture fulfilled in your ears;" for the part which he omitted reads, "And the day of vengeance of our God." The time to proclaim the day of God's vengeance had not yet come; but we see from this prophecy that the time was to come when it would be proclaimed; and the Saviour left it for his ministers to preach to those that would be living when that time should come.

The Lord tells his people, through the prophet Joel, what warning he will have go to the world while the generation are living who shall see that great day of God's vengeance, that all may know that it is near, that they may tremble and prepare for it. He says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

This message is not so much to convert people to the Lord as it is to prepare those who are converted for his coming. It is to those who are in the church (Rev. 18:1-4), and to those who may be converted while the warning is going forth. It is not to last for ages, until the heathen are educated and taught it. Salvation through Christ has already been preached to all nations. They all know it. This is simply a warning that the kingdom of God is near, that his people may prepare to be translated into it. And since this message is to be sent to the world in one generation, God makes provision for it to go. It seems that the railroad, the steamboat, the telegraph, the great improvements in printing, etc., were all designed of God to prepare the way for the last warning message to go to all the world in a short time. Dan. 12:4.

It is not ministers alone who are to call to others to prepare for the kingdom of God. The Saviour, speaking through John in the Revelation, says: "Let him that heareth say, Come." Rev. 22:17. The first impulse one usually has after having received the truth, is to tell it to his friends, that they may enjoy it. When the Saviour found Philip, and said to him, "Follow me," the first thing that Philip did was to find his friend Nathanael, and tell him that he had found the Saviour; and when Nathanael doubted the truth of his words, he urged him to "come and see." John 1:45, 46. See also Luke 16:27, 28; Rom. 9:3, 4; 10:1. When it is in our power to do good, the wise man counsels us not to withhold it. Prov. 13:7.

Some may think, when they hear about a great work like this, that they cannot do any thing toward spreading the light of the message on account of their lack of means and ability. Like Philip,

you can tell your friends what you have found, and if it is in the power of your hand to do any one else good, you should do it. If you can enlighten your relatives, you can enlighten your friends; and when you have told it to them, you can tell it to any others with whom you may become acquainted. The missionary work for this time is so arranged that no one need plead inability. Sermons covering the different points of truth in the message are printed in the different languages, ready to be sent to all parts of the world, to the rich and poor, by ministers, laymen, women, and even children. If all had the wisdom and ability of Paul, they would think it their duty to preach the message to the people. Here are the sermons of the ablest ministers, which the poor and unlearned may send to relatives, friends, strangers, and every one far and near.

Our reward hereafter depends upon our work of love for others. In Dan. 12:3 we read: "They that be wise shall shine as the brightness of the firmament ["He that winneth souls is wise." Prov. 11:30]; and they that turn many to righteousness, as the stars for ever and ever." Who, then, would not strive to shine in God's kingdom as the brightness of the beautiful firmament, or, if we could hope for such a lot, like the glittering stars for ever and ever? Paul says of those who were turned to righteousness through his labors: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2:19. Yes, at the coming of Christ, the joy of the laborers will be the souls saved through their work in the Lord. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. It is the joy of the angels of God to see souls turn to righteousness. Luke 15:7, 10. The Saviour, for this "joy that was set before him, endured the cross, despising the shame." Heb. 12:2. Who could hope, or even wish, to be there at his coming and not enter into the joy of their Lord?

The Saviour has given to all talents of ability; and when he comes to reckon with his servants, they will want to hear the words, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." Matt. 25:21. If we have done no work of love for the salvation of others, we shall be counted among the slothful servants who hid their Lord's money (Matt. 25:18); or be like the fig-tree that was cursed so that it withered, because it bore no fruit, only leaves. Matt. 21:19.

"And shall we meet the Master so,  
Bearing our withered leaves?  
The Saviour looks for perfect fruit;  
Stand we before him sad and mute,  
Waiting the words he breathes,  
Nothing but leaves, nothing but leaves?"

To labor for others should be the great business of our lives. If we were living for this world, and had the means of gaining the riches of earth that we have of gaining the riches of heaven, we would be laying extensive plans, and would work early and late to carry them out. Whatever may be our position in life, we have an unlimited field of labor. The wide world is before us; and the means which God has caused men to prepare that this last great message may go to all the world in the brief time allotted to it, are ready, and waiting our command—the silent missionaries are ready to be sent. In the words of David, after he had been enumerating the great abundance of gold, silver, and precious stones, that he and his people had prepared with which to build the house of God, "Who, then, is willing to consecrate his service this day unto the Lord." 1 Chron. 29:5.

Every one who has made a profession of the truth, is looking forward to the crown that is laid up for those who are faithful to the end; but it is not yet determined with how much brightness it will shine, or how many stars shall adorn it. That will depend upon our faithfulness in working for the Lord. Are we willing to think that our crowns shall simply tell of our own salvation, while those of others will glitter with stars? or that we shall be so unfaithful in our work that we shall lose the crown that might have been ours? Rev. 3:11. If we do not do the work the Lord has allotted us, then will "deliverance arise . . . from another place" (Esth. 4:14), and the people will be saved through the efforts of others who will be raised up, and who will obtain the stars that should have adorned our crowns, or even

take the crowns that were once designed for "Wherefore, the rather, brethren, giving diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Saviour, Jesus Christ." 2 Pet. 1:10-12.

The Lord does not require of us more than we do, but if we use the means we have, God will increase them. He will reward us according to our faithfulness in using the talent he has given, whether it be much or little. Luke 12:48. Our means are limited, let not the enemy deceive us with the thought that we can do nothing unless we have more; or if our ability is not great, that we should wait until we are better qualified, if we have abundance, that we should count what we give with what those in moderate circumstances give; like the man who, with an income of \$15,000, sang,—

"Were the whole realm of nature mine,  
That were a tribute far too small;"

and then put a nickel in the contribution plate, same as did the poor man. Let us show by our works that we believe what we profess, and let us venture something in faith. If we venture nothing, we shall have nothing. If we wait to see our way through, and to balance every difficulty before we begin, we shall never do anything. Says Paul, "We walk by faith, not by sight." 2 Cor. 5:7.

The Bible says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his household, by which he condemned the world." Did you think that Noah had to risk something to build that ark? He probably spent all that he had in building it, and preparing it for the flood.

Who is there in these times, when there are premonitions of even more fearful perils than those of the days of Noah, with ten times as much evidence that they will come,—who is there that has faith enough in God and his truth for the next days to use in spreading the truth the talent of means God has given him? When the Lord promised to give Abraham a country, and to multiply him a great nation, Abraham left his home and went to that country, without knowing enough about it to know where he was going. Heb. 11:8. Acts 7:2-5. "By faith Moses, when he was forty years, refused to be called the son of Pharaoh's daughter." "By faith he forsook Egypt, not fearing the wrath of the king." Heb. 11:24. Being "learned in all the wisdom of the Egyptians," "mighty in words and in deeds," and "favorite in the court of the king of the great nation then upon the earth, there was probably no pleasure that his heart could imagine that was not his to enjoy; yet he ventured all he had upon earth, forsook all this wealth and honor, and accepted banishment and hardship in its stead, to carry out his faith in God.

If we do not venture something in faith, though it may cost us time and means, and separate us from the treasures that we hold dear, shall we see in the kingdom of God, Noah, Abraham, Moses, and all the ancient worthies, and we ourselves thrust out? Luke 13:28. James says: "I will show thee my faith by my works." James 2:18. Our duty, then, is to begin to work and let our light shine, that others may see our good works, and know that there is reality in the truth of God. Matt. 5:16. "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:20-22.

Paul, after telling of the patriarch and ancient worthies, who through faith were out of weakness made strong, and waxed valiant in fight, and others who were tortured, not accepting deliverance, that they might obtain a better resurrection (Heb. 11:33-35), calls them a great cloud of witnesses to what men should and will do to show their faith by works. He says: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. Only those who successfully ran in the race received the crown. Paul says to the Corinthians, "I, therefore, so run." "So run that ye may obtain." 1 Cor. 9:26, 24.

The Lord does not design that our giving shall

ing us to want. We shall be no poorer for helping in his cause, but rather the richer. Prov. 3 : 10; 28 : 27; Mal. 3 : 10, 11; Luke 6 : 38. It is when we profess to serve God and do not show our faith by our works, that a curse will follow us. Money is not all that is wanted. God wants us, as well as the means that he has given us. All the money of Jay Gould and Vanderbilt would not bring the favor of the Lord, if we did not put our hearts into the work, and help to spread the truth ourselves. Whether we are doing much or little, we can learn to do more. God will hold us accountable for what we might do; and there may be those who are not doing much in any way. Who is satisfied with what he is now doing for the cause of God? Are any of us willing to be called to an account before God, having put forth more effort to spread the light than we are now putting forth? If not, when do we intend to make a greater effort? Will it be next week or next year? When can we hope to be better prepared than now? Does any one know of a time when we can do more than we can now, or at least when we can better begin than now? How many are there among us who are not doing much compared with what they might do in love for the labour, and for those for whom he died? Let us inquire, as did the disciples of old, when they heard that one among them should betray their Lord, "Is it I?" and make up our minds to be at once to do more. Although we can see no place where we are certain that we can do good, let us begin to sow the seed. Let us pray in faith to God for our friends, and then offer them the printed truth to read. Having canvassed this world, let us seek for others, and thus get our publications before the people. We should not be discouraged if we do not see indications of good being done for every one for whom we labor. Says the Lord, "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11 : 1. Blessed are ye that sow beside all waters." Eccl. 32 : 20.

The Lord says, "My word . . . shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55 : 11. "In the morning sow thy seed, and in the evening withhold not the hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11 : 6. Though we may not be able to leave our own neighborhood, there is still no limit to what we may do. I have heard of some who were confined to their homes, and of one brother who was confined to his bed, but did missionary work far and near. Our greatest workers are not as talented as some who profess the truth, and yet do not help much to spread the message. It depends upon the will and upon faithful continuance, more than upon ability.

—When our minds and our lives get tangled, may take them to One who knows just how to untangle them. But after we have asked God to do his work for us, let us rest it with him.—Mrs. G. White..

—Delays teach patience, care teaches faith, press business makes us look out for minutes to give to God, and disappointment is a special message to summon our thoughts to heaven. If, when they come, we would not seek to run away from them, but to learn God's lesson in them, we should leave off calling them trying.

—Preach the law, that men may deeply feel their sinfulness; then the gospel, that they may be led to Christ for pardon; and then the law again the great rule of life, that they may so live as to obey and honor Christ, and that all may so take knowledge of them that they have been with Jesus to be led to him as their Saviour.—Spurgeon.

—Every song has a key-note—heard all the way through—pervading the song as the fragrance of flowers pervades the air of a garden, as a vein of gold stretches through a mine, or as some central tint in a picture gives tone and character to the whole. Redemption is the key-note of Christianity. Redeeming love is the sweet sound that makes its melodies so ravishing to the ears of men and angels, the crimson chord that reaches through the warp and woof of sacred song.—T. M. Griffith.

## The Home.

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

### A GERMAN TRUST SONG.

Just as God leads me I would go;  
I would not ask to choose my way;  
Content with what he will bestow,  
Assured he will not let me stray;  
So, as he leads, my path I make;  
And step by step I gladly take,—  
A child in him confiding.

Just as God leads I am content;  
I rest me calmly in his hands;  
That which he has decreed and sent—  
That which his will for me commands—  
I would that he should all fulfill,  
That I should do his gracious will,  
In living or in dying.

Just as God leads I all resign,  
I trust me to my Father's will;  
When reason's rays deceptive shine  
His counsel would I yet fulfill,—  
That which his love ordained as right  
Before he brought me to the light,—  
My all to him resigning.

Just as God leads me I abide  
In faith, in hope, in suffering true;  
His strength is ever by my side—  
Can aught my hold on him undo?  
I hold me firm in patience, knowing  
That God my life is still bestowing—  
The best in kindness sending.

Just as God leads, onward I go,  
Oft 'mid thorns and briers keen;  
God does not yet his guidance show;  
But in the end it shall be seen  
How by a loving Father's will  
Faithful and true he leads me still.

—Sel.

### THE OLD DEACON'S SHINGLES.

THE new deacon of the First Church had shaken hands with young Grant, the carpenter. "Let's see," said the deacon, "where's your church home?"

Church home! That was a new term for Charles Grant, and rather suggestive, too; for he flushed a little as he replied, "I can't say that I have any. The home my old mother makes is all I have, and a pretty good place it is. That's where I spend my Sundays, mostly. I don't know"—with some defiance—"but that it is as good a place as any."

The new deacon was too wise to debate this point. He said cordially, "Glad to see you at our church any time. Why won't you come in next Sunday? You're welcome to a seat in my pew."

The young man hesitated again, a somewhat stern look gathering on his open face, unaccountable to the other, who was watching with keen, friendly eyes. In the pause he added, "Our minister is going to preach to young men to-morrow; he always has some good, practical thoughts put in an interesting way—illustrates with stories, you know. I like that style, don't you?"

"Well, yes," admitted young Grant, with a constrained laugh, "I'd rather take my dose of doctrine that way!" He added, abruptly, almost harshly, "It isn't any use asking me to your church; I said, long ago, I'd never set foot inside of it!"

The new deacon looked surprised. "Why, what's the matter with us?" he asked. "Do n't you like our creed?"

"That's all right!" said Charles Grant emphatically. "It's the way some of your folks practice it that's disgusted me."

A shade of sadness passed over the kindly face, quenching the smile of welcome. Putting aside business, he set to work to draw the young man out and find what had caused his disaffection. At length Charles Grant told him something that he had concealed from everybody until then.

Five years before, he came into the place a stranger, with a widowed mother. He went to work for old Deacon Simons, a lumber dealer and builder, who had known young Grant's father years before.

"I was to learn my trade of him," said Charles Grant, bitterly; "and I did, and something else besides!"

It seems the widow Grant bought a little house. It needed shingling. Young Grant thought he

could do it after working-hours, so he went to the deacon to purchase shingles.

"Shingles? Oh, yes!" said the deacon, softly, rubbing the palms of his hands together, a habit of his at the approach of trade. "I've got some that'll suit you nicely. You want the best? Thought so. Just walk out into the yard and suit yourself."

Young Grant followed him, but frankly stated that, as yet, he knew nothing about the quality of shingles, and must rely upon the deacon's judgment.

"Just so," said the lumber dealer, with a bland smile. "Well, those are what you want. I'll put them in, to you, for X."

Inquiring what that meant, the deacon explained, in low, confidential tones, "X means cost. When I say X, I mean there's no profit. Your father was my friend; I'm not the man to make money on his son."

These were fine sentiments, had Deacon Simons lived up to them; but, alas! despite his sacred office, theory and practice did not concur in finances! Deeply grateful, young Grant bought the shingles.

One of the older workmen offered to help, saying he could do as much for him when he wanted a new roof; two others lent a hand, so, as they were experienced laborers, the job was quickly done. While they worked he overheard one say: "These are the poorest shingles the deacon had; guess it's some of that lot Richborn made such a racket about. Hope he put them in to Grant cheap."

Then another man spoke: "Well, I got mine down in Maine, where they make them. The very best sawed shingles, freight and all, comes mighty sight more reasonable than the deacon's stock."

