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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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THE RESURRECTION.

BY ELD. L. D. SANTEE.

As I take up my well worn Bible,
And read in the blessed word
Of a glorious resurrection,
My heart is with rapture stirred.
The loved and lost have left us,
And gone to the sable shore;
But they'll rise again as the angels,
And never die any more.

One by one they left us,
And we laid them away with tears;
And memory loves each mound of earth
That was raised in the bygone years.
But there is "balm in Gilead,"
There's a hope that softens pain;
For I read in the blessed Bible,
"Thy dead shall live again."

We leave for the Saviour to fashion
The body with which they come;
We only know we shall be theirs,
And they shall be our own;
Together we'll rise through azure,
As saith the holy word,
Each broken link united,
Together we'll meet the Lord.

The Sermon.

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

SANCTIFICATION, OR HOLINESS.

BY ELD. G. D. HALLOU.

"Follow peace with all men, and holiness, without which no
man shall see the Lord." Heb. 12:14.

The Text.—Two important points in this text
draw the attention: 1. Holiness as well as peace
is enjoined upon all Christians. 2. Holiness is
an essential condition of entering into the
kingdom of God, and beholding him as he is. We
safely assert, to put this text in another form,
none but holy men will ever dwell in the
presence of the great God, whose might and wis-
dom and holiness are so wonderfully manifested
in the works of his creation, and through the
means of salvation. It then becomes a most impor-
tant matter for us to know in what holiness con-
sists and how it may be attained. We shall be-
lieve the Scriptures very explicit on this
question, for surely the Lord would not leave
his children to darkness and error in a matter of
eternal interest to them.

Definitions.—Before appealing to the Script-
ures let us consider carefully the principal defini-
tions of the terms so far as they relate directly to
holiness in the characters of men. See Web-
ster's Unabridged Dictionary as follows:—

Sanctify: 1. To set apart to a holy or relig-
ious use. 2. To make holy or free from sin; to
purify from moral corruption and pollution; to

make fit for the service of God, and the society and
employments of heaven."

"Sanctification: 1. The act of God's grace by
which the affections of men are purified or alien-
ated from sin and the world, and exalted to a su-
preme love to God. 2. The act of consecrating or
setting apart for a sacred purpose; consecration."

"Holy: 2. Worthy to be employed in the ser-
vice of God; acceptable to God; commanded by
God; hence, free from sinful affections; charac-
terized by religious principle; pure; irreprocha-
ble; guiltless."

"Holiness: 1. Purity or integrity of moral
character; freedom from sin; sanctity."

It will be observed that the term "sanctifica-
tion" is used chiefly as the name of an action
which results in the condition of holiness. Let
the reader carefully fix in his mind these defini-
tions, as he will have frequent occasion to refer to
them in order to perceive the full force of the
scripture cited.

God has in every age recognized his true chil-
dren as holy men, and it would not be presumpt-
uous to assume that he has children on the earth
to-day who are also truly worthy of being thus char-
acterized. But it will be well for us to remember
that, while the new man is created after the image
of God in righteousness and true holiness, or "in
holiness of truth," as the new version has it (Eph.
4:24), there is danger, and great danger, too, of
an inward growth of false holiness, or a holiness
which is not of truth; in other words, there is a
chance for men to draw their ideas of holiness
chiefly from their own feelings and desires, depend-
ing on a very partial examination of the Scriptures.
Such a holiness can only be imperfect and false,
because it depends on a very one-sided view of the
Scriptures. When human desires and emotions
and imaginations enter as factors into any doctrinē,
it is sure to be proportionally false and dangerous.
The "holiness of truth" must be based solely on
the word of God, which Jesus declared is the
truth. Holiness is not put on like a garment
or poured in like water into a vessel; it must be
wrought into the character, must become a part of
its very fabric. This can only be done through
the means which God has set forth in his word.
Let us first consider those scriptures which men-
tion the chief instrumentalities in the work of sanc-
tification. Many conclusions I shall leave the
reader to draw for himself, only calling attention
to the leading thoughts suggested in each script-
ure.

III. Instrumentalities.—1. The word of God.
"Sanctify them through thy truth, thy word is
truth." John 17:17. The Psalmist says, "Thy
law is the truth." Ps. 119:142. The law of God
is pre-eminently his word, for he spake and wrote
it. It was given to teach men moral obligation.
It is the nucleus around which all the rest of the
word centers. It was all given to explain and
elucidate the principles of the law, and teach the
way of salvation from the consequences of its vio-
lation. Jesus prays the Father to sanctify his
disciples through the word. We shall presently
understand how the word of God can have a sanc-
tifying effect on the character. "And now, breth-
ren, I commend you to God, and the word of his
grace, which is able to build you up, and to give
you an inheritance among all them that are sanc-
tified." Acts 20:32. Paul represents Christ as
sanctifying and making the church holy by means
of the word: "That he might sanctify and cleanse
it with the washing of water by the word, that he
might present it to himself a glorious church, not
having spot, or wrinkle, or any such thing; but

that it should be holy and without blemish." Eph.
5:26, 27. In perfect harmony are the words
found in 2 Tim. 3:16, 17: "All Scripture is given
by inspiration of God and is profitable for doc-
trine, for reproof, for correction, for instruction in
righteousness; that the man of God may be per-
fect, thoroughly furnished unto all good works."
How language could be made to show more plainly
the importance of the word of God as a sanctify-
ing, perfecting power, it would be difficult to con-
ceive. Comment would only weaken the force of
these scriptures.

Now let us examine some scriptures showing
how the word of God performs the office of a sanc-
tifier. "Now, therefore, if ye will obey my voice
indeed, and keep my covenant, . . . ye shall be
unto me a kingdom of priests and an holy nation."
Ex. 19:5, 6. "Seeing ye have purified your souls
in obeying the truth ["in your obedience to the
truth," Revised Version] through the Spirit unto
unfeigned love of the brethren, see that ye love
one another with a pure heart, fervently. Being
born again, not of corruptible seed, but of incor-
ruptible, by the word of God, which liveth and
abideth forever." 1 Pet. 1:22, 23. The truth
of God sanctifies the obedient child of God, makes
him holy, unblamable, builds him up, makes him
perfect, and thoroughly furnishes him unto every
good work. But the word of God cannot do this
work for the man only as he is obedient to its pre-
cepts. Its teachings are of such a nature that if
obeyed they will change the entire character and
make it divine. But to him who does not obey,
the word will work only condemnation. We shall
find by careful searching that the word of God is
set forth more prominently than any and all other
instrumentalities in the work of sanctification, and
that obedience is the one primal condition for us
to fulfill if we would be accounted holy by the
Lord. Other instrumentalities and other action
on our part are indicated, but without obedience
to the word all other action will be of no avail.

2. The blood of Christ is set forth as a means of
sanctification. "Wherefore Jesus also, that he
might sanctify the people with his own blood, suf-
fered without the gate." Heb. 13:12. "By the
which will we are sanctified through the offering
of the body of Jesus Christ once for all." Heb.
10:10. By the blood of Christ the penitent sin-
ner is forgiven his iniquity, and is accounted pure
and irreproachable before God. Without this
means of sanctification, obedience would avail
nothing; and vice versa. God's agencies all work
in harmony. There is no such thing as being
sanctified by one instrumentality alone; all work
together to effect this great end.

3. The Spirit of God. Two or three times the
Spirit of God is directly mentioned as a sanctify-
ing power. "But we are bound to give thanks
always to God for you, brethren beloved of the
Lord, because God hath from the beginning chosen
you to salvation through sanctification of the Spirit
and belief of the truth." 2 Thess. 2:13. "And
God which knoweth the hearts, bare them witness,
giving them the Holy Ghost, even as he did unto
us; and put no difference between us and them,
purifying their hearts by faith." Acts 15:8, 9.
"And such were some of you; but ye are washed,
but ye are sanctified, but ye are justified in the
name of the Lord Jesus, and by the Spirit of our
God." 1 Cor. 6:11. And yet as the entire epis-
tle shows, they were far from being sinless. The
work of the Spirit is here intimately associated
with the exercise of faith. But "faith cometh by
hearing, and hearing by the word of God (Rom.
10:17); and the word of God is the "sword of

the Spirit" (Eph. 6:17); and this word is "quick and powerful, and sharper than any two-edged sword," even to the discerning of the "thoughts and intents of the heart." Heb. 4:12. The Spirit of God has ever ministered the word of God, even before the written word existed; and since the written word was given to man, it has been as the sword, the chief weapon used in the warfare against carnal human nature.

The Spirit of God cannot minister comfort and strength, and assist man in the work of overcoming unless man obeys the word. It convicts the sinner; but as a comforter, it comes only to the obedient child of God. No one has the least Bible authority for expecting the consolations of the Spirit of God unless he is conscientiously obedient to all the light given him. Any happiness or good feeling which comes to a professing Christian, who is living in open violation of the word of God, cannot be ascribed to the Spirit of God; for he gives his Spirit only to them that obey him, as is shown in the following scriptures. Luke 11:13 says our heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. Can any then who ask receive the Holy Spirit? "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Those only who keep the commands of God as far as revealed to them, can God safely trust with the blessing of his Holy Spirit. Jesus says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive," etc. John 14:15-17. Acts 5:32 is also very plain on this point: "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Again Jesus says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:13. Words could not more plainly show that obedience to God's word must precede and accompany the gift of the Holy Spirit.

It will not be out of place to remark further that the kind of faith with which the Spirit of God can co-operate, must be a living faith, one which works by love (Gal. 5:6); one united with works, such as Abraham had. See James 2:22. Sanctifying faith is something besides a blind, passive sentimentalism, which expects the Lord to come in by his Spirit and to remove miraculously and instantaneously every inclination to sin, because we have wrought ourselves up to a pitch of religious frenzy. Faith takes God at his word, and obeys with child-like simplicity. God's Spirit can witness with those who exercise such faith that they are children of God.

4. The chastisement which God administers is another important means of holiness. God chastens us for our profit, that we may be "partakers of his holiness." Heb. 12:10. The context shows that God corrects all his children; and this chastisement is continued in this world as long as they remain his sons, and as long as he loves them. See verses 6-8. There are defects in our characters which the word of God cannot discover to us until we are brought into straightened places. By this means new lessons are taught us, and a closer relation is established between us and God.

5. Patience is another means to the great end of Christian perfection. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. Patience is that grace which sweetens affliction, and enables us to endure chastisement, and thus aids in perfecting the characters of those who are obedient.

6. Hope. Every man who has the hope of seeing Christ as he is, "purifieth himself, even as He is pure." 1 John 3:2, 3. The hope of eternal life in the kingdom of God stimulates activity in the work of overcoming. This carries forward the work of purification day by day and year by year, as long as the man entertains a living hope.

The list of these instrumentalities might be increased indefinitely. Enough has been quoted to show something of the nature and extent of the work of sanctification. It is by no means a partial work wrought out by the use of a single means. It requires the use of all the means of grace that God has provided, and the exercise of every fac-

ulty of which man is possessed, to carry the work forward to the end. It must be evident to the thoughtful reader that it is not a spasmodic, instantaneous work, carried on according to the will and wishes of man. It is done by God's own instrumentalities, in his own perfect way, with the co-operation of those who would be sanctified.

IV. *Propositions.* I wish now to state some propositions which will introduce other scriptures and other thoughts, and lead, I trust, to a still closer and more comprehensive view of the subject.

1. The Christian's holiness differs from God's holiness not in kind but in degree. That the Christian's holiness is like God's in kind needs no argument. He calls us his children, and begins a work here which culminates at last in making us like him in all our attributes except in degree. There is but one kind of true holiness mentioned in the Scriptures, and no distinction is ever made between the holiness of God and that of his children except in degree. That our holiness does differ from God's in degree must be self-evident to every sound, intelligent mind; yet there are some passages of Scripture that at first reading may not be quite clear, which we shall shortly notice. Let us look first at 1 Sam. 2:2: "There is none holy as the Lord." God's holiness is commensurate with the infinite attributes of his character. He is unlimited in wisdom, power, love, and mercy; hence his holiness is absolute and infinite. Every attribute of his character is perfect; hence his holiness is in perfection also. The Christian's holiness is limited by the other attributes of his character. He is finite in wisdom and power, and imperfect in all the elements of his character; hence his holiness, as compared with God's, can only be relative, finite, and imperfect. Man's goodness and righteousness are imperfect; how then can he be perfectly holy like God? God's grace never makes man infallible in wisdom; how then can it make his holiness absolute and perfect? Holy men of old have differed greatly in the degree of wisdom and strength of character possessed by them, and their holiness must have differed in like degree.

A man's holiness, as viewed from the infinite, must depend on the way in which he obeys the truth, the amount of faith he exercises, the manner in which he endures affliction, and how he relates himself to all the means of grace which God grants to him. How, then, are we to understand 1 Pet. 1:16: "Be ye holy; for I am holy"? This is a quotation from Lev. 11:44, where the Lord is enjoining upon the Israelites carefulness in matters of diet. The way it is used originally shows clearly that carefulness in the indulgence of the appetite is also essential to a condition of holiness. Peter connects it closely with obedience; for in verse 14 of the 1st chapter, he says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance;" and in verse 15 he applies it directly to the matter of conversation. If men would have the Lord account them holy, they are to obey the light he gives, and not go back and do those things which they once practiced in ignorance. In Matt. 5:48 a still stronger expression is used: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Read carefully verses 43-48, and it will appear that this expression has reference to only one item in the great list of obligations; that is, the exercise of love toward an enemy.

These scriptures cannot be supposed to enjoin a holiness and perfection equal to God's; for if finite man were thus holy, his holiness, viewed in the light of his other attributes, would far exceed the holiness of God, because he would be possessed of absolute holiness with other attributes only finite, while God's holiness is only absolute, with all the other powers of his being infinite. In other words, an infinite attribute for a finite being is a far greater attainment than an infinite attribute for an infinite being.

The lesson taught is that we should be in our sphere as near like God as the powers of our finite natures aided by the grace of God will permit. When we submit to the divine will all the powers and capabilities of which we are conscious, we are then holy in our sphere as God is in his. God looks upon the heart. The motives determine the character. When a man's purposes and aspirations are pure, God accounts that man holy. "Blessed are the pure in heart; for they shall see God." It will not be difficult to know who are thus ac-

cepted of God, for all whose hearts are pure will conform their lives and actions to the precepts of God's word as fast as they are revealed to them.

(To be continued.)

Our Contributors.

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

THE SABBATH.

BY GEO. W. KING.

WELCOME the holy Sabbath eve,
The day which God himself has blessed,
That calm and holy day of rest,
Which brings from toil a sweet reprieve.

When angels sang a glad refrain
And Paradise in beauty stood,
Pronounced by Him who made it, "good,"
God gave this last best gift to man.

As if perfumed from Eden still,
These hours a mystic sweetness hold,
To brighten lives so sad and cold,
And bid us do our Maker's will.

As swiftly speed its moments by,
Our thoughts and prayers to him ascend
Whose goodness does these blessings lend,
Whose bounty can all wants supply.

Each moment's swiftly passing tread
Leaves an impression on the heart.
Of peace and joy that ne'er depart
E'en when the hours themselves have fled.

They come like messengers from home,
To wanderers on this desert shore;
With voice that stills the tempest's roar
They speak of blessings yet to come.

Like respite mid the ceaseless fray,
Oases in a desert land,
Fountains amid the burning sand,
These Sabbaths cheer us on our way.

They kindle hope in every breast
Grown weary with the cares of life;
Inspire new courage in the strife
By pointing on to heavenly rest.