"I believe you!" said the third fervently. "The deacon he's pretty stiff on prices."

As young Grant rapidly rehearsed this, it was evident that he had not got over the transaction, especially as it turned out that the shingles were of the poorest quality and the cottage needed re-shingling very soon.

"You're the first person I've mentioned this to," said the carpenter; "I did n't want to go about blackening the deacon of a church. But when he asked me to come to meeting, I would n't go—I did n't want any such religion as that. I said I'd never step inside his church, and I have n't to this day!"

The new deacon had listened with bowed head and in deep silence. He did not speak for a long time, and then the angry glow had died out of the young man's eyes.

"My friend," he said thoughtfully, "what you say makes me very sad. I knew they called the old deacon sharp on a bargain, but I did n't think he'd be tempted to do that! Better, a thousand times, be bankrupt than a stumbling-block in the way of others. When he moved away, and they elected me deacon, I felt afraid to take it,—afraid I should n't have enough of the Master's spirit to serve in his house. Perhaps, after all, I made a mistake in accepting such an office. What if I should do something, may not be cheating, but offend in something else—we're all frail creatures, continually erring—and I be the means of keeping somebody away from God's house for five long years?"

The new deacon did not say it for effect; he but spoke out his troubled soul, in his own simple, earnest way; yet it touched the heart of the young man beside him, as the rod of old touched the rock, and the sweet waters gushed forth. To his great surprise, young Grant said, suddenly, with feeling: "Do n't say that! I believe in your religion; I did when you first spoke. It is n't right to make anybody an excuse for staying away from church."

And the next Sunday one of the most attentive listeners to that sermon to young men was Charles Grant, and beside him his aged mother, who had not been to church in years.—Helen Pearson Barnard, in *Congregationalist*.

—When home is ruled according to God's word, angels might be asked to stay at night with us, and they would not find themselves out of their sphere.—Spurgeon.

—Endeavor to be always patient of the faults of others, for thou hast faults and imperfections of thine own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?—Thomas a Kempis.

### OLD-FASHIONED MOTHERS

SOMEBODY in the *Detroit Free Press*, talks thus about old-fashioned mothers:—

"Thank God, some of us have had old-fashioned mothers! Not a woman of the period, enameled and painted, whose white, jeweled hands never felt the clasp of baby fingers, but a dear, old-fashioned, sweet-voiced mother, with eyes in whose clear depths the love-light shone, and brown hair just threaded with silver lying smooth upon her faded cheek. Those dear hands worn with toil gently guided our steps in childhood and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness.

"Blessed is the memory of an old-fashioned mother. It floats now to us like the beautiful perfume from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on. When in the fitful pause of business life our feet wander back to the old homestead and crossing the well-worn threshold stand once more in the room so hallowed by her presence, how the feeling of childhood, innocence, and dependence comes over us, and we kneel down in the molten sunshine streaming through the open window—just where long years ago we knelt by our mother's knee, lisping 'Our Father.'

"How many times when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love."

### HOME CONVERSATION.

NOTHING in the home life needs to be more carefully watched and more diligently cultivated than the conversation. It should be imbued with the spirit of love. No bitter word should ever be spoken. The language of husband and wife, in their intercourse together, should always be tender. Anger in word or even in tone should never be suffered. Chiding and fault-finding should never be permitted to mar the sacredness of their speech. The warmth and tenderness of their hearts should flow out in every word that they speak to each other. As parents, too, in their intercourse with the children, they should never speak save in tones of Christlike gentleness. It is a fatal mistake to suppose that children's lives can grow up into beauty in an atmosphere of strife. Harsh, angry words are to their sensitive souls what frosts are to the flowers. To bring them up in the nurture of the Lord is to bring them up as would Christ himself; and surely that would be with infinite tenderness. The blessed influence of loving speech, day after day and month after month, it is impossible to estimate. It is like the falling of warm spring sunshine and rain on the garden. Beauty and sweetness of character are likely to come from such a home.

But home conversation needs more than love to give it its full influence. It ought to be enriched by thought. The Saviour's warning against idle words should be remembered. Every wise-hearted parent will seek to train his household to converse on subjects that will yield instruction or tend toward refinement. The table affords an excellent opportunity for this kind of education. . . . It is a place for cheerfulness. Simply on hygienic grounds meals should not be eaten in silence. Bright, cheerful conversation is an excellent sauce and a prime aid to digestion. If it prolongs the meal and thus appears to take too much time out of the busy day, it will add to the years in the end by increased healthfulness and lengthened life. In any case, however, something is due to refinement, and still more is due to the culture of one's home life. The table should be made the center of the social life of the household. There all should appear at their best. Gloom should be banished, conversation should be bright and sparkling. It should consist of something besides dull, threadbare commonplaces. The idle gossip of the street is not a worthy theme for such hallowed moments.—*Sel.*

—Light-houses do not ring bells and fire cannons to call attention to their shining; *they just shine.*  
—*Moody.*

### DO N'T FRET—BE CALM.

MANKIND is subject to influences which try the disposition, and evil nature rises up in rebellion. At such times the grace of God is needed to keep one from fretting; but some by habit will so control themselves under such circumstances that others would think it was the grace of God which governed them.

On the other hand, even Christians fret, when they ought to keep calm under such little trials if they were not Christians. We have seen brethren in conversation upon the Scriptures, get all chafed and fretted up, just because they differed in their opinions, and both were honest in their convictions about truth. How much better it would be to keep calm at such times. The truth needs no fretting to hold it up, and one who frets at such times only shows that he has not the Spirit of Christ as he should have, or that he is getting the worst of the argument. Better keep calm, and not fret. Nothing is gained for the truth by fretting. Keep calm; the Lord will take care of his word.

Even those who preach the truth, if not very careful, will get to fretting because people do not more readily embrace it; and if some one in the church embraces what they think is not truth, or if one leaves the church and goes with others, then this fretfulness rises up. Do n't fret, keep calm; the world will still move on, and men who have minds will think for themselves. Do n't fret because iniquity abounds, and because the love of many is waxing cold. Bear your testimony clearly, pointedly, but sweetly.

Lot's righteous soul was vexed; but we do not read that he fretted. Job was tried hard, but was very calm in his affliction. Paul was in many perils, yet he kept calm—did not fret. Jesus set us the example—he was not known to fret, but was always calm. His Holy Spirit only will enable us to overcome self, and not fret. We are only kept by the power of God through faith at this time.—*H. B. Sevey, in Bible Banner.*

### DO IT NOW.

DO N'T live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and cleanly; then to the next thing, without letting any moments drop between. It is wonderful how many hours these people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the first one that comes to hand, and you will find that the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret, the magic word "now."—*Sel.*

### THE SAFE CHANNEL.

A GOOD ship was passing on safely along a dangerous strip of coast where thousands have made shipwreck. "I suppose you know every rock and sand bar along this coast?" said a passenger, as he stood on the deck beside the captain. There was a deep meaning in the glance from under the captain's shaggy eyebrows as he answered: "I know where they are not." Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and kept it. Many think they ought to be learned in the evils of this world in order to shun them. It is far better to know what is good and pursue it. "My soul, enter not thou into their secret." One good man's life is worth ten times more for a model to work out your own career by, than the lives of ten wicked men whose example you are to shun.—*Forward.*

—To the Christian man, the end of one duty should be the beginning of another.—*Matthew Henry.*

### Special Attention.

"CANNOT BE DELAYED A GREAT WHILE."

THE *New York Observer* of July 2, 1885, contains a letter from a correspondent in Eastern Turkey, which sets forth in a vivid light the condition of things in that country, and its probable fate in the near future. The Turks, he says, would certainly be drawn into the conflict in case of a war between England and Russia. They are greatly annoyed, almost exasperated, at the occupation of Egypt by England, as Egypt is the most highly valued of the Turkish provinces; and public opinion in Turkey is almost equally divided on the question, whether, in case of conflict between England and Russia, they had better side with the former or the latter.

Of the internal condition of Turkey itself, the writer says:—

"This country is in no condition to undertake war. The people have an intense dread of it since their last experience, when it occasioned universal suffering. There is no army in the world, probably so uncomplaining as the Turkish; but during the war with Russia eight years ago, aside from the fact that the common soldiers received only about one-tenth of their scanty wages, their sufferings from insufficient food and clothing reached an extreme limit, and in the event of another war the loyalty of the army would be a little doubtful. Officers have assured me that the army would refuse to fight. Even in time of peace the government experiences much difficulty in feeding and clothing the soldiers, on account of the almost bankrupt state of the treasury. The civil and military authorities are always at loggerheads on this account. The debt of the government is growing larger every year, while there is no enterprise and very little business of any kind, and the country has been largely drained of money.

"An official who has just returned from a visit to a district in the interior, tells me that the distress of the people is extreme. The tax-gatherer with his whip, is omnipresent. In order to raise a few piasters to pay their taxes the people pledge themselves to give grain at the coming harvest at considerably less than one-half the average price, and they sell their sheep and goats and other property at two-fifths their value. This process cannot continue for a long time.

"The government is building wagon roads with considerable vigor, but as it is with forced, unpaid labor, it is no small addition to the burdens of people just ready to faint from the load which already oppresses them. It would seem as though the long portended crisis cannot be delayed a great while."

### ABOUT AUSTRALIA.

Now that the minds of our brethren are turned to Australia as they think of our missionaries who have gone to plant the standard of truth there, we take it that they will be interested in any information pertaining to that country, even to its physical features. We find in the *Scientific American* of July 4, 1885, the following interesting description of some of the wonderful kinds of timber that grow in that land:—

"For constructive purposes in dockyards, piers, bridges, house carpentry, coachmakers' and wheelwrights' work, railway building, fencing, and piles, nearly the whole of the *Myrtacea*, of which New South Wales possesses something like fifty varieties, are extremely valuable, and certain of them incomparably so. For uses of the cabinet-maker and the house decorator, the timber familiarly known as the black apple, the Moreton Bay pine, the red cedar, coach wood, Clarence light yellow wood, turnip wood, rose wood, Illawarra mountain ash, tulip wood, myall, cypress pine, and others, is capable of being worked up into furniture and paneling, beautiful in grain, rich in color, and susceptible of a high polish. The timber of the prickly leaved ti-tree is said to be incapable of decay; that of the white ti-tree is said to be imperishable under ground; that of the turpentine tree resists the at-

of the *Toredo navalis* in salt water; and of the brush bastard or white box has been to preserve its soundness, when employed in building the ribs of a ship, for a period of thirty years. To the carver and wood engraver the cork, the rose wood, and the pittosporum commend themselves as serviceable substitutes for European wood, while the cooper finds in the native ash, the oak, the stave wood, the green and silver water, and the swamp oak, excellent material for staves. Various kinds of timber are specially adapted for oars, masts, and naves, tool handles, telegraph poles, and turners' work."

**BAD FOR THE WORKING MEN.**

Not only are monopolies and capitalists grinding the wages of the laboring classes, and new series and inventions throwing many out of employment, but it would seem as if nature herself was conspiring against them to drive them to extinction. An instance may be seen in the natural gas wells that have been discovered and developed near Pittsburg, Pa., within a short time. Of the *Scientific American* of July 4, 1885, speaks as follows:—

It is stated that with one exception every iron works in Pittsburg will be using natural gas instead of coal by July 1. Those firms which have not already made the necessary arrangements to use it are taking advantage of the present stoppage to do so.

Forty iron firms within a radius of thirty miles are using it. Besides these, glass factories, breweries, distilleries, and other establishments are using it.

The finished output of iron and steel in the Pittsburg district is 750,000 tons a year. Assuming a moderate estimate that it takes fifty bushels of coal to finish a ton, the general introduction of natural gas into iron and steel mills supplants 37,500,000 bushels of coal a year, or about one-fifth of the annual output of the region tributary to Pittsburg. Thousands of men in addition to those who have already been affected by it will be thrown out of employment. In every mill it is away with firemen, ashmen, and deliverers, and many a coal miner will have to seek new fields and operators new markets for their product.

**THE STATISTICS AND THEIR RELATION TO THE WORLD'S CONVERSION.**

ACCORDING to Bradbury's Encyclopedia of Practical Information, the population of the earth is 1,479,706,500. Of Pagans, there are 676,000; of Christians, 320,000,000; of Mohammedans, 140,000; of Jews, 14,000,000; total, 1,000,000. This total embraces all under the present religions, leaving 329,709,500 people who have no religion, or in one sense are *Nothingarians*. Dr. Talmage, in a recent sermon on the subject, "Mighty Awakening," says: "If this platform of the world, so much of it as I cover with my foot would represent the amount evangelized; if this whole church were the world, then one foot would represent so much of it as is gospelized." It is no wonder that the world is in such a condition when, as Dr. Talmage says, "the temptation is mighty in this day to smooth down the law and hush up the alarms of the gospel, and lean on the shoulder, and sing them on toward the next plunge, and tell them they are all right, the poet has put it,—

Smooth down the stubborn text to ears polite,  
And snugly keep damnation out of sight."

Speaking of the coldness of professors, he also says: "If a church have a thousand members, a hundred are asleep. If a church have five hundred members, four hundred are asleep. A multitude of Christians are perfectly satisfied if they can only keep from dropping the wine-cup on communion day, gracefully passing it to somebody else. If there be an important religious meeting on a certain night, and on that night there be an operatic entertainment of great interest, or there be a literary club, or a social circle, or Oddfellow's or Freemason's lodge, and the question be between this and heaven that, who gets it? Christ or the world?" Again, speaking of the "slow progress," he says: "I see also the need of a great awakening

in the fact that the cause of God advances so slowly comparatively. I know there are more Christians to-day than there ever were, and yet the world cannot come to God in this way. It is a mathematical impossibility. There are more people born into the world than are born into the kingdom of God. Now, how long would it take to bring this world to God at that ratio? Where there is one man converted to God, ten drop in dissipation. Fifty grogshops are built to one new church established. There are journals, literary journals, full of scum and dandruff and slag, controlled by the very scullions of society, who pollute everything they put their hands on. Three hundred journals, magazines, newspapers in the city of New York—three hundred! and I undertake to say that two hundred of them are hostile to the Christian religion and to all good morals. Churches surrendering to Spiritualism, Humanitarianism, and *Nothingarianism*, and *Devilism*!"

It is no wonder that Dr. Talmage thinks it a mathematical impossibility to convert the world in this way; yet strange to say, he is very hopeful, and thinks it will be done, when there is not one text of Scripture in proof of it. The word of God declares that the wicked "shall wax worse and worse." The crime calendar of the United States for the year 1884 proves this. Notice the following from the New York *Evening Telegram*:—

"Since the beginning of the year, 3,377 persons have met their death at the hands of their fellow-men, against 1,494 last year. Of these 215 were mysteriously murdered; 48 children were killed by their parents; 83 wives were murdered by their husbands, and 12 husbands have been disposed of by their wives. The remaining 'family jars' included 13 fratricides, 9 parricides, and 2 matricides. Out of 3,377 who became murderers during the year, 64 committed suicide. Since Jan. 1, 111 persons have expiated their crimes by death at the hands of the law, against 105 last year. Of these executions 103 were for murder, 5 for assault, and 3 for arson. Of the persons hanged, 53 were negroes and one Indian. Through the instrumentality of vigilance committees and mobs, summary justice has been meted out to 219 culprits, against 92 in 1883; 25 were shot. There were 157 white persons, 61 negroes, and 1 Japanese lynched. Two women met summary justice. In the different parts of the Union, 1897 persons put an end to their earthly existence by drowning, the pistol, rope, etc. In 1883 there were but 910 cases of suicide."