Oh, may we to the mandate true,
These days with ever thankful heart
Observe, till sin's dark stains depart,
Then keep them in the earth made new.

Battle Creek, Mich.

DIVERSIONS OF THE ENEMY.

BY ELD. R. F. COTTRELL.

Two bodies cannot occupy the same space at the same time. Fill a goblet with water to the brim, and nothing more can be put into it without displacing some of the water. Drop in a heavier substance, such as lead, and some of the water must overflow; fill it full of solid matter, and the water will all be forced out.

As it is with matter, so it is with mind: if the mind is full of one thing, it cannot be full of another at the same time. The apostle Peter exhorts, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." If the mind be fully occupied with these things, worldly and sinful thoughts will be driven out. But it is the object of Satan to divert our thoughts from the truth; and if our minds be filled with worldliness and money-making, the truth can have no place. The present period of the world is distinguished for covetousness. Hoarding up treasure is a characteristic of the last days. The love of pleasure is another prominent thing to divert the mind from the solemn truths for these last days. The masses are in an eager chase after pleasures of various kinds. If believers allow their minds to be diverted by these things, the truth will lose its hold upon them. The mind filled with these vanities has no room for the last message.

Besides these things which are worldly without disguise, Satan has prepared religious diversions to keep the minds of as many as possible from giving heed to the message of warning to mankind. Spiritualism takes the lead in these. This "strong delusion" arose at a time when the near coming of the Lord had been announced according to the Scriptures, and this truth had been so generally re-

... even by those who professed to love him. "this cause" [that is, that "they received not love of the truth"], God permitted this delusion of Satan to come in to deceive all who "believed not the truth, but had pleasure in unrighteousness." See 2 Thess. 2:9-12. When they turned away their ears from the good news of the Lord is coming again according to his promise, then this delusion came, which had not been permitted to appear before. The evidences of the coming of the Lord had been loudly and faithfully proclaimed for several years before modern Spiritualism arose, which was in 1848. This is Satan's grand scheme to deceive and damn the world, whether in the professed church or not.

But there are other religious diversions that have been introduced in to prevent as many as possible from heeding the message of the third angel. Rev. 14:9-12. The holiness movement and the Salvation Army have a tendency to divert the minds of many from the Bible truth prepared of God for these last days of probation. If men can be made to believe that they are fully sanctified and perfected in holiness, it is almost a hopeless task to try to convince them that all of God's commandments are binding upon them, and that they are committing sin every week by breaking the Lord's Sabbath. They feel that they are rich and increased in goods and have need of nothing. Their language is, "I know that I am saved; and I am saved now." What can be done for them? How can they be convinced that breaking a command of God is sin?

The Salvation Army, too, with its mock martial bands and religious buffoonery, is another scheme to draw off the minds of some who might heed the truth, had they time to hear it. Curiosity to see and a love of amusement draw many of the crowd, and scoffers find it their opportunity to mock, and the evil disposed, to annoy and persecute.

There are almost a countless number of things introduced to divert the mind from the truth which is able to save men's souls. Happy will it be for those who hear and steadfastly obey the truth.

BAPTIST AUTHORITY FOR SUNDAY.

INTERESTING TIMES IN VERMONT.

BY ELI. M. E. KELLOGG.

The distribution of Sabbath publications, and meetings being held under the tent in Brattleboro, have so far aroused the public interest in relation to the Sabbath that the ministry have already commenced a discussion of the subject. A notice appeared in the local paper to the effect that the Rev. Mr. - - -'s sermon at the Baptist church on Sunday morning will be in answer to the question, "Why should Christians keep Sunday and not Saturday?" The church was large and well filled, and the minister able and confident; he succeeded, no doubt, in establishing Sunday as the Sabbath in the minds of those who have never heard and have no desire to hear the Bible evidences for the Sabbath instituted before the fall of man, and kept by the disciples of Jesus after his crucifixion. Luke 23:56. It is not my purpose to notice his general arguments for first-day observance. No new ideas were advanced. The speaker rung the usual changes on John 20:19, Acts 20:7; and 1 Cor. 16:1. He assumed that the Lord's day of Rev. 1:10 was Sunday, named the same for "Pliny's stated day," and then quoted from the Church Fathers, by whom the Catholic Church prove so many of their dogmas.

But what I wish to notice especially are his closing words, or more strictly speaking, his last cited authority: "I will conclude," said he, "in the words of *Leo the Great*." Probably very few in this congregation knew who "Leo the Great" was, or in what his greatness consisted. The simple fact that he was *great* was sufficient to make his testimony conclusive to the majority of the congregation. But who was this "great" man whose words are so conclusive upon the transfer of the Sabbath to Sunday that he is quoted by a Baptist minister in this nineteenth century? The "New American Cyclopedia" says thus: "Leo, the name of twelve of the popes. One of the *most important* of these was Leo I., called 'the Great.'" Who, then, was Leo?—One of the most important of the popes! Strange authority for a Baptist

minister to use upon this or any other subject! Was not the word of God given to "thoroughly furnish us unto all good works?" And if keeping the first day of the week as the Sabbath is a good work, should we not expect to find sufficient evidence of it in the word of God, and not have to call to our aid the Fathers or the corrupt and proud pontiffs of Rome? Suppose that on the next Sunday, the Congregational minister across the way should take it upon himself to defend the ancient and honorable (?) practice of baptizing infants; and since his brother had argued that as Paul preached once on a certain first day, that day *must* have been the Sabbath, and the day of the Christian worship, so he would claim that as the apostles baptized "households," there *must* have been infants baptized; and conclude by quoting the Fathers and a pope of Rome,—suppose he should do this, what a hue and cry our good Baptist friends would raise! And they would be loud and foremost in saying that the argument for infant baptism was not sustained by the word,—that it was only inferential at the most; that the Fathers supported all kinds of extravagant doctrines, and should never be quoted by a consistent Protestant, whose rule of faith and practice should be, "the Bible and the Bible alone;" and that to quote a pope of Rome was very suggestive of the origin of the practice of infant baptism.

But to show that we are not alone in noticing the similarity of the arguments for infant baptism and for the observance of Sunday, I wish to make a few extracts from a little tract entitled, "Infant Baptism," and published by the Congregational Board of Publication, Boston, Mass., in 1866. The tract is before me, and the quotations are genuine. The writer starts out with the broad statement that, "Infant baptism was sanctioned by Christ, and practiced by his apostles, and universally adopted as a divine ordinance by the apostolic Church." The book abounds with inferential evidence, and many quotations from the Church Fathers, prominent among whom are Justin Martyr and Clement, whose testimony advocates for Sunday always recognize and use as proof. The writer of this tract was well aware of this fact, and did what many persons before and since have done,—took one error to prove another! For on page 53 he says: "In the meantime, we tell the objector that he must have confidence in the historical argument [*i. e.*, the arguments drawn from the Fathers], or give up things of *more importance* than infant baptism. Our observance of the first day of the week rests upon this argument. We find this day set apart as a day of rest and public worship by almost every denomination of Christians throughout the world; and the observance of it considered by all as obligatory. By whose authority has this day been thus set apart? Is this institution from Heaven, or is it of men? If you answer, From Heaven, we ask, How do you know that? It is vain to quote the fourth commandment; for that relates to the *seventh* day. It is in vain to send us to the New Testament; for the Saviour has left no precept requiring us to keep this day holy, nor is there any account of the manner in which the apostles observed it to be found in their writings. How, then, do we know, how can we know, the will of Christ in this matter? We search the history of the Church, and we believe its testimony."

Again, on page 55, we read: "It is important to observe in this connection, that in defending the Christian Sabbath against its assailants, whether Jewish or infidel, we are obliged to call to our aid those very witnesses who have testified to the divine origin of infant baptism."

We give one more extract upon this point, from page 60: "If we give up infant baptism on the ground that the uniform testimony of the Fathers of the Church for many hundred years after the apostles, is not sufficient to produce conviction, . . . how shall we answer the Seventh-day Baptist, who rejects the Christian and keeps the Jewish Sabbath; and how shall we convince those who maintain that we have no apostolic authority for public worship on that day?"

The above writer sees plainly what should be apparent to every one, that Sunday consecration and infant baptism rest alike upon the authority of the Fathers and practice of the Church. And the Baptist cannot say, This invidious parallel is made only by the insignificant sect of Sabbatarians. He will be compelled to say, It is thou, my equal,

O my Congregational brother; how could I turn upon me in that way! We can almost imagine him, like Caesar, drawing up his robes as he received the fatal stab, and saying, "Then, you Brutus!"

But thus it has always been; those who try to defend practices not taught in God's word will tear down each other. That Sunday-keeping and infant baptism can both be traced to an early period of the Church does not secure to them the apostolic sanction. We should ever remember that God's word was given us to correct the Church, and not the Church to correct the word; and that the apostle said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29. And to Timothy he writes, "And they shall turn away their ears from the truth and be turned to fables." 1 Tim. 4:3. Infant baptism and the Sunday are two of these "fables" early introduced into the Church by the great apostasy. Upon this early introduction of error into the Church, listen to Mr. Dowling in his history of Romanism:—

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices planted those germs of corruption, they anticipated or even imagined they would ever grow into such a vast and hideous system of superstition and error, as that of popery. . . . The worship of images, the invocation of saints, were but expansions of the natural feelings of veneration and affection cherished towards the memory of those who had suffered and died for the truth."

Robinson, author of the "History of Baptism," bears the following testimony:—

"Toward the latter end of the second century, most of the churches assumed a new form; the first simplicity disappeared; and insensibly as the old disciples retired to their graves, their children along with new converts, both Jews and Gentiles, came forward and new modeled the cause."

Thus we see Paul's prediction of an early apostasy verified, and Rome can claim a "high antiquity" for all her departures from God's word. And if we should accept doctrines not taught in the Bible, because taught and practiced by the early church, Protestantism would at once begin to retrace its steps toward Rome. And it is also apparent that those bodies who still hold to doctrines and practices received from the early Church, upon which the Scriptures are silent or squarely opposed, have still a little of the leaven of Rome, which they should purge out, lest the whole lump be leavened. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It is worthy of note here that the early Fathers, who favored the observance of the Sunday festival, never claim any authority from Christ or his apostles, but rest their arguments (when they try to present any) upon entirely different grounds. Thus Clement, who wrote about A. D. 194, and who is the first one of the Fathers who distinctly applies the term "Lord's day" to Sunday, does not quote the apostle John nor any other scripture as authority, but refers to the heathen philosopher *Plato*, who he thinks spoke of it prophetically! "And the Lord's day, *Plato* prophetically speaks of it in the tenth book of the Republic in these words: 'And when seven days have passed to each of them in the meadow on the eighth day they set out to arrive in four days.'"

Tertullian, so often referred to as authority for Sunday-keeping, says, in reference to the observance of Sunday, making birthday offerings for the dead, and the sign of the cross: "If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer."

We are here forcibly reminded of the words of Christ, "But in vain do they worship me, teaching for doctrines the commandments of men;" and of the apostolic counsel, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, . . . and not after Christ." Col. 2:8.

From the foregoing it can readily be seen that

one to be a consistent Protestant he should accept only those doctrines plainly taught in the Scriptures, and that we are bound and even commanded to reject those which have but tradition for their support. And if the Baptist would be consistent with himself, he should not reject infant baptism and sprinkling because only supported by tradition, and at the same time cling to the observance of the "venerable day of the sun," which rests solely upon the same foundation.

Our Baptist friends are, to say the least, in a very delicate situation. They cannot, and ought not to go back; and to advance with the advancing light will subject them to new crosses, another and wider divergence from the world and the "mother church;" and, alas! this is a reform that cannot be accomplished at once and forever like the single act of baptism, but it is a constantly recurring duty and test which he has to take up every seven days. Let us be thankful that some are seeing these things. The mists of tradition are being swept away by the clear light of God's word, and the Sabbath, sanctified in Eden, spoken by the voice of God from the flaming mount, written with his own finger upon the tables of stone, and honored by Christ, who styles himself its Lord, is taking the place of the day of the sun brought into the church in the days of the apostasy.

"But ah! too many, when before their eyes
The narrow way and cross begin to rise,
Though ample views of truth they once have got,
Will shut their eyes and say they see it not."

But to return to the concluding testimony for Sunday-keeping used by the minister, and referred to at the beginning of this article. Some one has said that "there is an eternal fitness in things." And if any one is determined to support the festival of the sun instead of the Sabbath of Jehovah, what better or more fitting authority can be desired than the popes of Rome? What earthly power can be greater? Does not Paul foretell this power, that he "opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple [or church] of God, showing himself that he is God"? As the Bible furnishes no ground for the Sunday institution, which is greatly in need of support of some kind, how proper to refer to that "great" power that was to exalt itself above God! And that any and all of the popes are well qualified to testify upon this point is evident, when we consider that this whole line of priest-kings was to "speak great words against the Most High, . . . and think to change times and laws." And in their catechisms, confessions of faith, and numerous theological treatises, they always claim the Sunday festival as an institution peculiarly their own, and charge Protestants with virtually acknowledging their supremacy by rejecting their own standard, "the Bible and the Bible alone," and accepting an institution which rests only on the "authority of the Catholic Church and apostolic tradition."

There was also a peculiar fitness in quoting from Leo the Great. Perhaps he was no greater in wickedness, apostasy, and opposition to God's word than his predecessors or successors; but that he took an active part in the elevation of the day of the sun to the place formerly occupied by the Sabbath is quite evident. The "New American Cyclopædia" says of him, that he "became pope in A. D. 440, and marked his succession to the pontificate by many important reforms." We are also told the nature of these reforms: "He extended to sub-deacons the obligation of celibacy, enacted penal laws against married monks, and procured from the emperor Valentinian III. an edict confirming all the previous ordinances passed against the Manichæans." We also learn that the Council of Chalcedon, A. D. 451, at which several kinds of heretics were condemned, was presided over by the legates of this pope. Thus we see that when Leo the Great took the pontifical chair, celibacy was established in all the higher orders of the clergy, and that he imposed the same upon the inferior orders. He was also active in his persecution of heretics, and enlisted emperors and controlled councils to carry out his purposes. At this distance, and with such meager material from which to draw our information, it is difficult to say just how much this pope had to do with helping forward the change of the Sabbath, then well under way; but that he did assist in that unholy work, and do his part in fulfilling the

prophecy of Dan. 7:25, is very evident. According to Dr. Justin Edwards, this pope made a decree in behalf of Sunday, in which he said: "We decree, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor."—*Sabbath Manual*, p. 123.

When we remember that in A. D. 321, one hundred and nineteen years before Leo became pope, Constantine issued his famous edict in behalf of the "venerable day of the sun," thus giving it a legal basis in the laws of the empire; and that Sylvester, Bishop of Rome, soon gave it a religious character by conferring upon it the imposing title of "Lord's Day;" and that in A. D. 364 the Council of Laodicea prohibited the observance of the Sabbath, placing an anathema upon all who persisted in keeping it, how naturally the work of Leo the Great falls into line with the rest, ordaining that "all do cease from labor, and rest on the sacred day," and claiming, like all the great successors of St. Peter, that what he ordains is "according to the true meaning of the Holy Ghost." He thus puts the cap-stone upon this infamous arch of triumph over God's law. No wonder, then, that he should be quoted as conclusive testimony.