These statistics are alarming; and if it is true that intemperance is the cause of three-fourths of the crime, it is high time to put it down in some way. Just look at it! \$900,000,000 spent annually in our land for intoxicating liquors, and for tobacco, \$350,000,000! There are 60,000 preachers, and only \$5,500,000 expended in Christian missions.

In conclusion, let us look at the figures again. The 320,000,000 of Christians includes the Church of Rome, which numbers 170,000,000; Protestants, 90,000,000; Greek and East church, 60,000,000. Now suppose that out of this there are just 90,000,000 genuinely converted Christians (which no doubt is very much in excess of the mark), certainly this will compare favorably with Dr. T's foot and pew illustrations. And how long will it take for the balance to be converted, supposing there is a Pentecostal conversion of 3,000 every day, making no allowance for deaths or increase of population, or supposing all could live till the work is accomplished?

Subtract 90,000,000 from 1,479,706,500, and we have 1,389,706,500, the unconverted population; and divide this number by 3,000, and again by 365 $\frac{1}{4}$ , and we find that it would take over a millennium, or one thousand years, to accomplish the work at that rate. When we think of the wonderful increase of crime of every description, and also of the increase of erroneous isms, the prospect for a temporal millennium is certainly very poor. In the meantime, we respect Mr. Talmage for his zeal; and let us do all we can to advance the cause of truth and righteousness in the earth, knowing that soon the Lord will come to gather his people unto himself. WM. PENNIMAN.

—Man is not born to solve the problems of the universe, but to find out what he has to do.—Goethe.

**Bible Readings.**

"Search the Scriptures."—John 5:39.

**SANCTIFICATION.**

BY ELD. R. F. COTTRELL.

1. THROUGH what are Christians sanctified?  
"Sanctify them through thy truth; thy word is truth."  
John 17:17.
2. Must the sanctifying truth be believed?  
"God hath . . . chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.
3. Must the truth be obeyed also?  
"Elect . . . through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2.
4. Are the Spirit and the blood of Christ necessary to the sanctification of the sinner? *Ibid.*
5. Are souls purified by obeying the truth?  
"Seeing ye have purified your souls in obeying the truth." Verse 22.
6. Does sanctification pertain to anything besides the mind or spirit?  
"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.
7. Have we a part to act in our cleansing? and does it pertain to the flesh, as well as the spirit?  
"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.
8. On what condition will the blood of Christ cleanse us from all sin?  
"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:1-7.
9. What action corresponds with the hope in Christ?  
"And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.
10. Will the white-robed throng have done anything to make their robes white?  
"These . . . have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.
11. "Who shall ascend into the hill of the Lord?"  
"He that hath clean hands and a pure heart." Ps. 24:3, 4.
12. Who shall dwell with God?  
"He that walketh uprightly and worketh righteousness." Ps. 15:2.
13. What is righteousness?  
"All unrighteousness is sin." 1 John 5:17.
14. What is sin?  
"Sin is the transgression of the law." 1 John 3:4.
15. Has the law any part in the conversion of souls?  
"The law of the Lord is perfect, converting the soul." Ps. 19:7.
16. "Sanctify them through thy truth." Is the law of God the truth?  
"Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142.
17. Which precept of the law is made a special sign of sanctification?  
"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.
18. Is the Sabbath a sign of the knowledge of the true God?  
"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.
19. Why is the Sabbath a sign of the Creator?  
"For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17.
20. What is the proof of our love to God?  
"That we keep his commandments." 1 John 5:3.
21. Can we be "sanctified wholly" while we refuse to obey the truth?

—No activity is so fitted to give happiness as that by which souls are won for Christ.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 14, 1885.

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

### THE CHURCH—NO. 11.

It is impossible to cover, in our remarks, every difficulty that may arise in the administration of discipline, because it is impossible to describe every phase of the working of the human mind. The Bible itself does not attempt to deal with every circumstance in life, or point out every circumstantial duty. Were this attempted, we might well say that "the world itself could not contain the books that should be written." The Scriptures lay down many principles where it would not be possible to point out all the occasions of their application. When the Saviour commanded to "beware of false prophets," he did not name them. To do so would require a voluminous list, covering all the centuries, too long for any to con over. But he gave rules by which we may determine who are such, and we are held responsible to apply the rules properly.

There is one more phase which must be considered because it is often met. Individuals frequently wish to drop out without any action of the church; without any administration of discipline. Many times our churches have received requests to this intent: "Please drop my name; it is not necessary to take any action in my case; just strike my name from the church book." Recently we were shown a letter which a church received from a refractory member, with a request to "withdraw my name from the church book," in which were the following words: "I strictly command the elder of the church to appoint no committee, as I will not see any one hereafter."

The writer of these words certainly "spoke as one having authority," but not as one having much wisdom or judgment. A little consideration would convince any one that relations of such importance are not so easily severed; that responsibilities so great are not so easily evaded—not to be lightly thrown aside. But, unfortunately, people who go so far astray as any one must to send such a message to the church, do not consider; they do not carefully examine their own positions, and honestly weigh the reasons for and against their positions. And, indeed, we cannot expect that they should; we cannot expect that they who are in deep darkness should walk as they who are in the light.

And this brings us to the fulfillment of our promise to notice again the words of our Saviour in Matt. 18. The words which we have already noticed are prefaced with some weighty considerations. "For the Son of man is come to save that which was lost." Verse 11. This teaches us that, though we may consider a person "lost," we have no warrant to stop our efforts in his behalf. We can seldom—very seldom—know that any one is utterly lost until the Judgment has decided his destiny. In whatever light we may be inclined to view matters, it is certain that the words of our Saviour not only warrant us to make efforts for those whom we consider lost, but they teach us that we cannot be his followers in truth, co-workers with him, unless we endeavor to seek and save the lost. Then follows the parable of the one sheep that went astray, and the care of the shepherd who leaves the ninety and nine to seek the lost one. And when it is found, there is more rejoicing over that one than over the ninety and nine which went not astray.

This does not by any means teach that the Lord puts a premium on sin; that he loves to have his people go astray for the joy it gives him to recover them. It is a truth which can never be reversed, that "to obey is better than sacrifice." Paul sets the seal of the gospel to the condemnation of those who "sin that grace may abound." He says, of those who claim the privilege to do evil that good may come, "Whose damnation is just." Antinomianism is heretical according to both Testaments. It is not because the Lord loves sin that he rejoices over the returning prodigal; it is because he abhors sin, and rejoices that the erring one returns to loyalty and obedience. "Even so it is not the will of your Father who is in heaven, that one of these little ones should

perish." Who shall say, in the light of these words, what is the limit of God's compassion for the straying? Who shall measure the bounds of that love that led the Father to give his Son, and led the Son to consent to die for such a world as this,—for such creatures as we are? But we must not presume on his mercy and his love, for the Scriptures show that the incorrigible will receive punishment according to the greatness of the grace which they abuse. Heb. 2:2, 3; 10:26-30.

Then follow, in our Saviour's instructions, the rules which we are to observe in our endeavors to reclaim the erring. The directions are explicit, positive. They are not our rules, but the laws of our Master, to whom all power is committed. They are not optional,—not a matter of choice, to be obeyed or neglected at pleasure,—they are imperative, to be neglected only at the peril of receiving the condemnation of our Lord. Circumstances may render it unpleasant to follow these rules; but the Lord says, "Go." The offender may not want to receive the witnesses sent; there the order stands: "Go." If he will not listen to the persons called to visit him, what then? The Lord says: "Tell it unto the church." But if he refuses to hear the church, as the revised version renders it, what then? Your responsibility is ended in that matter. He is no longer to be counted one of the household of faith. "Let him be unto thee as an heathen man and a publican."

The course of a persistently erring one,—of one who is in darkness,—is almost invariably a course of self-justification. If the church obeys the requirement of the Lord, he considers that he is persecuted, followed to his injury; and if he loses all his light, and betakes himself to the ways of the world, he comforts himself with the excuse that if he is lost it is the fault of the church—not of himself. Vain excuse! "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." Prov. 9:12. Jesus says of his followers: "They shall never perish, neither shall any pluck them out of my hand." John 10:28. It is only by a failure to bear fruit that any one becomes a withered branch, cast into the fire to be burned. John 15:1-6. There is no power in the universe, outside of ourselves, that can "separate us from the love of Christ."

Now when the church has done all that is required in Matt. 18, they have followed the Lord's way, not their own; they have done the work of the Lord, not their own. They have not gone without being sent; they have acted as the servants of the Lord; they have borne his message to one who is turning away from his grace. Would it be reasonable, would it be just, for the Lord to leave them to bear the responsibility of the action under such circumstances? Surely not; and he will not. Their decision in the case is but the declaration of his will concerning the transaction, and he adds: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This cannot mean that the decisions of the church, in all things and under all circumstances, shall be ratified. This is the papistical view. But the church is liable to err in judgment and in its decisions; though we should not lightly regard its decisions in any matter. But it does mean that, when the Lord lays down a rule of action and the church follows that rule, the Lord will ratify the action. It cannot mean less than this. And this shows that where complaint is made against the action of the church in such cases, it is really a complaint against God, whose word they have followed, and whose work they have done.

No individual can be compelled to become a member of the church. Of course all are responsible to God for their actions, and their every work will be brought into judgment, whether or not they belong to the church. But in regard to religious matters they are not responsible to man or to any human tribunal, until they unite themselves with the church. This is a voluntary action; but this action brings into new relations and places under new obligations both the individual and the church. But neither the individual nor the church originated these relations or these obligations. They are from the Lord; he has them under his own notice, in his own care and keeping. They cannot be disregarded or thrown aside at the pleasure of any man or any community of men. The will of their author must be consulted. Except according to his own word they cannot be dissolved by any means.

And they cannot be dissolved by any means whatever with safety to the individual. The Lord does not

deal in that manner with those who have been in rebellion against him. He does not enlist his soldiers "on time." It is a complete surrender for life, nothing. He grants no furloughs. The only means of quitting his service is by desertion. And a desperate fate awaits all such at last.

We wish we could succeed in impressing upon the minds of all the great importance of church membership, and the great responsibility which it brings. It is the misfortune—we might say, the curse—of our churches, that so many hold this relation so lightly. We have noticed only one respect in which this error, oftentimes so fatal, is shown. We shall notice others when we come to speak of other duties of the church.

### IS THE END NEAR?—NO. 5.

TESTIMONY DRAWN FROM THE PROGRESS AND KNOWLEDGE OF CHRISTIANITY.

THE coming of Christ will close human probation and usher in an eternity of joy to the righteous and destruction to the wicked. The decision of the case of every person will then have been made. It is certain that the Lord has not only designed to save individuals, but has regarded the division of mankind into nations, tongues, etc., and has presented the plan of salvation to them for acceptance.

In Matt. 24:14 we read as follows: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the Son of man come." There was one nation that God regarded as his peculiar people, and to whom he gave special blessings and privileges. But they proved unfaithful, and as a nation were cast aside. In the gospel dispensation, and previous to Christ's second coming, will bring to every nation the light of his truth. They can accept it if they will, and he will make them prosperous and happy by it. But no nation such has ever accepted this offer. Not one of them can rise up in the Judgment and accuse the Lord of favoritism in not giving them the same chance of salvation that he did the Jews. We mean by this statement that there is nothing on the part of God to prevent any nation on the face of the earth from accepting God's laws, and obeying them fully, and being regarded in their national capacity as a special object of his care. The fact that God owned the Jewish people as a nation, and blessed them with peculiar privileges, did not destroy the accountability of every person belonging to it. They would be judged according to their personal obedience and character, and as they were accepted or condemned. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This testimony is not to persons or individuals merely, but to the nations in their collective capacity. On the day of God every one of them will be obliged to say that the offer of life and salvation was made to them. And this must all transpire before the end.

The discerning reader will observe that this language makes it necessary for the light and truth of the gospel of Jesus Christ to go to all the nations of the earth, or else it would be possible for them to claim that they had not received an opportunity to embrace the gospel. In Rev. 7:9, 10 we read as follows: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with robes and palms in their hands; and cried with loud voice, saying, Salvation to our God which sits upon the throne, and unto the Lamb." Here we see the result that will be reached by the proclamation of the gospel to all the nations of earth. Some will be gathered out of these nations to stand as representatives of God's mercy and goodness in sending the light of the gospel to them. Here also we have evidence that the Lord would cause the light of the gospel to go over the whole earth. In Rev. 10 we read the proclamation of the last message of mercy: "And he said unto me, Thou must prophesy again before many peoples and nations and tongues and kings." This scripture applies just after the time when the prophecies in the little book concerning prophetic time were understood. The experience of God's people is presented in the preceding verses of this chapter as being very sweet and precious at the beginning, but because of disappointment, bitter at the end. Then the warning message goes forth to all these nations of earth.

Many other testimonies could also be introduced.



ing upon this point. It is most reasonable and consistent in itself that God, before he brings a great destruction upon the earth to cleanse it from its wicked inhabitants, should, as he has done in past ages before any great calamity came upon the earth, warn them of it, and give them opportunity to be saved from it. Indeed, we do not see how he could be that merciful God that the Scriptures everywhere declare him to be, unless he should pursue this course.

The last days are to be days of light and knowledge. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall go to and fro, and knowledge shall be increased." Dan. 12:4. The time of the end is a little period before the great closing scene transpires. This time of light and knowledge precedes the coming of the great day; and it is evidently in strict harmony with the scenes set forth in the scriptures already quoted, as showing that just before the Lord comes the world will have an opportunity to know what he has in store for them. Jesus Christ will not come in an age of darkness and obscurity when no one could be reasonably expected to know of it; but a series of events he will prepare the way for this great and closing scene.

Until the present there never has been a time in the history of the world when these scriptures could have their fulfillment. Soon after the ascension of Christ the mystery of iniquity began to work. The golden age was one of light and glory. Soon there came a mingling of the dark influences of error, heathenism, and apostasy. A few hundred years from that time Christianity became so much perverted that it did not fairly represent the great truths which Christ and the apostles taught. Then followed the dark work of the Reformation, when great errors were corrected, when the Bible was restored to its proper place among the Lord's people, and when the light and truth dawned upon the human race. Then came the struggle with the hoary apostate forces of religion, which had held supremacy during the Dark Ages, when persecution and bloodshed were everywhere prevalent. The Bible had not then been translated into many tongues, and the means were not provided, therefore, for the nations to be properly prepared for such an event as that of Christ's second coming. The next great effort of Satan was to put the Bible, during that era of infidelity preceding and connected with the French Revolution. But the result demonstrated the fact that the Bible was extant as never before in the history of mankind. The nineteenth century has been an age of Bible translation, until the blessed book can be obtained in about three hundred different tongues, embracing nearly all the languages of the world.