It is worthy of remark here that Valentinian III., who acted in concert with Leo the Great in the inauguration of his so-called reforms, was one of the most monstrous of the monsters who in that age disgraced the Roman purple. He murdered with his own hand the general who had saved his empire, and was guilty of other crimes too indecent to relate (See "Gibbon's Rome," vol. 3, pp. 205, 206). These two men were well calculated to work together for the extension of their own authority, balancing between them the civil and ecclesiastical power, holding with one hand the dogmas of the Church, and with the other the sword of State, and demanding from all instant and exact obedience. It was in this way that "reforms" were brought about in those times.

But in the sixteenth century the era of reform based on God's word commenced. This reform began with the then latest assumption of Rome—the sale of indulgences; and it has been steadily working its way back to the only foundation, the "Scriptures of truth." And now we are examining one of the earliest works of the great apostasy, the change of the Sabbath to Sunday, and questioning the right of men to change one of the ten precepts of God's law. Thus the last great reformation that was to take place just before the coming of the Son of man to reap the harvest of the earth (Rev. 14:12-14) is based upon the "commandments of God and the faith of Jesus," and must develop a people keeping them all, the fourth precept with the rest.

And let me conclude in the words of a great but much ignored authority: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Brattleboro, Vt.

INDIVIDUAL RESPONSIBILITY.

BY H. F. PHELPS

How many times of late have I thought of this individual, personal responsibility, which rests upon every one of us, whether we sense it or not. There is no possible way to evade it; it is a personal affair. We each have an individual case pending in the court of heaven. Act as we will, we must meet it, and we cannot evade it. God has given talents to each of us, and we are responsible to him for the way we use them.

To some God has given "power to get wealth," and this power has been used very successfully. Every dollar we have accumulated, has added to our responsibility. Every dollar and every cent spent needlessly by us when it might have been used for the Master, and every penny hoarded by us that could be spared to help save perishing souls, is only still farther increasing this re-

sponsibility. May God help us to realize it, as we must very soon.

God has given us talents of intellect, powers of mind; and for these we are personally responsible. Who are ready and willing to consecrate and devote all these powers to the work of God? The Master will soon say, "Inasmuch as ye did it not," or "Well done." Which shall we hear?

To each of us, whatever station in life we fill, God has given talents of influence—subtle, unseen, unknown, only as seen and known by the results; and much of their power will be comprehended only in eternity. Our influence is being exerted every day either for the Master or for the enemy. Every day, in word, act, or look, it tolls upon some one. Are we ready to meet the responsibility of the results in the day of God?

We all may be workers for God. The Master is saying, "Why stand ye here all the day idle?" "Go work in my vineyard." "The field is the world." There is no lack of opportunities. Everywhere there is something to do; and upon us rests the responsibility to do this work. We may shirk it here, but must meet it again soon. We cannot evade it. To-day let us choose. We may manfully take and discharge these responsibilities that rest upon us as individuals, and reap the inestimable reward; or we may sleep on a little longer, and then awake to hear the dread word, "Depart."

BROTHERLY LOVE.

BY F. D. STARR.

"Love is of God." "We love him, because he first loved us." "This commandment have we from him, That he who loveth God love his brother also." To attain to this requirement the Christian will have to spend some time in the school of Christ. The first great duty is to love God with all the heart. The carnal-minded man does not do this. When we gain the assurance that we love God, then it is our privilege to know that God loves us. This is a step in advance which some are very slow to take. If asked whether they love God, they could with a good degree of confidence answer in the affirmative. If asked whether God loved them, they might answer in the same way, reluctantly perhaps, because the Bible says it is so; but to realize in their own selves that God loves them is to many a difficult task, and they go about feeling as though God were a hard master instead of a loving Father. When victory is gained on this point, then we realize that the love of God to us is infinitely greater than our love to him.

The second great commandment is that we should love one another. This is a great attainment. When the follower of Christ fulfills this command he is far in advance of the world. "We know that we have passed from death unto life, because we love the brethren." If asked whether they love their brethren, many would say, "Yes, I love my brethren and sisters dearly; I know I do." "Do your brethren love you?" That is entirely another question. Many who perhaps feel quite certain that they love their brethren seem to be just as certain that their brethren do not love them. Is not this making ourselves better than others? God requires me to love my brother; he requires my brother to love me. If I claim that I do my part, but that he does not do his, I hold myself better than him. This is wrong; it is cruel. Perhaps our brethren love us better than we do them. We should be willing to admit it. If it is wrong to claim that God does not love us, is it not wrong to claim the same in regard to our brethren?

A WARNING.

BY E. M. PEEBLES.

NEARLY two years ago, a dream was given me which made a deep impression upon my mind. For the benefit of others in a careless condition I will relate it.

Time was represented to me as a train of cars, which we intended to take. We knew that it would soon reach the station, where we must get on board; but we were still entangled with the affairs of the world, and had many things to attend to and arrange. We were very busy trying to finish this and that, and to fix everything just right to leave,

when we heard the train approaching. Hurrying to the station we found, alas! that we were just a little too late. The train was moving on, and as we watched it recede from our view, it is impossible to describe the anguish that seized us. Never shall I forget the blackness and darkness and gloom that had all at once spread itself over the world. Turning to our possessions once more—what and where were they? only mountains to crush us. Not a ray of light could pierce the gloom: all was utter despair.

I awoke, and was thankful that it was not too late; but from that time misery was my portion. My health, which had been failing, seemed entirely broken, and I often feared that my mind would be broken with the weight which continually pressed upon my forehead. I suffered to some degree the feelings of the lost. But now that the bands are broken, light and joy have filled my soul. I no longer dread to hear the rumble of the approaching train. No, rather,

"Jesus soon is coming, this is my song,
Cheers the heart when joys depart,
And foes are pressing strong."

And you and I, brother, sister, may be there, and enter with them into that beautiful home, which Jesus has gone to prepare for those who love him.

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 precious stone.—Ps. 144:12.

HUMILITY.

The bird that soars on highest wing
Builds on the ground its lowly nest;
And she that doth most sweetly sing,
Swings in the shade when all things rest.
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's highest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends.
Nearest the throne itself must be
The foot-stool of humility.

—Southern Churchman.

A CONTENTED SPIRIT.

A HOME SERMON AND ITS APPLICATION.

"There goes Miss Benton in her carriage; how pretty she is! I do not believe there is a girl in this town who is as free from care and as happy as she," said Amy Norton, turning from the window with a tired, weary look on her face.

There was just the least bit of petulance in her voice, and a lady who had been sitting near, busily writing, raised her eyes from the page, as the tone, of the words, made an impression on her ear.

"What is the matter, dear?" she asked, for she sighed as she lifted the ruffles of dark cloth she had been hemming, and began to sew again, putting her needle swiftly in, as if from the very depending of her energy there came relief. She did not answer the question for a moment, and it was repeated, as Mrs. Lacy put down her writing and crossed to her side. Lifting the girl's downcast face, she looked into the eyes, which were full of unshed tears, and gently said:—

"You are tired, Amy, dear; let us have a little rest; lay your sewing by for a time. Now tell me what it is that has made you unhappy?"

There was no resisting Aunt Fanny's loving voice and words, and Amy, half ashamed, put aside her work, as she said:—

"I am not exactly unhappy, Aunty, but I could help thinking how differently some people are treated in this world, and how unequally riches and other privileges are distributed. Here I am, the daughter of a poor clergyman, the eldest in a family of six children. Mother would be overworked if I did not help her in mending, dress-making, and house work. I am fond of my books; I know how I enjoy music, how I would love to continue my lessons, and have the opportunity of hearing good music oftener, and yet all is so different from what I want it to be. I am not often contented; but I am so tired this afternoon, and my day is too glorious to be in-doors; and I felt if my dress had not to be finished for Bertie to wear to church to-morrow, I would gladly escape to the

woods, and take a long rest. And while I was wishing to be free as a bird, I saw Miss Benton drive by in her lovely carriage, and I could not but contrast our lives. She was beautifully dressed, as usual, and she never seems to have anything harder to do than enjoy herself, and she is just my age, and—and—and," here poor Amy broke down utterly, and sobbed out a few incoherent words. Mrs. Lacy soothed her for a little in silence, and then began tenderly:—

"As you truly say, Amy, you are not often discontented. Your patient, cheerful doing of tasks which lie before you, even though they are distasteful oftentimes, is very pleasant for me to see. You are relieving your dear mother, and giving her the leisure she could not otherwise obtain, and her sweet face, where anxieties and past cares have left their traces, is growing young again. Your father, too, is happy in his work, feeling that all the burdens and privations of a poor clergyman's lot are not borne alone by his loved wife, but are shared by a loving daughter, who is constantly striving to aid those about her. You see, dear, you are doing a good work; this is your mission, for a time at least, while your little sisters and brothers need care. Sometimes it may seem dull and monotonous, these daily tasks, but a contented spirit, which God gives to his sincere followers, will help you along wonderfully. Contentment is a great blessing, and we are all told to cultivate it in ourselves. We may have our trials and privations, but we have besides much for which to give thanks daily. Our health, our kind friends, and hosts of other mercies are ours. We must try to remember, too, that we are in far better circumstances than are many others."

"I know all that, Aunty," interrupted Amy, "but I am sure rich people have far less to annoy them than poor people have. I do not believe Miss Benton knows what it is to 'count the cost.' She has every single thing that money can buy."

"Yes, everything," repeated Aunt Fanny, slowly; "everything but health."

"Oh, I forgot!" cried the girl, a blush dyeing her cheeks; "It never seems as if she was sick, she is always so bright and is able to drive about. I did not remember that she could walk only a very little, poor girl. How I should feel if I were prevented from walking when and where I wished."

Mrs. Lacy smiled.

"You see, dear, there is alloy in all that seems at first pure and precious; I do not mean to say that poverty brings happiness, and riches drive it away. Far from it; but I do mean to say, throwing aside the question of money, when other things are equal, that those whom we often envy have many hidden trials which we do not suspect, and which, perhaps, we could not bear as easily if we had them, as we do our own. People do not always parade their griefs. Poverty is sometimes endured with more fortitude, because of the very sympathy we know others have for us; but those discomforts which worry and wear upon us in secret, and which we hide with smiling face from the world, are the burdens which carry more people to the grave with broken hearts than ever poverty and its trials do."

"I never thought of that before, Aunty. When I am tired and vexed I am selfish, I know, and apt to think I have more than other people to bear."

"It is a natural feeling to others as well as yourself, darling, and we must all strive to overcome such a spirit. The older you grow, and the more you see of the world, the more readily you will appreciate the truth that 'every heart knoweth its own bitterness.' You will learn the wisdom of being contented with your own lot, doing the best you can with God's help, and above all, never envying those who seem to be richer and more fortunate than yourself."

Amy was smiling now. Ashamed of her repinings, she was ready to take up her work again, and it did not seem half as tedious as before. Aunt Fanny watched her a moment with loving light in her eyes, then she said:—

"I will tell you the quaint story I once read in some old book, which gave the origin of the popular saying, 'There is a skeleton in every house,' or 'closet,' some have it. Perhaps it will help you a little, when you are tempted to envy others. I never find myself wishing I was in the place of one whom I think to be perfectly happy, but the old story, teaching its truth so plainly, comes to my mind, and I take up my burden, heavy though

it may be, and try to go on cheerfully, treading the road God's providence has marked out for me. The story goes, that living many, many years ago in the city of Naples, was a wealthy widow, the Countess Corsini. Her one idol was her son, her only child. He was worthy of her great love, and grew up admired and respected by all who knew him. He was educated in the University of Bologna, and by his diligence he soon became celebrated as a great scholar. Every vacation he returned to his mother's villa, and those days were dearly prized by the widow, who lived with no thought but for her son and his happiness. Her only dread was the 'Gorgon thought' which came at times, What if she should lose him? At last, just before he was to return for his holidays, he was taken ill, and the physicians assured him he must die. He had no fear for himself, but he dreaded the effect of the news upon his mother, knowing her great love for him. He therefore sent word that he was very ill, but that a fancy had seized him that he should recover if he was to have a shirt made for his wearing by the woman in Naples who would confess herself to be 'perfectly happy.' The poor woman thought it a strange request, though one easily granted. Surely in the great city were many happy women. All those, however, about whom she made special inquiries, were found to have some sorrow which secretly was clouding their lives. At last she heard of one rich lady, whom the great world pronounced 'perfectly happy,' and to her home she went. A cheerful, middle-aged woman greeted the countess pleasantly, and asked in what way she might aid her. It took but a few moments to tell the story, but as she spoke, the countess noticed her hostess grow very sad, and silently she led the way into a lonely room, from the ceiling to the floor of which hung a curtain; this she drew aside, and there in all its hideousness was a skeleton. It was that of the lady's lover, whom she had forsaken to marry her husband. The wicked husband had killed him, and then hanging his body from this ceiling, compelled his wife, night and morning, to look upon the ghastly sight. The countess was much affected by the story, and when the news of her son's death reached her, she perceived the wisdom of his request, and while she mourned his loss most deeply, she felt that others, too, had their griefs, and that she was not alone walking in the dark road of sorrow, but that by her side were many weary and stricken as herself, even though they wore the mask of joy for the world to look upon. One more word, dear," said Aunt Fanny, as she finished the story; "I will close my little sermon by giving you a precious verse, which helps me out of the despondency which often comes, even after I know I am not the only one with the grim skeleton of sorrow and trouble hanging before me. It is this," and with these words on her lips, Aunt Fanny kissed Amy's sweet face, and went back to her writing:—

"The little worries which we meet each day
May lie as stumbling-blocks across our way;
Or, we may make them stepping-stones to be
Of grace, O Christ, to thee."

—Mary Scott Boyd, in *Christian at Work*.

THE RINK DEFENDED.

IN my opinion, ministers and church members are inconsistent to waste their breath preaching and lecturing against the skating rink and dancing parties, when they themselves are guilty of desecrating the churches that have been dedicated to the worship of God, by making use of them as houses of merchandise and for the sake of the worldly pleasure and filthy lucre gained there. They will meet together with all who see fit to patronize them, and pass the time until a late hour of the night in riotous eating and boisterous festivity. Isn't that very much like straining at a gnat and swallowing a camel? Is it not reasonable to conclude that if the money taken in at the skating rinks and dancing schools were donated to the benefit of the churches, those worldly-minded church members would unite in declaring that the end justifies the means? My dear sister and brother, God does not need our money, for this world and all that is in it are his; but he does want our hearts, and is well pleased with our hearts' offering. Our Saviour explained this when he called the attention of his disciples to the poor widow who threw into the treasury only two mites.

—One of the Marys, in *Golden Censer*.

Special Mention.

"THE FEDERATION OF THE WORLD."

the world about to unite in one grand confederation so as to make peace universal and war impossible! That impression would hardly be gained from a general survey of its present political conditions, its vast armies, the wonderful activity in the production and perfecting of new weapons of destruction, and the hostile attitude of the nations toward each other. Yet universal peace is the dream that is kept floating before the minds of the people.

The arrival of the great "Statue of Liberty Enlightening the World," which is soon to be set up in New York harbor is made the occasion of celebrating the miracle. *Harper's Weekly* of July 4, describing the striking pageant as the French ships bearing the statue and escorted by the American ships came up the narrows, the heavens echoing with the thunder of the guns of ships and forts, the whole bay gay with the many craft that come forth to behold the procession, adds:— "The significance of the occasion added to the pomp and charm. All the parade of war was in the name of peace. It was an unprecedented exchange of international comity, a little prelude of the federation of the world."

Thus men would be glad to understand that the federation of the whole world is coming, and that we are already having a prelude of it. Pleasing as the picture is, and much as its fulfillment might be wished, the student of prophecy is obliged to see a different complexion to the future; for, in the record, when they shall say "Peace and plenty," then sudden destruction cometh upon the world.