This is an age of great civilization, intelligence, progress, and investigation. The adherents of the false heathen systems of Islam, Brahma, Confucius, and Buddha, have the Bible brought to their attention so that they cannot claim ignorance concerning it. There is scarcely a nation on the globe that has not had the light of the Scriptures set before them in the last days. Because of these facts, many learned professors of divinity and many Christian people think we are on the eve of a millennium, when the world is to be converted, peace to prevail, and the golden time which has so long been coming at last will be reached. But there is very little evidence of this. Nations, or in very large numbers, the people everywhere manifest a desire to accept the Bible as their rule of life. Many treat it with some degree of respect as an ancient book, but the tendency is all in the other direction so far as observing its great truths is concerned. The most highly civilized and intelligent nations of the earth are full of skepticism; and the leaders in theology are fast drawing away from the literal system of interpretation, not considering the Bible as a standard of authority in such matters. Philosophy takes the place of the Scriptures; and so-called science, even when conflicting directly with the word of God, is accepted instead of inspired truth. These things are so prevalent that any idea of the world's conversion is most preposterous; for the so-called most Christian nations on the face of the globe are full of skepticism and infidelity, not standing in any respect in anywhere near as favorable a light as in years gone by.

But all can see that God has provided means by which to enlighten the earth concerning the time of Christ's second coming. The gospel of the Son of God and the truths of his holy word are known to the remotest bounds. The Bible in men's hands,

containing the great prophecies concerning the last days, with the light that is now shining upon these prophecies, will bring the warning of Christ's coming to all nations and peoples on the earth. There never was such a time as the present for communications between the different nations.

This gospel of the kingdom is to be preached in all the world for a witness, "and then shall the end come." Has not this testimony been given? Have not the truths of the gospel been proclaimed from one end of the earth to the other, from pole to pole, from orient to occident? Where is the nation that has not had a knowledge of God's truth brought to them? Years ago men of learning, writing on this subject, said they did not know of a nation under heaven that had not heard of the gospel. How can God's word be true if we are not on the very eve of that coming day? That which our temporal millennium friends claim is an evidence of the world's conversion is what the Bible says is an evidence of the world's destruction. They could not expect the gospel to go all over the earth unless it was to be preached to every nation under heaven. Our Saviour says that when this is done the end of the world will come. It will not be after one thousand years have passed, but "then," the very time when this prophecy has been fulfilled, the Lord's coming will transpire. We must, therefore, be just before the coming of Jesus in the clouds of heaven with power and great glory. May God prepare us for this event, and make us wise concerning the fulfillment of prophecy and the signs of the times, that we may not be left as were the Jews anciently, worldly-wise and weather-wise, but ignorant of the truths of God for these last days. G. I. B.

#### THE MINNESOTA CAMP-MEETING.

THIS meeting was held at the same place as last year, on a high mound about two miles from the city of Mankato. The location is a pleasant one, but is too far from the city to be of easy access to the large body of the people. Over and over we have seen the necessity of locating our camp-meetings near the people if we want to have a large attendance. The people will not walk two miles out and back to attend the meeting, or pay twenty-five cents to be carried, unless there is something more attractive than religious meetings are to the generality of the people. We believe that if the meeting could have been close to the city, three times as many people would have attended.

The Methodists held a camp-meeting on the same ground about two weeks before. It was a small affair, and but thinly attended. Ours was a large meeting of our own people, and considering the circumstances we had quite a representation from outside friends. There was an excellent feeling towards us in the community. The brethren have managed so as to secure the good will of the citizens to a very commendable degree.

The camp-meeting proper was preceded by a workers' meeting of nearly a week. Eld. Olsen, the other ministers, and the leading brethren were in attendance, working and preparing for the camp-meeting by erecting tents, etc., etc., and holding several religious services each day. They sought the Lord, and obtained a good measure of his blessing before the camp-meeting commenced. These preliminary meetings are excellent; and when the camp-meeting continues only one week, it seems really important that some such preliminary services should be held, that everything may be in readiness by the time the brethren come on the ground. Besides, it gets everything into splendid shape, so that when the meeting commences full attention can be given to the religious interests of the occasion.

There were nearly one hundred and sixty tents on the ground, and upwards of one thousand of our people. There were several excellent features in the organization of the camp that are not always seen on camp-grounds. There were plenty of tents for holding Scandinavian, German, youth's, and children's meetings, so that these could be carried on whenever there was time for such services, without conflicting with each other. There was also a good dining tent to accommodate those who wished to get meals on the ground. And there was one thing we do not remember of seeing in any other camp-meeting,—a reception tent for visitors, and especially for ladies with little children. It was pitched close by the large pavilion, so if a child worried it could be taken there. It was well supplied with easy chairs and cot beds, so that

the little ones could roll around when it was very warm and keep cool, and yet the mothers could listen to what was being said. Quite a number of them expressed their highest appreciation of this kindness. We really think it is a commendable plan to have some place for those mothers who want to hear the preaching and yet have children to care for.

Special preparation was made for getting full reports of the meetings into the St. Paul and Minneapolis daily papers. Reports from a column and a half to two columns in length were given each day in each of these large papers, and were written by Elds. W. C. Gage and G. C. Tenney. These papers are read by many thousands of people, and we were indeed glad that these opportunities were given to place our views before the people. It requires much work and thought to do this reporting business in the way it should be done, and doubtless the time will come when it will have more attention than it has ever before received among us. Efforts were made to have the discourses so prepared that all the leading thoughts in each would be presented; especially those relating to this work and its progress. We look for the time when reports of our work will go out through all the leading papers of the land, and this, through the help of God, will result in hastening the loud cry of this message. The time has come when we want to increase our efforts and make plans to spread the truth through the world. This will not be nearly as difficult considering the size of our body and the means at our command as the work of our pioneers in the infancy of this message. They had to labor under greater obstacles than we now have. The public are ready to listen to the truths of this message, and the greatest hindrance to the progress of this work is the indifference and lack of zeal among our own people. It seems impossible to bring many of them where they have a proper sense of the importance of this work. These will no doubt drop out by the way, and others will come in and take their places and crowns.

There is a very marked increase in the work done in this Conference during the last year or two, and the labors of Eld. O. A. Olsen have been highly appreciated. The state of union and good feeling among the Sabbath-keepers has been very marked, and no one questions the wisdom of his connection with the Conference up to this point. The increase in the tract and missionary work and the amount done in the circulation of our publications and in other important directions has been very great indeed. The brethren seem to be united now heart and hand, and there is nothing to hinder the Conference from making the most rapid progress if the brethren generally will take hold and help.

In the Conference report the reader will notice the change in the presidency, Eld. G. C. Tenney being elected to fill the place held by Eld. Olsen. This was not because of any dissatisfaction, but solely because Eld. Olsen felt that the time had come for him to once more devote himself to the Scandinavian work, which he feels that God called him to fill years in the past. He was only elected president of the Minnesota Conference to relieve a special difficulty that existed and to help the work over a difficult place. And now that those obstacles are removed and progress is being made in the work, he feels that he must give himself to the work among the Scandinavian people. This part of the work is becoming very important. Large numbers of this nationality are found in Michigan, Illinois, Wisconsin, Minnesota, Texas, Iowa, Nebraska, and other States. Our most important works are being translated into that tongue, and these books must be circulated; and here is a large field of usefulness. The work increased very rapidly under Bro. Olsen's labors before he became connected with these Western Conferences; but while bearing the burden of all these responsibilities connected with the Conferences he cannot carry it forward as he could before. Very likely Bro. Olsen will go over to Europe and spend a season there before another year passes by. This will be a help to the cause there and a help to him in a better acquisition of the language. Therefore he will need the present year to look after many of the interests in the Scandinavian work in this country. He therefore sees the necessity of dropping his connection with these State Conferences and devoting his time to this branch of the work. Eld. Tenney has had considerable experience with Conference work in the past, and we trust that this selection will prove a benefit to the cause in Minnesota.

Our religious meetings were interesting, and the people responded to the stirring truths adapted to the present stage of the work, and seemed to feel the im-

portance of taking hold with greater energy. On the Sabbath nearly two hundred came forward for prayers. This was not a general call to all of our brethren and sisters who felt the need of a greater spiritual life, but to those that were specially backslidden or who had never made a profession. The Spirit of God softened many hearts. We felt that it was very good to be there. Many friends were present from the outside and from other churches. These manifested a deep feeling, and were greatly impressed with the earnest interest shown in the meetings. The Methodist minister of the place was present at quite a number of the services, and at times seemed deeply affected. The people that attended all manifested a friendly and courteous interest in our work. The meetings on Sunday were attended perhaps by a thousand or more not of our faith. These gave excellent attention, and seemed to be highly pleased. The truth was faithfully presented to them, and we hope that much good will result.

On Monday our meetings were interesting and profitable. About \$2800 were pledged for the missions and South Lancaster school. Two-thirds of the twenty thousand dollars pledged last year is yet unpaid, which of course makes it very difficult to raise money for other purposes. Earnest efforts were made to increase an interest in the canvassing and missionary work, and to bring up the public sentiment on the tithing question. Our revival service on Monday forenoon was profitable. A large number came forward for prayers, and quite a deep feeling was manifest. Upwards of seventy were baptized. Tuesday morning the meeting closed with the ordination of Brn. William Schram, W. B. White, and H. P. Holser to the ministry. The blessing of the Lord was present, and all felt confident that these brethren would make faithful workers.

Eld. Starr remained with the members of the Conference Committee and all the brethren who were going out to labor, to give further instruction in Bible readings and other missionary work. We have never seen the time when the Minnesota Conference had before it such a bright prospect as at present. If the brethren take hold with interest, we shall see a great number brought into the truth in the near future. The attendance was larger than at any other Conference we have met with excepting Michigan, though the membership is about the same there as in Wisconsin and Iowa; yet a much larger number attend the camp-meetings, and thus show their interest in the work. These other Conferences will be left far behind if they do not manifest a deeper interest in attending these important meetings.

We believe the plan is to hold the next camp-meeting in Minneapolis, close to the city, where we can get access to the people. The influence of these two meetings at Mankato has been very marked. We have never attended a camp-meeting where there seemed to be a better spirit of friendliness on the part of the people generally. Much of the prejudice that existed has been broken down. This has been because those managing have tried to show a friendly interest in the welfare of the people. Instead of arguing, contending, and fighting, they have shown a desire to treat them kindly, and interest themselves in their condition.

G. I. B.

#### THE ORDINANCE OF HUMILITY.

[ WE call special attention to the article in this issue by Eld. R. A. Underwood, entitled, "Shall It be Observed," concerning the obligation of the ordinance of Christ recorded in St. John 13:4-17. There is not a command of the New Testament more clearly and emphatically expressed than this one. We suppose it is thus emphasized because the Lord knew our proud hearts would naturally rebel against it, and seek in every possible way to avoid its claims. The greater the cross connected with any requirement of God, the greater the effort to escape its observance.

In the article referred to, Eld. Underwood has ably discussed the obligation of washing feet as the command of Christ given in the scripture quoted above requires, and has considered certain objections which are being raised against it. In all the opposition raised against this ordinance (and there has been much of it), we have never seen even an attempt to show that Christ's words given in the above scripture, if honestly interpreted, would not require his disciples to actually perform the very act which he did to his disciples. He took a "basin," and "poured water" therein, and "girded himself" with a "towel," and "washed his disciples' feet." There is something very

literal about this that any one can understand. The language expresses an act that everybody can comprehend.

Simon Peter thought it was a very unfit act to be done by such a personage as his Lord and Master. And we readily admit that it is humbling to the natural man. But herein lies its benefit. The natural heart greatly needs humbling, and Christ set a good example in this as in every other good thing. As a people we believe in coming back to the simplicity of Bible teaching. If this is not our work, then we have made a grand mistake. We have missed our calling.

While the act described above in our Saviour's example is so literal and plain, let us notice the clearness of the passage in which he expresses our duty: "I have given you an example that ye should do as I have done to you." What had he done to them? He had literally washed their feet. How would it be possible for us to do to each other what he had done to his disciples, unless we literally do the same act? Again, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." The word *ought* Mr. Webster defines to mean "bound by duty." Then our Saviour declares that we are "bound by duty" to literally wash one another's feet.

This is not an ordinary act of hospitality, or some thing done to remove filth, or to benefit one health wise, or for any such reason; yet they were commanded thus to proceed. This is shown by the fact that there was something connected with the ordinance which they could not discern from any natural reason of this character. When Peter objected to having his Lord thus wash his feet, Christ said, "What I do thou knowest not now." We cannot for a moment suppose that this great apostle was so ignorant that he did not know that water would remove physical impurity. That would be too absurd for a moment's consideration. There must have been some spiritual significance connected with the act which had not before been connected with such kind of washing. And so important did our Saviour conceive it to be that his disciples should follow his example in this particular that he said to them, "If I wash thee not, thou hast no part with me." With this example directly before them, and this command given to them, had they refused to do what he said, they would have certainly shut themselves out of the kingdom of God.

Christ clearly demonstrates that this washing was not an ordinary matter, but that there were important considerations involved in it. Peter very quickly perceived that he must submit in this case to the Lord's direction. Christ then said, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am." In the language above quoted, then, he makes it their duty to follow his example and do the very things which he had done. And knowing the natural repugnance of their feelings to such an act, he speaks as follows: "Verily, verily, I say unto you, The servant is not greater than his Lord; neither is he that is sent greater than he that sent him." How distinctly this brings to view the feeling which everywhere prevails that there is something demeaning in the act specified! There is a repugnance to it in our natural hearts. We feel to shrink from it, lest it will degrade us, and humble us, and deprive us of that dignity and self-respect which we so much desire to cherish. But these words of Christ forcibly impress upon every one of us that if we are unwilling to follow his perfect example, we take a position of superiority to our Lord and Master. Every man living that is ashamed to engage in this ordinance places himself above Christ in this respect, and cherishes feelings inconsistent with the example of Him who came down from glory. This shows how necessary it is that some act should be required which will bring us to our senses, and show us how proud our natural hearts have become.

Christ further said, "If ye know these things, happy are ye if ye do them;" not, happy are ye if ye have hospitality, or claim to be humble, or profess great holiness and willingness to do as Christ does; but happy, or blessed, are ye *if ye do* the same things that he did. Then we show that our discipleship is not a mere profession, but that we are really willing to follow Christ's example in every respect.

It is a fact of great significance that almost every religious denomination that has come upon the stage of action, when it was humble and ready to obey God, was found obeying this ordinance; but when they became lifted up with pride, seeking popularity, falling in with the worldliness of those around them, and reaching a position where they were looked upon

with favor by worldly people, they began to find excuses for not observing it. This has been the case almost without exception. Several of the small churches of our time try to render obedience to God by obeying these words of Christ. Many other churches did so in the days of their simplicity, and we ourselves are an illustration of this same principle. Our people accepted this ordinance at the beginning of this work; but in the last few years we have seen some efforts to escape its claims.