ASPIRING AMERICA.

THE GREATEST WORKS SINCE THE TOWER OF BABEL.

The tallest monument now existing on the face of the earth, pierces American skies; and the largest statue in the world will be that of Liberty as soon as it is erected in New York harbor. The *Scientific American* of July, 11, 1885, says:—

"The reputation that the American people have had of always doing everything on the grandest possible scale, has received lately a very substantial confirmation in the two monuments that have recently been bestowed upon this country. The Washington monument and the statue of Liberty are the greatest works of art in height and magnitude that have been raised by the hands of man since the tower of Babel."

The same paper then describes another structure worthy of mention in connection with these, which is a building now erected on Coney Island, in the form of a colossal elephant. The length is 100 feet, height to platform of the howdah on the back, 88 feet, to the top of crescent on flag pole 100 feet. Height from the ground to the body when standing directly underneath is 24 feet. The legs are 18 feet in diameter, the hind legs being provided with circular stairways leading up into the structure. It contains 34 rooms, the main room being a grand hall or auditorium, 80 feet long by 32 wide designed for lectures and public meetings of any kind. The eyes are four feet in diameter and form windows to two of the rooms. The ears are some 34 feet long by 20 wide, and weigh six tons each.

This colossus weighs in all about 100,000 tons. It contains 1,500,000 square feet of timber; 700 tons of nails, and 7 tons of bolts were used in its erection; and it took 35,000 square feet of tin to cover its surface. In size it compares favorably with many of the large hotels and other structures in its neighborhood.

Not only for the magnitude, but also for the novelty of its structures, America will at this rate soon become famous.

SOMETHING MORE FOR WAR.

Mr. A. S. Lynian, a veteran inventor of New York, has just brought out, according to the *Scientific American*, what it says may be termed "an accelerating cartridge." It is so constructed that the whole pressure of the gas arising from the combustion of the powder expands itself upon the ball, which gives it immense velocity over anything yet produced. The few experiments thus far made have yielded remarkable results. Thus, from a small, smooth bore gun four feet in length, five-sixteenth inch bore, with a powder charge of nine-tenths of an ounce, a projectile nine inches long, weighing three and one-half ounces, was driven into a target composed of nine plates of boiler iron each one-fourth inch thick. Eight of the plates were pierced entirely through. The projectile then curved upward into the body of the ninth plate, sufficient to make an aggregate penetration of iron of over four inches. The inventor estimates that "with a three-inch gun, and forty pounds of powder a projectile may be sent through a solid iron armor plate three feet thick." Should this prove to be correct, no vessel could be heavily plated enough to afford any protection. We are interested in these experiments, as we believe they are fulfilling that prophetic command for the last days, to "prepare war."

"ROCK OF AGES" IN OTHER TONGUES.

The following touching incident we copy from a New York paper:—

"A traveler recently found himself in an Armenian church at Constantinople, when the audience were singing a hymn, with closed eyes and profound feeling, to a simple melody. Many of them were so deeply affected as to shed tears while they sang. The stranger asked his guide what the words were, and found them to be an Armenian translation of Toplady's famous hymn, 'Rock of Ages, Cleft for Me.'"

HARK! A DANGEROUS SOUND!

"THERE is an ominous murmur—a rumble all over the land. It is also known that there is a suppressed feeling of danger accompanying it.

"Away up in the pine woods of Michigan; through the packed and turbulent thoroughfares of Chicago; amid the iron and steel furnaces and factories of Cleveland; along the trunk lines of railways from Bangor, Maine, to San Francisco, California; down among the dark, damp, and dismal coal mines of Ohio and Pennsylvania; in the towering shoe factories of Massachusetts and Michigan; in the suffocating cigar factories of New York; through the new industries of the Carolinas, where convict labor is in direct competition with the honest toiler—everywhere there is widespread discontent among the laboring classes, and anything but a satisfactory state of affairs among the capitalists. The hands of the one and the money of the other are both idle.

"This state of affairs existed last winter, but not to the extent it does now. Then the discontent of the idle working men was more acute, because the bitter cold weather rendered fuel, clothing, and more food necessary. With the coming of spring the shreds of winter raiments were thrown away, and the last summer's garments brought out. The fire in stoves and grates was allowed to go out, and physical existence was maintained at less cost. The spring trade gave a few weeks' employment to some of the thousands of idle hands, and the threatened rumbling grew gradually fainter, and to the dull ear died away.

"The spring trade is now over and again idleness is all but universal. The light spring traffic scarcely made a perceptible decrease in the manufactured stocks of the glutted warehouses. The hoped-for demand for grain on account of a threatened war in Europe failed. Traffic by land and water diminished. Miles upon miles of freight cars stand idle on side-tracks; vessels, making a

forest of masts, are tied up at the wharfs of every port.

"Capitalists run over their ledgers and balances and see nothing but losses. Working men look at their empty pantries and the long accounts that they have run with their grocers, butchers, and bakers, and then at the fireless and silent factories, and dread the coming of the cold weather; for it means to them acute suffering.

"The manufacturers say they cannot run their establishments at the present prices of labor without serious loss. The laborers respond, 'We cannot sustain life at reduced wages unless the cost of living is also reduced.'

"The strike of the manufacturers, whether they intend it to be such or not, is a 'corner' to hold the market at a profit-making point, and keep their mills and factories idle until the consumption, slow as it is, shall consume the stock on hand at profitable prices. In other words, they are determined that the laborers shall sustain the whole loss of the wicked, arbitrary interference of human laws with the natural laws of trade. So determined are they in this that they are unwittingly threatening the working classes with starvation and the country with bread riots."

The above article is clipped from a daily journal, published in this city [St. Louis, Mo.], and speaks for itself, with no need for comment; but there are some ideas connected with the subject, which may possibly have some weight.

The enormous expense incurred by the people in the use of alcoholic and narcotic stimulants, falls of course most heavily upon the masses of the population. The use of these stimulants, costing as they do more than sufficient to enrich every poor man in our country, as they proceed year by year in increasing ratio, do in the end ruin the working classes and the laborer; first, because they are more especially exposed to the ups and downs of trade, and have as a general thing no reserve fund to fall back upon.

If all our working men and employed laborers had for the last fifty years husbanded their wages, they would now be in a condition to bid defiance to any amount of intrigue among capitalists. There would be so many day laborers who would have a capital of their own to operate with, and so few who lived "from hand to mouth," that they could to a great extent control the market for labor; strikes would be uncalled for, and panics unknown. Extravagance among the rich and appetite among the poor have exhausted much of the vitality of the body politic, and of the body physical; and the world groans under its load of debt and disease and sin. J. CLARKE.

SOCIALISM IN THE UNITED STATES.

AN American who has been traveling in different parts of Europe for some time writes to a London paper that socialism is stronger in the United States than in any European country. He also states that the socialists here are more aggressive and boastful than in any country he has visited. He refers to the meetings held in Chicago on Sunday of nearly every week as furnishing evidence of this state of affairs; states that such meetings would not be allowed in any country in Europe, and thinks that no one could be found in Paris or Berlin who would advocate the sentiments that are expressed in them. He thinks the worst class of anarchists come to this country because they know that they will not be interfered with. A man who is not sufficiently bold to publicly advocate the use of dynamite in a city in France or Germany comes to New York or Chicago and begins to harangue working men on the wrongs they suffer. He is greeted with cheers, and is encouraged to go on making inflammatory speeches. This writer thinks there will be no well-organized movement against property-holders till another panic ensues and difficulties are encountered in obtaining the necessities of life. He believes that there will then be an uprising. In his opinion, law-abiding citizens will then ascertain that the socialists have a well-organized army, trained in the use of arms, led by officers who have had military experience in foreign countries, and ready to use dynamite and other explosives. As we support but a very small standing army, it will be very difficult to put down such a body of men. He thinks little can be expected from local military companies in a war waged by socialists, and refers to the riots in 1877 for evidence in support of this opinion.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 21, 1885.