Bro. Underwood has ably noticed certain positions which are used to weaken the feeling of its obligation. We celebrate it in connection with the Lord's supper and preceding that beautiful memorial; and how many times the Holy Spirit has entered to a marked degree as we have followed Christ's blessed example. Persons long alienated from each other, as one of the parties would humble himself to wash the other's feet, would break down in tears of contrition, and spirit of union would once more be restored. Many times has the writer seen a whole congregation in tears under such circumstances. At such a time how sweet to partake of the emblems of the broken body of our divine Lord! Such union and love is too greatly prized. We cannot look with favor upon an attempt to sever these two ordinances. We are sure that they are placed together, as those who have studied the arguments of Bro. Underwood will be forced to admit. May God keep us from separating those things that the Lord has united. It would not follow, as Eld. Underwood has shown, that the ordinance of humility was set aside if they should be separated. When we can do away with such plain words as those which Christ uttered concerning the ordinance, we can twist the Bible into any shape we wish. May God forbid that any of our people should pursue such a course; and may he give us all a principle of love and obedience. When this spirit is cherished, his tender love will fill our hearts. When we get wiser than our Lord, greater than our Lord, prouder than our Lord, then we are in a fit place for the enemy's deception, and we will soon lose our regard for God's requirements. May God save us from these results.

G. I. B.

#### SHALL IT BE OBSERVED?

I MEAN the solemn ordinance of feet-washing. These last days the law of God is being rejected, and the means of the gospel given to help man to obey the law are lightly esteemed. The anxious inquiry many is, not, "Lord, what wilt thou have me to do?" but, "Lord, what requirement wilt thou release me from." "What excuse or argument can I frame that will justify me in the day of Judgment for not obeying the commands of God?" This seems to be the burden of many who profess to be the followers of Christ. Perhaps no requirement of the gospel has been more generally ignored by professed Christians than the one brought to view in the 13th chapter of John's Gospel. The third angel's message of Revelation 14:9-12 brings to view a class keeping not only the commandments of God but also the faith of Jesus. Every argument that the enemy of all truth could invent has been brought against every step that has been made to accept the truth of Christ, and "was even as he walked." We may reject the truth of the Bible on a given point without due consideration. I am aware that it is not the easiest task for men to lay aside long-cherished views and weigh evidence with unbiased judgment.

There is an effort made by some to release themselves from obeying the precept of Christ concerning the ordinance of feet-washing by an attempt to separate it from the Lord's supper. The position is taken that the supper referred to in John 13 is the same as the one at Simon the leper's house, mentioned in John 12; Matt. 26:1-16, etc. The act of washing the disciples' feet, and what Christ said concerning it, all took place, say they, at least two days prior to the night of Christ's betrayal, when he instituted the Lord's supper. After taking the position that the feet-washing and the Lord's supper were instituted at different times and under different circumstances, they claim that feet-washing is therefore not a church ordinance, and should never be associated with the Lord's supper as an ordinance of the church. Should the position be sustained that this ordinance was instituted at a different time and under different circumstances than that of the Lord's supper, I fail to see that it would follow that we are released in any sense from our obligation to keep it as appointed by Christ. If so, we could do away with the ordinance of baptism for the reason that it was not given to the

on the night of Christ's betrayal. It is asked, is foot-washing ever called a church ordinance? We would ask, Where is it said that baptism or the supper are church ordinances? An ordinance of a church is that which Christ has *ordained for* to be kept as directed by the great Head of the church.

We examine more fully the arguments used to sustain these two institutions of Christ's own appointment.

It is claimed that when, at the supper at Simon's house, Christ reproved Judas for his covetousness in using the costly ointment used by Mary on that occasion (Matt. 26:1-16; Mark 14:1-11; John 12), Satan entered into Judas. We learn that from the fact that he went out and covenanted with the other disciples to deliver Christ into their hands for thirty pieces of silver. In John 13, after speaking of Christ's washing the disciples' feet, and the question, as they sat at the table, as to who should betray him, Christ answered this question by giving Judas a morsel. Then the record says, "After the sop he entered into him. Then said Jesus unto him, 'What thou doest do quickly.'" Verse 27. From the statement that Satan entered into Judas at the house of Simon, and that from there he went to the supper and planned with them the work of betraying Christ, and because we read in John 13 that after the washing Satan entered into Judas,—from these facts, I say, it is claimed that the supper, foot-washing, etc., of John 13 all refer to the supper at Simon's house. To sustain the assumption, it must be shown that Satan was not in Judas prior to his entering the sop referred to in John 13:27; and (2) that Satan has once entered into a person he cannot enter a second time. In answering the first point, we say, Christ said that one of the twelve was "a man believed not" (John 6:64, 70), "was a thief" (John 6:6). "Ye are not all clean." Chap. 13:11. The above expressions Christ used concerning Judas prior to giving him the sop. Proving that Satan entered into Judas before he received the sop, and that Satan entered him at that time, shows the fallacy of the above position. We might just as well claim that Satan enters a house once it would forever bar us from entering it again! Satan can enter our hearts as we open the door and let him in.

The Evangelists plainly locate at the Passover supper which Christ ate with his disciples, the giving of the sop and the inquiry as to who would betray their Lord. Matt. 26:17-23. No one will say that the 23rd verse does not refer to the evening on which Christ ate the Lord's supper. The 23rd verse points out that should betray him, in answer to the question of each of the disciples, "Lord, is it I?" John 13:21-27 describes the same event. And then followed? Satan inspired Judas with additional courage to go out and commit the awful deed he had planned two days before; and as he was about to leave the other disciples, Christ said, "What thou doest do quickly."

The disciples began to realize that one of their number would betray the Son of God. No wonder that grief and indignation were expressed by the words of the disciples at such a thought! Then Christ turned to the eleven saying, "All ye shall be offended because of me *this night*." Peter thought that all the rest should forsake their Lord he would be true. How deceptive is the human heart! Jesus turned to him and said, "This night, before the cock crow, thou shalt deny me thrice." What answer? Only one answer can be given. See Matt. 26:34; Mark 14:17-30; Luke 22:14-34. The Evangelists vary some in recording these facts, but all are essentially the same.

We turn to John's record of the same. After Judas left that company to do the murderous deed, Christ said, "Now is the Son of man glorified," etc. Then he introduces other points omitted by the other Evangelists, as he did in the fore part of this chapter, and then refers to Christ's words to Peter, which forever settle the question concerning the supper on which the foot-washing occurred. "I say unto thee the cock shall not crow till thou hast denied me thrice." John 13:38.

Another argument is raised against the foot-washing being on the night of Christ's betrayal, from the expression in John 13:1: "Now before the feast of the passover," etc. In answering this we will note another point drawn from the 29th verse of this chapter, as follows: Some of the disciples thought that because Judas had the bag Jesus had said to him,

"Buy those things that we have need of against the feast." From this it is claimed that the events of this chapter took place "before" the feast of the passover, for the reason that it would be but foolishness to think that Judas was going out to buy something "against" the feast when it was in the past, or being observed. Those who maintain that the events of the 13th chapter of John's Gospel took place at the house of Simon two days before the Lord's supper was instituted, think that here they have unanswerable arguments to sustain this position, and that thereby all is made smooth and harmonious. In doing this they involve themselves in other difficulties. John in his account notices several points omitted by Matthew, Mark, and Luke; but he locates the events of chapter 13 by two points in his narrative, which are settled by the other Evangelists as having occurred on the night of Christ's betrayal. For (1) Matthew says that, in answer to the question, "Lord, is it I?" (as given in chap. 26:11) or (as John 13:25 says) "Lord, who is it" that should betray him? Jesus answered, "He that dippeth his hand with me in the dish, the same shall betray me." Chap. 26:23. But John's record says, in answer to the same question, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas." And (2) after recording what Christ had said, "All ye shall be offended because of me *this night*," and that Peter had affirmed that though all should forsake him he would not, Matthew says, "Jesus said unto him, Verily I say unto thee, That *this night* before the cock crow, thou shalt deny me thrice." Chap. 26:34. But in John 13:38 we read, "Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." These are Christ's words to Peter, the night of his betrayal, in answer to his confident words of fidelity to the Master.

These points locate beyond a doubt the events of John 13. To maintain that the disciples' not understanding the meaning of Christ's words is any proof in the case, is nonsense. Although Christ had repeatedly told them of his death, burial, and resurrection, yet they did not understand it at all.

The opinion that buying "against the feast" was a preposterous idea for the disciples to entertain at the supper with Christ in that upper room on the night of his betrayal, is worthy of our notice. Let us turn to the 18th chapter of John. After having interrupted the narrative to insert the 14th, 15th, 16th, and 17th chapters, he in chapter 18 continues the account of the betrayal, trial, etc. In the 28th verse we read: "Then led they Jesus from Caiaphas into the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." If the Jews would not go into the judgment hall after Christ had had his first trial before Caiaphas, lest they should be defiled, that they might eat the Passover, which was *future* from that point of time, we see that the reasoning (under the supposition that that feast was past) that it was absurd for the disciples to think that Judas had taken the bag to buy something "against" the feast, falls to the ground.

This 28th verse of John 18 is in perfect harmony with the truth, and will throw some light on the first verse of John 13, "Now before the feast of the Passover" etc, which is claimed to be proof that all the events recorded in this chapter occurred two days before the Passover. Undoubtedly the Passover which Christ ate with his disciples on Thursday night, was before the regular hour for that feast. This was absolutely necessary; for Christ was the antitype of the paschal lamb. 1 Cor. 5:7. Thus we see that the hour when Jesus gave up the ghost on the cross was the time that the Jews were preparing for the "feast," the Jewish Passover. It was this which caused the perplexity of the Jews when they desired to secure the condemnation of Christ before the Roman court; for should they go into the judgment hall to accomplish this, it would so defile them that they could not participate in their annual feast, so near at hand.

But what about the Passover which Christ ate? That was of a necessity "before the feast of the Jews." John 19:31 says that this Sabbath was "an high day." Thus the truth is made harmonious and clear. "What therefore God hath joined together, let not man put asunder."

The ordinance of humiliation was doubtless given as a rebuke to the spirit of emulation arising in the hearts of the disciples. Luke 22:22-27. After correcting them by precept for their desire to be the greatest, Jesus said, "I am among you as he that serveth." Verse 27. Matthew, Mark, and Luke fail

to inform us how the Saviour sent home to them this truth he had just uttered by example; it is left for the beloved disciple to do this. Had the other Evangelists given *all* of the truth John's Gospel would never have been written. It was not given to increase the size of the Bible, but to bring in points of truth that had not been mentioned by the other disciples, and to so connect them with the points the others had given, as to show their proper place.

By comparing John 13:1-17 with Luke 22:22-27, we learn how the disciples each sought to be accounted the greatest. Christ, knowing their thoughts, reproved them. Then with the exalted thought in his mind that he had come from God, and was about to go to God, and also with the knowledge "that the Father had given all things into his hands" (John 13:3); with such feelings and a knowledge of such power, Christ gave to the church an example of meekness, ever to be followed, in washing his disciples' feet. After he had finished, he said, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." And does he leave it here? No; he adds, "If ye know these things, happy [or blessed] are ye if ye do them." Could language be used the meaning of which would be plainer? Yet many say, "There is no moral obligation resting upon the church to carry out these words." Could the obligation to follow Christ's example in this be made clearer?

Dear reader, have you ever placed yourself where you could receive this special blessing? "Why call me Lord, Lord, and do not the things which I say?" says Christ.

Was baptism instituted because of a physical need? Did Christ give the bread and wine to his disciples because they were hungry? Did he wash their feet for physical cleanliness? You say, No, No! Then for what purpose were all these acts performed? Baptism shows our faith in the death, burial, and resurrection of Christ; the bread and wine point to the bruised body and to the spilled blood of the Son of God; and the humble act of our divine Lord, exalted by heaven, yet humble enough to wash the feet of fallen, depraved, ignorant men, was to be ever a standing rebuke against the proud spirit which leads mortals to seek to be greatest. Have we a command for the Lord's supper? we have a stronger one for foot-washing. Christ says (John 13:34), "A new commandment I give unto you, That ye love one another, as I have loved you." The world had never seen such love as this! No king upon his throne had ever performed such an act! Peter was unwilling that his Lord should do such menial service for him, and said, "Thou shalt never wash my feet." Jesus answered, "If I wash thee not, thou hast no part with me." Then he desired that not only his feet should be washed, but also his hands and head. Christ well knew that he did not then understand the object of this service, and said: "What I do thou knowest not now; but thou shalt know hereafter"; that is, they did not then understand the purpose for which Christ was giving this example and precept; but they should know afterwards.

The Maker of the heavens and earth, the King of kings, our Redeemer and perfect Pattern, does not say to fallen man, Do this or that, until he has set us the example. He tells us what to do to form a righteous character. Then he shows us how to do it by giving us a perfect example. There is no exception to this rule. Baptism, the Lord's supper, foot-washing, and obedience to the moral law in all its parts, are brought out in all their living colors by example as well as precept of the Man of sorrows.

If it were not necessary to be reminded of the agencies of Christ in the garden, and the scenes of Calvary, we would have no occasion to partake of the emblems that point to these scenes. If men's hearts were different in this age of the world, if there were no proud spirit of emulation, no seeking to be the greatest, all loving one another as Christ loved us, with no danger of losing that love, then we would have no need of the ordinance of humiliation. But while men live in this dark world of sin, they must have something to call their minds from self to Christ. The Saviour knew that nothing would accomplish this so well as humble obedience to the ordinances he gave, pointing to his humiliation and death. Those who thus learn of the meek and humble Teacher realize the fullness of the blessings contained in his words: "If ye know these things, happy are ye if ye do them." Who would not desire to bow before the Master, and bathe those feet that were nailed to the rugged cross? From his lips fall these gracious words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We can thus minister unto him by "walking in all the commandments and ordinances of the Lord blameless." R. A. UNDERWOOD.

## 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.

### JESUS MY STRENGTH.

BY S. O. JAMES.

WHEN cares oppress me with their maddening train,  
And thought is painful to my weary brain,  
When power to wage the busy fight of life  
Is gone, and heart is weary with the strife;  
When souls I see, as precious as my own,  
Asleep, unconscious of my spirit's groan,  
Led on by Satan's lies along the path  
That ends in shame and death from God's just wrath,—  
What can I do, blest Saviour, to be free,  
But cast my cares and burdens all on thee?

Yes, Thou art nigh whose heart has bled for men,  
And even now for sin it bleeds again.  
I leave my poor weak soul and theirs with thee;  
For thou alone canst fix each destiny.  
So make me strong my mission to fulfill,  
And let me seek to do thy righteous will.  
I know that as my days my strength shall be,  
For thou hast taught my heart to wait on Thee.

Logan, Iowa.

### PENNSYLVANIA.

NEW ENTERPRISE, BEDFORD Co.—We have secured a beautiful grove in this place in which to pitch our tent. Our services began on Friday night, June 26. We have now held six meetings, with the tent crowded each night. We have been obliged to arrange seats on the outside to accommodate the people. The surrounding country is thickly settled by an enterprising class of Germans. They are very kind, and seem much interested. The German Seventh-day Baptist community, of which mention was made some weeks since in the REVIEW, is two miles from this place. They are taking a commendable interest in the work, many attending each meeting. They have provided many conveniences for our use in the tent, and assist in furnishing us with provisions. Our hearts go out after our German friends, and we trust a good work may be done by the presentation of the stirring truths of the last message. Remember this field at the throne of grace. We desire wisdom to do well the work of the Lord.

June 30.

J. E. ROBINSON.  
J. P. HAYWARD.

### NEBRASKA.

HOMER AND PONCA.—Closed meetings near Homer June 28. Nearly every one present voted in favor of the truth, and seven voted to obey it. Our hearts are often sad when we see how many there are who know their Master's will, but do it not; and who go on claiming perfect sanctification, while walking in open and known violation of God's holy law. What a terrible deception!

We have now pitched our tent in Ponca, Dixon Co.; have held two meetings with a fair attendance. The ministers of this town, after attending a ministerial meeting at Norfolk, about the close of our camp-meeting at that place, have returned, and faithfully warned their churches against Adventists, urging their people to keep away from Adventist meetings; also not to read any of our tracts, nor to suffer them in their houses. Notwithstanding all their warnings, the honest souls will come out to hear for themselves. We will try to be faithful, and hope that God may water the seed sown that it may bring forth fruit to the honor and glory of God, in the heart of every honest soul.

July 3.

GEO. LESSENGER.  
GEO. KIRKLE.  
H. SHULTZ.

### VIRGINIA.

PORT REPUBLIC, ROCKINGHAM Co.—We closed our meetings at this place July 5, having held them over seven weeks. This being the busiest season of the year for farmers, and the weather rainy a portion of the time, the attendance has been very irregular. The religious portion of the town is composed largely of one denomination; and as their leaders have succeeded quite well among a portion of their members in using the "stay-away" argument, it has also been some hindrance to the success of our work; though some would not be influenced by this deception. At times the irregular attendance and other hindrances we had to meet, seemed to be such that we were hardly warranted in remaining very long; but as there seemed to be a few honest souls, we did not feel clear in leaving without giving them ample opportunity to hear and obey the truth. The dark cloud was removed by five taking a decided stand to obey the truth. Others are convinced, and we hope to see them also come out and obey. Having obtained permission to use the large school-house for future service, we expect to return quite often and spend considerable time following up the interest awakened.

Notwithstanding the general complaint of hard times our book sales have amounted to \$18.02, and we have received \$6.04 in donations. A number of short-term subscriptions have been obtained for the *Signs*. May the blessing of the Lord follow the efforts at this place.

We go from here to Waynesboro, Augusta Co., where we shall commence a series of meetings Thursday evening, July 9. We feel like consecrating ourselves anew to the service of God.

July 7.

B. F. PURDIAM.  
R. D. HOTTEL.  
B. P. STEBBINS.

### OHIO.

BELLEFONTAINE.—We commenced meetings in the tent at this place on the evening of June 6, with but few in attendance. Our congregations have been larger since, however, averaging about seventy-five in number. Have not had as large a hearing as we had hoped for. The encouraging feature of the meeting is, that the same people come each evening. Since introducing the Sabbath our company has increased, and some are becoming interested. A few have commenced the observance of the Sabbath. We hope to be able to organize a church before leaving this place. As is usual, especially in the county seat, a deep prejudice exists, and through quiet opposition the "stay-away" argument is used. Eld. Gates was with us one week, and his labors were appreciated. Bro. Babcock has been much help to us here. He will soon enter upon the canvassing work. We are in need of the Lord's assistance.

V. THOMPSON.  
F. C. FIELDS.

BELLE CENTER.—The new organization known as McDonald church met at this place July 4, 5, in quarterly meeting. I assisted them in the celebration of the solemn ordinances of the Lord's house. The Lord's presence was manifest in our meeting by his Spirit, and the brethren begin to feel more deeply the importance of the last message. Four new ones united with the church, three of whom were adults. There are yet others of whom we have hopes. With this quarter they begin to pay tithe; but this being the spring of the year, and nearly all being farmers, their tithe will be comparatively small. Our people everywhere should lift the standard in this matter. "The tithe is the Lord's." "Will a man rob God?"

The tract and missionary interests received attention. It was not difficult to present the importance of this work, as several who were present had learned the truth by reading, and some began to obey before they had heard any preaching from our people. They will now take a club of *Signs* for missionary work. We feel deeply interested in this company and hope the Lord may bless them. Brn. Fields and Babcock cared for the interests of the meeting at Bellefontaine during my absence. Two new ones observed last Sabbath at this place. We expect others will yet follow. The work moves slowly here, but we praise the Lord for good results. The audiences in general have not been large, but a deep interest is manifested. We have sold about \$5 worth of books and tracts, and have given away a few pages.

VICTOR THOMPSON.

### INDIANA.

NEW MARION.—We have now been here five weeks, with an increasing interest from the first. We are not able to say just how many are keeping the Sabbath, but we know of a goodly number that have commenced its observance. Many are convinced that our positions are correct, but are waiting for the Baptist minister to come (who will be here next Sabbath and Sunday), hoping that he will give them something in favor of Sunday-keeping. We hope his coming will prove a great blessing to God's truth. We sell some books and tracts, and have received \$10.95 in donations. Brn. Harrison and Stureman hold meeting in a church four miles east of here, every Monday night, and report a good interest at that place. Thus the seeds of truth are being sown in good and honest hearts.

July 7.

M. G. HUFFMAN.  
T. G. HARRISON.  
B. F. STUREMAN.

MARION, JULY 1.—This is a city of over four thousand inhabitants, supporting three weekly newspapers, several churches, a number of manufacturing establishments, and manifesting considerable wealth. It is also the junction of three lines of railways, making it a central point for this portion of the State. Nine years ago a course of lectures was delivered here by Elds. Lane and Bartlett, resulting in the organization of a small church. Twice since has the Indiana State camp-meeting been held near this place, and four other courses of lectures have been given in the county; thus we are becoming well known. The people are very friendly, yet slow and difficult to move.

Our congregations have varied from one hundred to a thousand, and we have been kindly offered the use of several columns in the city papers, which opportunity we have tried to improve, giving them a history of our faith, synopses of many of our ser-

mons, besides general locals. This is widely advertising us as a people, and the truths we teach. There are now a large number of Adventists in the county. Several have embraced the truth since we pitched our tent, and we are satisfied that others will soon do so. To the Lord be all the praise.

It is not often that one has the privilege of attending a Sabbath meeting in the midst of a fourth of July celebration, but such has just been our experience. The grove occupied by us is a small one within the city limits, and is divided by a street passing through the midst. We occupied the west side, while the east side was advertised for a "big time" on the fourth. At first we thought to vacate; but a reconsideration gave us better judgment, and we determined to "hold the fort." We advertised for a sermon on "Memorials," to be given in our tent at 10:30 A. M., and made an effort to secure one of our ablest ministers to deliver it; but this we failed to do. The crowd came, the brethren and sisters from the surrounding country also arrived, making a congregation of ourselves. Our tent was attractive, and pleasure-seekers soon found it more inviting than the show of vanity around us. It gave a good opportunity for presenting the truth; and as for as feeble strength would admit of, assisted by the grace of God, was the endeavor made to present memorials of the Bible, making the Sabbath a permanent one.

But the afternoon brought a more glorious victory. On the opposite side of the grove was dancing and revelling; the better class of citizens were disgruntled and flocked to our tent, filling it to overflowing. A few pointed remarks on why we keep the Sabbath were followed by a social meeting, in which the presence of the Lord was manifest. A general victory was gained for the truth, several taking their stand for the Sabbath for the first time, and many others, by referring to the singular comparison of the elements around us, and rejoicing in the privilege of attending so good a meeting on the fourth of July. The celebration literally failed, and the advertised performances for the evening did not come off. We remain masters of the field. The Lord was with us, and victory was his, and to his name be the honor.

J. P. HENDERSO.  
C. M. SHORTRIDGE.

### NEW YORK.

OTTER CREEK.—Doubtless some of the readers of our dear REVIEW would be glad to hear from Otter Creek. For some time we have been holding regular Sabbath meetings at the Otter Creek schoolhouse. A few meet together and are striving to hold up the light of present truth amid the gloom and darkness of error that surrounds us on every hand. We confess to believe that we stand to-day amid the darkest scenes of this world's history. May our every showing to the world around us that we believe what we profess; then shall our skirts be clear of the blood of souls. Could any of our ministers or others find it duty to meet with or visit us, we should be most thankful.

S. PROSSER.

### THE WORK IN NEW YORK.

At the recent general meeting at Rome, plans were laid for the prosecution of the work in our Conference. We were very much gratified at meeting with some of our leading brethren from different parts of the State, which gave us opportunity to counsel them in regard to such plans. It was very cheering, indeed, to those upon whom responsibilities have been placed, to have the brethren manifest so much interest in the work; and our consultations were among the most interesting and profitable seasons connected with the meeting. Nearly fifty laborers go forth to the harvest field in our Conference this season. Tent companies are made up, and three important missions are being carried on by this force of laborers.

The five tents are located and manned as follows: Eld. J. E. Swift, with about a dozen missionary workers, has entered Utica, a city of about forty thousand inhabitants. Eld. A. E. Place, with four helpers, has commenced meetings at Jamesville, a small village seven miles south of Syracuse. Eld. G. D. Delou and three assistants, have pitched a tent in a country place in close proximity to Pineville, Oswego Co., where the Pulaski church have long held one of their meetings. Eld. H. E. Robinson, with a company of eight or ten laborers, has entered Batavia, a city of eight thousand inhabitants. This is an old and important place thirty-six miles east of Buffalo, on the N. Y. Central and N. Y., Lake Erie & West. Railroads. Elds. G. W. Bliss and H. H. Wilcox have commenced meetings at Norwood, St. Lawrence Co., with four helpers. The remainder of the laborers are distributed between the three missions, Albany, Syracuse, and Buffalo. We believe the work never went into the field in our State with brighter prospects, or with brighter prospects of success this summer. We are thankful for what God has wrought in connection with our school, in training and preparing laborers for the work in our Conference. May the Lord of the harvest grant that the Spirit may rest upon those who go forth to the work.

may the united prayers of God's people ascend even that success may crown their labors. We have two important requests to make of our brethren and sisters throughout the Conference: encourage the hearts of these laborers by attending their meetings and manifesting a genuine interest in the success of their work in every way you can; secondly, remember that these meetings and sessions, and the support of the laborers connected with them, necessitate considerable expense; and our people should not add to such expense by attending these missions and tent-meetings without providing for themselves. Not only should our brethren be anxious not to increase the burden and extent of the work, but they should seek in every way to lighten these burdens, and decrease these expenses by liberal contributions of money and prayers. We trust that these requests may not be forgotten. In the language of "Testimony No. 32" we would say: "And now, my brethren who believe the truth, is your opportunity." Who will hear and respond to the call and thus have a share in the laudable sacrifices of the closing work of the gospel. The cause is onward and soon will triumph. Those who make a covenant with the Lord by sacrifice will share in that triumph. M. H. BROWN.

**DAKOTA CONFERENCE PROCEEDINGS.**

The sixth annual session of the Dakota Conference of S. D. Adventists was held on the camp-ground at Falls, the opening meeting being called at 8 o'clock on June 24, 1885. The churches at Badus, Bellevue, Big Springs, Bridgewater, Brotherfield, Immanuel, Iroquois, Milltown, Madison, Parker, Sioux Falls, Swan Lake, and Sunnyside, were represented by twenty-one delegates. The chair being authorized by the Conference to appoint the usual committees, named the following: On Nominations, Martin, L. W. Jones, Jacob Reising; on Resolutions, R. A. Underwood, S. B. Whitney, G. H. Smith; on Credentials, etc., R. Conradi, H. P. Johnson, A. A. Childs; auditors, E. O. Burgess, L. C. Nelson, N. P. Nelson, A. D. Smith, Conrad Reising, J. Eastman. Ministers from abroad were invited to participate in the discussion of business. The newly organized churches at Vilas and Millbank were represented into the Conference, increasing the representation by two delegates. The following resolutions, after an animated discussion, were unanimously adopted, the last being indorsed by a rising vote of the entire assembly:—

*Resolved*, That the Dakota Conference of S. D. Adventists approve the constitution recommended by the General Conference at the various State Conferences, by placing the word "and" in the space left blank in Art. I., and in Art. II., Section 1, inserting *three* as the number of the Executive Committee; also that Art. VII., Section 1, secure to each church one additional delegate for every fifteen members.

*Whereas*, God in his mercy has granted to his remnant the spirit of prophecy; therefore—

*Resolved*, That we hail with joy the publication of "Testimony No. 32," and that we earnestly urge all our people to fully read the same, and that our ministers and churches, as far as possible, see that it is in every Seventh-day Adventist family in this Conference.

*Whereas*, The methods adopted by many in these last days are means for the promulgation of the gospel are unchristian, and appeal to pride, passion, and selfishness;

*Whereas*, The Lord's plan for the support of the gospel is by tithes and free-will offerings; therefore—

*Resolved*, That we fully indorse the resolution adopted by the General Conference on the subject of tithing.

*Resolved*, That in view of the difference of opinion existing regarding to ministers' paying tithes, we express it as the sense of this Conference, that it is the duty of ministers in this respect, as in all others, to be ensamples to the churches that they should pay tithes, and urge all others to do the same.

*Whereas*, The late work written by Eld. G. I. Butler on the tithing system brings out additional light on this important subject; and—

*Whereas*, Our people are far from coming up to the Bible standard of truth in this matter; therefore—

*Resolved*, That our ministers and church officers see that the valuable pamphlet is placed in the home of every Sabbath-keeper in this Conference, and that earnest labor be continued till all cease to rob God.

The officers of the Conference for the ensuing year are as follows: President, A. D. Olsen; Secretary, S. B. Whitney; Treasurer, J. R. Eastman; other members of the Conference Committee, S. B. Whitney, Jacob Reising, A. Camp-meeting Committee was also chosen, consisting of Marcus Streman, A. D. Smith, N. P. Nelson.

Credentials were granted to Elds. A. D. Olsen, R. Conradi, G. H. Smith, S. B. Whitney, and Jacob Reising, the latter being ordained at this meeting. Ministerial license was extended to O. A. Frederikson, L. R. Rutter, Dietrich Loewen, Marcus Streman, L. Nelson, and H. P. Johnson; and colporteur's license to A. D. Smith, H. S. Smith, B. Cady, S. J. Herrick, A. Burdick, V. J. Olsen, C. C. Whitney, J. R. Eastman, A. M. Eastman, J. S. Houseman, P. A. Howell, Geo. Howell, L. D. Biggs, A. D. Buller, and Dietrich Heinrichs. The Treasurer's report showed

the receipts for the year to be \$3,212.67, and disbursements to amount to \$2,908.68. Thanks were voted to the city papers, railroad companies, Mr. Gale, owner of the grove, and other parties, for favors received at their hands. Bro. Lewis Johnson, of Minnesota, was invited to labor in the Conference to an extent consistent with other duties.

The foregoing proceedings occupied the time of several sittings, which was considered profitably employed, especially that portion devoted to the discussion of resolutions. At the close of the last sitting, called at 5:30 P. M., June 29, the Conference adjourned *sine die*. A. D. OLSEN, *Pres.*

S. B. WHITNEY, *Sec.*

**WISCONSIN CONFERENCE.**

The fifteenth annual session of the Wisconsin Conference of Seventh-day Adventists was held in connection with the camp-meeting at Tomah, June 11-16, 1885.

FIRST MEETING, JUNE 11, AT 9 A. M.—President in the chair. Prayer by Eld. G. I. Butler. The list of churches was called, and the organization was perfected with forty-nine delegates, representing thirty-three churches. The report of the last annual session was called for, read, and approved. The Chair was instructed to appoint the usual committees, which were as follows: On Nominations, H. H. Fisher, Alex Paton, Wm. Kerr; on Auditing, Robert Eager, Hans Sorensen, A. Thompson, Alex Paton, W. E. Cheseboro, Benjamin Carter; on Resolutions, W. W. Sharp, R. A. Underwood, I. Sanborn; on Credentials and Licenses, S. S. Smith, N. M. Jordon, O. A. Olsen. An invitation was extended to all members of the General Conference and laborers, to participate in the deliberations of the Conference. Adjourned to call of Chair.

SECOND MEETING, JUNE 12, AT 9 A. M.—A very interesting statement of the rise of the Elroy church was given by Bro. Field, with a request that it be received into the Conference. The request was granted, with F. W. Field and J. P. Knowlton as delegates. By vote the name of the Milton church was changed from Milton to Milton Junction. The Conference authorized the Chair to appoint a committee of seven to investigate and report on such churches as do not have regular organizations, and do not hold regular meetings, with reference to dropping them from the roll of churches. The following committee was appointed: P. H. Cady, T. B. Snow, O. Burr, J. F. Hanson, H. H. Fisher, N. M. Jordon, I. Sanborn. Adjourned to call of Chair.

THIRD MEETING, JUNE 12, AT 3:30 P. M.—The Committee on Resolutions submitted the following:—

*Whereas*, Past experience has shown it to be detrimental to the progress of the cause to select leaders of our churches who are not in full sympathy with us in all points of faith; therefore—

*Resolved*, That no minister should ordain a brother as elder or deacon of a church unless his life shows that he is in harmony with the third angel's message on every point.

*Whereas*, The comparative statistics of the Year Book on the amount of tithe raised by each Conference shows that we are robbing God, and thereby the additional sin of standing in the way of the work of God is marked against us; therefore—

*Resolved*, That we confess and forsake this sin before God.

*Whereas*, Additional light has been brought out in the late work issued at the REVIEW Office entitled "An Examination of the Tithing System;" therefore—

*Resolved*, That our ministers and church officers see that said work is placed in the hands of every Seventh-day Adventist in this Conference, and that continued effort should not cease on this point until all have signed the tithing pledge, and are willing to return to God his own.

The resolutions were taken up separately, and after being ably discussed by Brn. Butler and Olsen, and others, were adopted.

FOURTH MEETING, JUNE 14, AT 9 A. M.—The Committee on Resolutions made an additional report:—

*Resolved*, That we adopt the form and constitution recommended by the General Conference, with the same number (three) in our Executive Committee as at present, and the ratio of representation in the Conference, of one delegate from each church, and one additional delegate for every fifteen members.

On motion of Bro. S. S. Smith the constitution was taken up, article by article, and section by section, and after reading the same it was unanimously adopted.

*Whereas*, The life and Christian growth of our people depend upon the interest we manifest for the salvation of those around us; therefore—

*Resolved*, That we recommend that our churches set apart the last Sabbath of each month to the consideration of the missionary work, and that contributions be raised on those Sabbaths to sustain the missionary cause.

*Resolved*, That it is the sense of this Conference that it is the duty of all ministers and licentiates, and all who are in the employ of the Conference, to make a quarterly report of their time, expenses, etc., to the Conference Secretary.

*Whereas*, We have a large foreign population in our State to whom we are debtors; therefore—

*Resolved*, That it is the duty of all our laborers in other

tongues to devote themselves to the spread of the truth among their own people.

The above resolutions were discussed by leading brethren, and unanimously adopted by the Conference.

The Committee on Credentials and Licenses submitted the following report: For credentials, W. W. Sharp, A. J. Breed, N. M. Jordon, I. Sanborn, S. S. Smith, Andrew Mead, C. W. Olds, J. F. Hanson, T. B. Snow, P. H. Cady, H. R. Johnson, J. C. Neilsen; for license, Frank Westphal, Andrew Christiansen, August Cook, F. J. Brown, W. S. Hyatt; for colporteur's license, F. W. Field, Chris Holmes, R. P. Hanson, Julius Christiansen, P. Ring, James Erickson. Report was adopted.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 15, AT 5 P. M.—The Committee on Nominations submitted the following report: For President, A. J. Breed, Madison, Wis.; Executive Committee, A. J. Breed, Madison; P. H. Cady, Poy Sippi; T. B. Snow, Leon; Secretary, A. N. Hale, Fort Howard; Treasurer, W. D. Stillman, Madison. Nominees were duly elected.

*Voted*, That a Camp-meeting Committee of three be appointed; also that the matter be referred to the Committee on Nominations.

The committee to consider the condition of partially disorganized churches submitted the following:—

*Resolved*, That in the judgment of your committee appointed to inquire into the condition of certain churches, on account of the scattered condition of the members of the church at Summerset, it should be disbanded, and the members recommended to unite with other churches where they can best be accommodated.

*Resolved*, That the name of the church of Elm Dale be dropped from the Conference records.

The report was adopted.

The Committee on Resolutions presented the following additional report:—

*Resolved*, That this Conference indorse the resolution passed by the General Conference concerning ministers' paying tithes, and that we hereby pledge ourselves to pay an honest tithe of our income into the church treasury of which we are members.

The above resolution was spoken to by Brn. Butler, Underwood, Olsen, Smith, and Mead, and was adopted.

The Committee on Nominations presented the following names for Camp-meeting Committee, which were adopted by the Conference: O. Burr, William Sanders, Alex Paton.

*Voted*, That the distribution of labor be left to the Executive Committee.

Adjourned *sine die*. A. J. BREED, *Pres.*

W. D. STILLMAN, *Sec.*

TREASURER'S REPORT.  
Balance cash on hand June 27, 1884, \$1,019.85  
Received during the year, 6,509.76

Total, \$7,529.61  
Paid out during the year, \$7,399.06  
Balance cash on hand June 24, 1885, 130.55

Total, \$7,529.61  
MARY F. STILLMAN, *Treas.*

**KANSAS.**

TOPEKA, MELVERN, AND CENTERVILLE.—Our last report covered the time to the camp-meeting. We soon went to Topeka, where we remained one week. This church is in a good spiritual condition, and there was a commendable earnestness manifested by all. Considering the condition of this church, we see no reason why Brn. Curtis and Flaiz, who are there with a tent, may not have success. From Topeka we went to Melvern. Satan, who is always on the watch, had gained some victories here, which caused us feelings of sadness. But as the straight testimony was borne, the Spirit of the Lord sent deep conviction to their hearts, and peace and union were restored through hearty confession. Two were converted and baptized.

We are now with the Centerville church. I have been here one week. This church has been weakened by the removal of some of its members, but those who remain have good courage, and are alive in the work. It was expected we would give a course of lectures in this place; but much of the time the weather has been so unfavorable, owing to rain, and when favorable the people are so busy in harvest, that we have decided not to remain.

July 6. M. AND H. ENOCH.

—It is the habitual thought that frames itself into our life.

—Hold the fort a little longer;  
God is loving—Christ is true—  
He has said, The truth shall triumph;  
Who will dare to doubt it? You?

—Genius and virtue, like diamonds, are best plain set.—*Emerson.*

—True glory takes root, and even spreads. All false pretenses, like flowers, fall to the ground; nor can any counterfeit last long.—*Cicero.*

## News of the Week.

FOR WEEK ENDING JULY 11.

### DOMESTIC.

—It is estimated that the losses from fire in the last five years has amounted to \$500,000,000.

—The Kalamazoo asylum for feeble-minded children established a year ago at an expense of \$150,000, has proved a success.

—Mrs. Kate Hightower, of Sards, Mass., who had been blind for fifteen years, had her sight restored during a thunder storm recently.

—Rev. Joseph Cook, the lecturer, is busying himself with the management of the old Cook homestead farm at Ticonderoga. It comprises 500 acres.

—Heavy rains in the Bloomington and Paxton (Ill.) districts caused freshets, which carried away railway bridges, ruined crops, and washed out the tracks.

—The effects of the recent cyclonic disturbances were experienced along the entire Atlantic coast, almost from the mouth of the St. Lawrence to the mouth of the Mississippi.

—The new city directory of Chicago shows an increase of 40,000 in its population the past year, so that it is now not far from 700,000, or about the size of Brooklyn.

—President Cleveland has ordered General Sheridan to the scene of the threatened trouble in Indian Territory, and the General left Washington for the West Friday evening.

—A process for working iron and steel in one plate has been developed at the iron works at Wyandotte, Mich. Already several orders for the amalgamated metal have been filled.

—A decree was affirmed at Baltimore, Tuesday, awarding three colored women damages of \$1,000 for having been excluded from first-class berths on a steamer, though possessed of the proper tickets.

—The flour output at Minneapolis for the week reached 139,710 barrels, against 137,500 the previous week. The market rules dull, but stocks are limited, and millers are firm in their views.

—A wind and rain storm of a cyclonic character swept over portions of Western and Southern Minnesota, Wednesday afternoon, resulting in great destruction of crops and farm property.

—Within a few days myriads of frogs have appeared at Eagle Pass (Texas) and vicinity, and have multiplied so rapidly that at present they cover the surface of the earth. Superstitious Mexicans anticipate some dire calamity.

—Governor Martin, of Kansas, received a dispatch Tuesday evening, stating that the Cheyenne Indians were on the war-path in the southern part of Pratt County, and that several settlers had been killed and stock driven off.

—The June wheat report of the National Agricultural Department estimates the aggregate yield at 363,000,000 bushels. The condition of corn is higher than in any year since 1880 (1883 excepted), and cotton has materially improved.

—Another heavy rain storm visited Eastern Kansas and Western Missouri Saturday, which is the sixth day of almost continuous cold rains. The work of gathering the wheat crop is brought to a standstill, and the damage is reported as great.

—Near Waldron, Texas, recently, a waterspout struck an east-bound freight train, deluging the engineer, fireman, and brakeman, who abandoned the train and climbed trees just in time to avoid a wave of water eight feet high and fully one hundred feet wide.

—The *Rural New Yorker* estimates the wheat crop of the country this year at 365,000,000 bushels, 147,000,000 bushels less than last year's yield. It reports the corn outlook as good; states that oats will be the largest crop ever harvested, and that the yield of rye and barley will be fair.

—The term "six-penny," "ten-penny," applied to nails, comes from the Englishman's abbreviation of "pound" to "pun," nails being made in size according to the weight of 1,000, six-penny nails having 1,000 to six pounds, ten-penny, 1,000 to ten pounds, etc.

—Pittsburg, Pa., is substituting natural gas for coal in its factories, saving the handling of 38,000,000 tons of coal a year, besides banishing the dense clouds of smoke that now envelop it, and allowing its citizens to become familiar with the sun in the clear sky.

—The half-breed rising in Northwestern Canada has been quelled, and the troops under General Middleton are on the homeward march. The troops will rendezvous at Winnipeg next week for a general review before leaving for their respective home quarters.

—Secretary Chamberlain of the Ohio State Board of Agriculture, estimates that the total wheat crop of the United States this season will amount to 300,000,000 bushels, against an average of 451,000,000 bushels and a last year's total of 513,000,000 bushels.

—A cyclone Wednesday night effected great damage in the vicinity of Allegan, Mich., and a funnel-shaped "whirl" Thursday afternoon, near Monticello, Minn., shattered buildings and tore up the prairie in spots, many persons making narrow escapes with their lives.

—At Ionia, Mich., a man in a saloon attempted to light a match by scratching it on an empty whiskey barrel. The barrel immediately exploded with terrific force, dashing the man against an opposite wall, and blowing two others into the street. The blazing fragments fired the saloon, and for a time there were fears of a general conflagration.

—Strikers from Newburg marched into Cleveland, Tuesday, and forced the workmen from the Chisholm Shovel Works. Then, marching to the Union Screw Works, they battered in the doors and windows, and orders were given to stop work. Mr. Fayette Brown, president of the company, was struck with a club, and several girls employed in the packing rooms fainted from fright.

—Great excitement was created in Salt Lake City by the refusal of the Mormon city officials to raise the flags on the public buildings to full mast on the Fourth of July. Their feelings and attitude towards the Federal government were shown in their action in placing the flags at half-mast. The United States Marshal and several others waited on the officials, and after considerable discussion and threatening the latter decided to run up the flags to full mast on the City Hall, Court House, and co-operative store. On other buildings, however, the flags remained at half-mast.

—A severe storm recently passed over some portions of Michigan. At Allegan timber was shattered, miles of fencing laid low, orchards severely injured, barns unroofed, and one large structure completely ruined, the foundation walls being thrown down with not a post left standing. Hundreds of acres of grain are leveled, and hundreds of tons of hay already cut were carried away. One chimney was blown down; otherwise dwelling houses escaped damage, and people sustain no physical injuries. At Sand Beach a severe hailstorm passed over a section of country, doing great damage to standing crops, and even the lives of men and animals were endangered. The hailstones, which were from one to four inches in diameter, beat out windows on the west side and otherwise damaged buildings. From a distance the storm-cloud looked like a cyclone.

—A cyclone in three sections swept through Oshkosh, Wis., Wednesday evening, cutting different paths through the city, and demolishing or injuring hundreds of houses. The Exposition Building and St. Paul's Church are in ruins, and St. Peter's Catholic Church is badly wrecked. Roofs were blown from stores, the rain damaging the stocks, and all the smoke-stacks in town were leveled. The greatest havoc was wrought in the lumber district, and in the residence section some dwellings are barricaded by fallen trees. Twenty people are reported injured, one or two fatally. In the district north of the town, farm buildings, stock, and crops suffered severely. Nineteen barns and six houses at Lind, Wis., were wrecked, and crops destroyed. The cyclone followed a path six blocks wide at Madison, entailing heavy damage to buildings, residences, and churches. At Sparta several structures were leveled, and at Plainfield numerous houses were blown down or unroofed.

### FOREIGN.

—In the whole of Spain Monday there were 1,467 new cases of cholera, and 660 deaths from the disease.

—The Oxford University has conferred the degree of D. D. upon the revisers of the Old Testament. This wholesale way of doing things saves time.

—News has been received in Paris from Madagascar that Admiral Miot is obliged to act strictly on the defensive, and that 12,000 Hovas are besieging the French occupying the Mazanga ford.

—British trade returns show that the imports for June, as compared with that month last year, increased \$490,000, and the exports decreased \$930,000 as compared with June, 1884.

—General Courcy, commander of the French forces at Hue, the capital of Anam, telegraphs the government that on Sunday night 30,000 Anamites suddenly attacked the French troops and a desperate engagement ensued, resulting in the Anamites' being repulsed. The French loss is placed at sixty and that of the enemy at 1,500.

—A mysterious disease which has thus far baffled the skill of physicians has become epidemic in Portugal. Persons seized with the plague die within a few minutes after being attacked. The afflicted persons have none of the symptoms of any disease known to medical practitioners and the doctors are unable to give the disease a name, much less to arrest its progress.

### RELIGIOUS.

—The Mohammedans have ninety-nine names for God but among them all they have not "Our Father."

—It is stated that a committee of Jewish scholars will be appointed to publish an authoritative Anglo-Jewish version of the Old Testament.

—Prof. Godet, one of the best European Biblical scholars, is at the head of a committee that is publishing a revised version of the Bible in French.

—Bunyan is to tell his dream to the Japanese through an adaptation by Rev. W. J. White, of the Baptist mission, in which the illustrations are drawn from Japanese life and the characters are of the native type.

—Dr. W. H. Ward, editor of the *Independent*, has just returned from a visit to the Valley of the Euphrates. It is said he thinks he has discovered the original Garden of Eden.

—Archbishop Heiss and other Catholic dignitaries assembled Tuesday at the residence of Bishop Ryan at Buffalo to prepare a uniform course of theological studies in Catholic colleges.

—In the United States, Roman Catholic bishops, archbishops are of Irish descent, thirty-three; of German, thirteen; of French or Belgian, twelve; of English, nine; Spanish, two; with four other countries, one each.

—Henry Ward Beecher announced in Plymouth Church Sunday that the series of sermons he has been preaching on evolution would be discontinued until next fall. He would preach on such subjects as the "Miracles," "Prayer," "The Atonement," "The Divine Savior Jesus," and "Immortality."

—It is said that the word "camp-meeting" first originated with the Presbyterians. Certain Presbyterian ministers held a sacramental meeting at a place called Cone in Kentucky, in 1800. It was attended by more than 1,000 people and protracted for weeks. The *Encyclopedia Britannica* says that this was the first camp-meeting held in the United States.—*Inter Ocean.*

—At a Baptist Convention in Holyoke, Mass., a few days ago, a minister of Greenfield gave a sad report of religious destitution of Monroe, a town of 200 inhabitants in Franklin county, where an evangelical sermon had been preached till within a few months. One woman dying of consumption had never heard a gospel sermon. A church of thirty members has now been organized.

—The *Japan Mail* reports a most remarkable prayer service held in Tokio, in the largest theater in the city. The audiences are variously estimated at from 4,000 to 6,000 each day. The preaching was mostly by Japanese pastors, and the people listened eagerly for hours each day while the gospel was preached to them. The *Mail* says: "The large attendance, the earnest attention with so little dissent or interruption, in so public a place as the most popular theater in Tokio, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year."

—The new enterprise, the Niagara Falls International Camp-ground, is assuming large proportions. One hundred additional acres have been secured, very eligible for the purposes, to meet the increasing demands. The fact it is in no sense a speculation, but designed, like the Grove, to glorify God, and furnish needed religious instruction for those desiring to visit the magnificent waterfall, attracting the attention and securing the hearty cooperation of active and devout Christian men. The ground being thoroughly prepared, and a large boarding-house being erected, and the arrangements decided upon to furnish ample accommodations for the crowds who are expected will gather there this summer. The program as far as arranged is very attractive. Temperance will be the way for ten days, commencing July 11. The Missionary gathering will open on July 28. The camp-meeting of the Canada Holiness Association will commence August 8, and the regular International Camping on August 17. Thus the months of July and August will be filled up with these interesting occasions.

## Obituary Notices.

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

VOORHEES.—Died after a short illness, at her home in Lynchburg, Va., June 30, 1885, Augusta A. Voorhees, aged 68 years. Mrs. Voorhees embraced religion when eighteen years of age, and was quite faithful to the light she then had. In 1860 she embraced the truth under the labors of Eld. J. N. Andrews, since which she has been a most earnest and exemplary Christian. She leaves behind her a most devoted and affectionate husband, and a large family of children, but may they remember that she hath done what she could, and laid her in the silent tomb to rest peacefully till the trumpet sound, at which time she will shine, we trust, as the bright morning star. Words of comfort by the writer. G. A. Smith.

(Sabbath Recorder please copy.)

COOMBS.—Died of malignant sore throat, June 14, 1885, the youngest daughter of Dr. Horace and Allie Coombs, of Barren, Ky., aged 8 years, 6 months, and 7 days. On the Sabbath preceding the Tuesday on which she was taken ill, Rubie said to her mother they were returning from Sabbath-school, "This is the last Sabbath I shall have the privilege of attending Sabbath-school." She lived as one ought to live thus forewarned. She loved the Sabbath-school and church service, and was prompt and regular in attendance. She used her bright and active mind in gathering into the store-house God's promises to his people. Thus living, she has left behind her a bright example to encourage them to follow her commands. Appropriate and comforting words were spoken 1 Cor. 15, by Eld. D. T. Moore (Disciple). May parents and friends walk so close with God that they may be an unbroken family soon-coming resurrection is the prayer of one made by associating with Rubie. R. M. J.

HOWE.—Died at her father's home in Lyons, Mich., the 19th of June, 1885, Sr. Philena Howe, aged 31 years, 1 month, and 11 days. In November, 1872, Sr. Howe went to the Sanitarium in Battle Creek, where she labored as a helper for nearly a year. During this time she sought and found acceptance with Christ through the influence of Dr. Lamson; was baptized by Eld. James White, united with the Battle Creek church. By her upright walk and of unselfish love, she maintained a true Christian character, made her an honored member to the day of her death. In 1874 she entered the *Review* Office, where she put in ten years of faithful and devoted service for the cause she loved. Her gifts to the poor and gifts to the cause show that she labored not in vain for the treasures of this world. In her last sickness she showed patience. When informed that she could not live long, she prayed to the Lord with a strong voice, saying, "I know he would not let me die long." When the trying moment came, while the last word was being uttered, "Praise the Lord, O my soul, and all that is within me, praise his holy name," had scarcely passed her lips, she peacefully entered into the presence of her Father. Funeral services were conducted by the writer, at the residence of her father, Monday, June 22. I. D. Van.



# The Review and Herald.

BATTLE CREEK, MICH., JULY 14, 1885.

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## REMAINING CAMP-MEETINGS FOR 1885.

Texas, Arlington, Tarrant Co.,	July 24 to Aug. 4
Virginia,	Aug. 11-18
Nebraska, Kearney,	Aug. 12-18
Vermont,	" 13-25
Iowa, Des Moines,	" 18-24
Kansas, Beloit,	Aug. 20-30
Maine, Portland,	Aug. 20 to Sept. 1
New England,	" 27 " 8
New York,	Sept. 3-15
Illinois, Aurora,	" 9-15
Michigan,	" 17-29
Indiana, Logansport,	Sept. 24 to Oct. 6
Ohio, Springfield,	Oct. 1-13
Kentucky,	Oct. 14-20
Tennessee,	" 21-27

The church in Battle Creek had the pleasure of listening again to Eld Butler, last Sabbath, who gave a highly practical and timely discourse on Gal. 6:7-14. In the afternoon five more were baptized.

The articles which appeared in REVIEW, numbers 20, 21, 22, 23, entitled "Shall we keep Saturday or Sunday?" have been translated into the German language, and printed in a neat appearing pamphlet of 48 pages. Let this little work have a thorough circulation in places where German citizens are to be found.

Bro. Geo. A. King who is conducting a general canvassing work for our books in the South, is now at home for a few days. He reports a good degree of success thus far; and the outlook for the fall campaign is very encouraging. He will speak for himself on the matter next week.

Two weeks ago we commenced a series of articles from Eld. Canright on the Mark of the Beast. We have on hand the manuscript for the entire series which will consist of some four numbers. It is omitted this week, as it was last, to give place to matter which seemed to demand more immediate insertion. The remainder will be given in due time.

At this season of the year some hundreds of subscriptions on the REVIEW expire, the names being largely those of old and permanent subscribers, who of course intend to continue to take the paper. We therefore call their attention to this matter, so

that they may renew before the time expires, and we may not be to the trouble of removing and re-entering their names on the list, and they may not run the risk of losing a paper. If those concerned will attend to this matter at once, it will save our mailing clerks a great deal of labor. All therefore please look to the pasters on your papers, and if your subscriptions are about expired, grant us the pleasure of hearing from you at once.

Our readers were doubtless somewhat surprised last week, as we also were, at the time to be devoted to the Michigan camp-meeting, from Sept. 7 to Sept. 29. The mystery was solved when we learned that the copyist, by whom the appointment was sent in, had accidentally omitted a figure 1 before the 7. Thus it should read, Sept. 17-29, which brings the time within more reasonable bounds.

We were gratified to receive, July 12, the Vermont Watchman of July 8, published by W. W. Prescott, which contained the following:—

### "BUSINESS ANNOUNCEMENT.

"D. W. Dixon, Esq., of St. Albans, formerly editor of the St. Albans Messenger, has contracted for the purchase of the Vermont Watchman, and printing business connected therewith, and is to take possession July 24. Until that date the business will remain under the same management as heretofore. It may be proper to state that an invitation to accept the presidency of Battle Creek College at Battle Creek, Mich., is the only cause which has led the present publisher to make this change."

## NOTICE.

ELDER WM. M. JONES, of London, England, publisher of *The Sabbath Memorial*, requests his correspondents to address him at 56 Mildmay Park, London, N., instead of 15 Mill Yard, Leman St., Goodman's Field, as heretofore. He writes us that the old Seventh-day Baptist chapel, burying ground, etc., in the place last named, are now engulfed by two railroads.

## TO CORRESPONDENTS.

It has been a gratification to us for the past two years, as it has no doubt been to correspondents, that those who had questions which they wished answered, could receive so prompt replies either by mail or through the REVIEW. This has been accomplished through the help which Eld. Littlejohn has been able to render to the Office while serving the cause in connection with the College. As he now retires from that position to labor in other departments of the work, he thinks he will not be able to render this assistance further on the REVIEW. We shall try to do the best we can in the matter of responding to the queries of our friends; but if there should now be some delay, they will understand the reason.

## THIS WEEK'S PAPER.

The reader will find in this week's paper, as a whole, a good variety of important and interesting matter, though there are a number of lengthy articles.

The children of God ought not to lead very impoverished lives, when there are in his word thirty thousand promises for their benefit. See first piece of poetry.

Our Contributor's Department is more than usually vigorous. The sermon is full of good practical suggestions. Good things will be found in the Home and Special Mention. And the reader should not overlook the excellent articles in our editorial columns, from the Corresponding Editors, because they occupy considerable space. What is said respecting the ordinances we consider especially important.

But we need not particularize further. We trust there are many of our subscribers of the same mind as a minister on the Pacific Coast, from whom we have just received a letter, and who speaks as follows of the REVIEW: "For more than twenty-five years I have looked for its weekly visits as the coming of a dear friend. We always give it a hearty welcome. Its old familiar face always brings a smile to ours. When once fairly in hand, it is seldom laid down till all its contents are devoured."

## TENTS FOR VERMONT CAMP-MEETING.

If any brethren or sisters wish to obtain tents of the Committee for use at our next camp-meeting, they

should immediately notify Eld. H. Peebles, Burlington, Vt., stating what kind they desire. It would well for individuals and churches to have tents and thus save the Committee labor and themselves the expense of hiring.

## VERMONT CONFERENCE COMMITTEE

### THAT "CHART OF DAYS"

Nearly three years ago, in Battle Creek, Mich., we took orders for a "Chart of Days," showing the ordering of the day of the week in eighty languages of the Eastern Continent. This chart was to be published by Eld. Wm. Jones of London, England, and he hoped then to have it completed in a few weeks. By a letter just received from Bro. Jones I learned that sickness in his family, and many circumstances could not control have delayed the publication of the chart; but in the meantime the list of languages to be represented on it has increased to one hundred and twenty. He now hopes to have the chart ready for delivery in a few weeks. It seems to me that the condition of forty languages will well pay our price for waiting.

Now let all who have changed their post-office address since subscribing for the chart, write to M. J. Chapman, Battle Creek, Mich., noting the change in address, so that the chart when completed may be mailed direct to them.

J. N. LOUGHBOROUGH

## BOOKS IN PAPER COVERS.

- The Atonement. By Eld. J. H. Waggoner. An exposition of a remedial system in the light of Nature and Revelation. 168 pp. 40c.
- Our Faith and Hope. Sermons on the coming and dominion of Christ. By Eld. James White. 182 pp. 40c.
- Facts for the Times. A volume of valuable Historical tracts.
- Testimonies, Nos. 20-30, each.
- S. D. A. Year Book for the year 1884.
- Refutation of the Age to Come. By Eld. J. H. Waggoner. This little treatise completely demolishes the vague theories of the future-age theorists. 168 pp. 40c.
- Thoughts on Baptism; Its Action, Subjects, and Relation. By Eld. J. H. Waggoner. 190 pp. 40c.
- The Ministration of Angels, and the Origin, History, and Destiny of Satan. A work of great interest upon a subject seldom written upon. 144 pp. 40c.
- The Nature and Tendency of Modern Spiritualism. By Eld. J. H. Waggoner. A thorough exposure of this fascinating delusion. Should be widely scattered. 184 pp. 40c.
- The Visions. Objections Answered. By U. Smith. 184 pp. 40c.
- The Spirit of God, its Gifts and Manifestations to the Church of the Christian Age. By Eld. J. H. Waggoner. 144 pp. 40c.
- The Three Messages of Rev. 14: 6-12. Particularly the third angel's message and the two-horned beast. By Eld. J. N. Andrews. 144 pp. 40c.
- The Two Laws, as set forth in the Scriptures of the Old and New Testaments. 128 pp. 40c.
- The Morality of the Sabbath. An argument intended to show that the Sabbath commandment, like the other nine, is of a natural moral nature. 96 pp. 40c.
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- The Complete Testimony of the Fathers of the Church, Three Centuries concerning the Sabbath and the First Day of the Week. By Eld. J. N. Andrews. 112 pp. 40c.
- Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Eld. J. H. White. 64 pp. 40c.
- Matter and Spirit. A philosophical argument on an interesting theme.
- Bible Sanctification. By Mrs. E. G. White. A counter to the true and false theories. 40 pp. 40c.
- The Seven Trumpets. An exposition of the subject set forth in the book of the Revelation, chaps. 8 and 9. 96 pp. 40c.
- The Truth Found. The nature and obligation of the Sabbath. By Eld. J. H. Waggoner. 64 pp. 40c.
- Vindication of the True Sabbath. By Eld. J. W. Hayti, formerly Missionary of the Reformed Presbyterian Church. 68 pp. 40c.
- Hope of the Gospel. By Eld. J. N. Loughborough. 80 pp. 40c.
- Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Eld. James White. 56 pp. 40c.
- Redeemer and Redeemed. By Eld. James White. A work sets forth the plan of Redemption in its three stages. 40 pp. 40c.
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- The Position and Work of the True People of God under the Third Angel's Message. By Eld. W. H. Littlejohn. 80 pp. 40c.
- Life of Christ and his Apostles. 8 books, paper covers. 40c.
- The Home of the Saved; or, The Saints' Inheritance in the Earth made New. By Eld. J. N. Loughborough. 80 pp. 40c.
- The Ancient Sabbath. Forty-four objections considered. By Eld. D. T. Bourdeau. 88 pp. 40c.
- Honor Due to God. By Dr. E. J. Waggoner. An extended argument on the Tithing Question. 64 pp. 40c.
- Key to the Prophetic Chart. A valuable publication. U. Smith. 40c.

Any book in this list sent post-paid on receipt of price. Address, REVIEW & HERALD, Battle Creek, Mich.