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

HOW MUCH WAS SHADOW?

A CORRESPONDENT writes:—

"An objection is urged against our views of the sanctuary, by an able critic, as follows:—

"S. D. Adventists claim that the tabernacle constructed by Moses was typical and shadowy in all its parts including the ark and other vessels, as also the service of the same—*save* and excepting *only* the law of God—which was real and not shadowy. The objection offered is, that all was shadowy,—priest, sin, sacrifice, pardon, atonement, etc. And as no real sin entered into the sanctuary, and no real pardon or atonement, therefore the law under which this whole work was performed was necessarily shadowy, as were the sanctuary, vessels, and service with which it was associated; therefore the conclusion of the objector to our position is, that the law was shadowy, and passed away with the Mosaic sanctuary."

This is certainly a most singular objection for any one to urge. It is a leap in the dark—a setting sail without knowing where the vessel is to land. The objector would find his whole scheme nullified, if he would just consider one fact; and that is, that a shadow can never of itself cast a shadow, and a type can never typify another type.

What was the typical dispensation?—The time during which the coming work of Christ was set forth by types and shadows. "A shadow of things to come," says the apostle, "but the body is of Christ."

But what work had Christ to do? what was its object? to what did it have reference?—His work was the divine remedy for sin; it had reference to the fact that man had fallen, and needed a redeemer; and its object was to put away sin in the cases of all those who would repent of it and believe on Christ, and thus save them from its consequences.

How early then must sin have existed?—It must have existed before any redeeming work of Christ was necessary, before any such purpose to atone for their sins had been formed on his part, or at least before it could have been made known to men, and any service have been instituted to prefigure it. Sin must have antedated all the types and shadows of the Mosaic system.

But how was sin known?—Not by the shadow, certainly, which came in on account of it. If sin existed before the shadow, that which revealed sin, or made it manifest, of necessity also existed. And what was that?—Two of the inspired writers of God's word expressly inform us. John says, "Sin is the transgression of the law;" and Paul declares that "by the law is the knowledge of sin;" that "sin is not imputed when there is no law;" and that, consequently, "where no law is, there is no transgression." 1 John 3:4; Rom. 3:20; 4:15; 5:13.

These definitions are universal and for all time past, present, and to come: no law, no sin. As sin therefore antedates the types and shadows, the law antedates sin. Hence the law and sin are no shadows, but the one a glorious, and the other a terrible, reality.

With sin, therefore, really existing, and the law, by which sin is shown, really existing, and Christ's work to bring the sinner and the law again into harmony being determined upon, what must all the types and shadows pointing out this work of Christ have reference to? They must have reference to these two great facts, that God has a law in the world, and men have become sinners by transgressing that law; and they must be based upon these facts, even as Christ's work itself is based upon them. If they were not, they could by no possibility prefigure or foreshadow his work.

Very adroitly the objector slips in the expression, "as no real sin entered into the sanctuary." How does he know? Were not men really sinners then? Was not this the whole trouble in reference to which those services were performed? Indeed it was. They had real sin to deal with; but the trouble with that system was that it could not deal with it as it needed to be dealt with; it could only take it away in figure, whereas it needed to be taken away in fact. And this figurative removal had reference to real guilt,

not to a shadow. If we say, as the objector says, that that was a shadow, then we have a shadow applying to a shadow; but this would sweep away the whole foundation; and to try to explain the service on this ground would be as difficult as to make the top bricks of a chimney stick with nothing under them, and would transmute the whole system into what Hawthorne describes as "mist, moonshine, raw potatoes and sawdust."

But further, all types have their antitypes. The priests were types of Christ; their service a type of his; the blood of the sacrifices, a type of Christ's blood; the sanctuary and all its articles of furniture which were especially provided for that service, were types of the greater and more perfect tabernacle and its implements in heaven. But now our friend says that the law in the ark was also a type. Then pray tell us what it was a type of. We can readily find, according to the Scriptures, the antitypes of all the other articles; but what was the antitype of this? How does it read? It is highly necessary to know something about this. When the earthly priesthood passed away, it gave place to the priesthood of Christ in heaven. And when the earthly tabernacle passed away, it gave place to the building not made with hands, the true sanctuary above. But when the law in the ark passed away, as our friend says it did, to what did it give place? With triple earnestness, we ask this question; and the objector is bound to explain. Let there be no equivocation here.

To put it in another form, Let no one try to evade the claims of God's law on grounds like this. For sin there was real, and the law defining it was real; just as sin in this dispensation is real, and the law by which we have a knowledge of it, is real; but there the service could only take away that sin in figure; but in so taking it away, it foreshadowed the service of Christ which takes it—the same sin, not something of which that was a figure—away in fact. The presence of the law, and the fact of sin, constitute the great substratum of both covenants and both dispensations, without which neither the one nor the other would or could have had an existence.

THE PROGRESS OF THE CANVASS ON "THOUGHTS ON DANIEL AND THE REVELATION."

It is some time since we have said anything concerning this important subject. But our interest in it was never greater; because 1. We firmly believe it is one of the most important means we have of bringing the truth before the intelligent classes within our reach; 2. Its distribution has many advantages over the circulation of tracts, pamphlets, or periodicals, because its effects are more durable, more lasting; 3. This book is more comprehensive in its elucidation of the truth than any one book or any three we publish; 4. It is also one of the most economical methods available of disseminating the truths of this message. Here are four very important particulars, either of which contains a good reason why we should diligently engage in the canvass for "Thoughts on Daniel and the Revelation." Let us briefly notice these separate points.

There is a large class of intelligent men in every civilized country, engaged in the different professions, as ministers, lawyers, doctors, business men, literary men, artists, etc., whose minds are so occupied that it will be impossible to get them to attend lectures and meetings to any great degree where the truth is spoken. They are the leaders of public opinion in our world, those to whom the people look for guidance and instruction. They are too busy to spend much time going abroad to hear preaching. They are away from home much, and desire to spend the little leisure time they have with their families. They know how to appreciate the value of such a book as "Thoughts on Daniel and the Revelation,"—a book which is well written, and covers most important and interesting subjects. They understand the facts of history, and are therefore capable of understanding the fulfillment of prophecy. These classes need just such a book as this. We must reach them. Many of them will read such a book while at home evenings or on Sundays, spending a little time with their families. What book have we that will so well appeal to these intelligent classes?

A nice book of this kind, making a respectable appearance in their libraries, will be acceptable. It will remain there to be read till the Lord comes. And as the truth arouses attention more and more, such books will be read more and more. Scores will

be likely to read each volume, in the aggregate. The great prophecies of Daniel and John are yet to blaze forth with a glorious light before the end. Thousands desire to understand them. For generations they have been read with curiosity and wonder. The effect of the sale of every copy is very different from that of a tract or periodical. The classes we refer to will pay but little attention to these. They usually have many papers of various sorts, and only give them a passing notice. Daily papers are briefly noticed and cast aside as soon as the date is a little old; so that any paper is kept from the waste basket but a short time. Tracts have very little attraction for them. But a nice book is kept constantly in view in the library or on the center table, and its effect is far more durable.

We have many valuable books on such subjects as the Sabbath, nature and destiny of man, sanctuary, atonement, Spiritualism, the messages, etc., etc. We prize them all, and could dispense with none of them. We wish to encourage the sale of all to the utmost extent possible. But it is not depreciating them the least to say that none of them cover the ground so extensively as "Thoughts on Daniel and the Revelation." Here we have the great field of prophecy grandly covered, showing the change of the Sabbath by the papacy, and its restoration and important place in the last message of mercy. The work of Spiritualism, the state of the dead, the renovation of our earth, the destruction of sin, the triumph of Christ, the New Jerusalem, yes, and every feature of present truth, is brought in. It is done so naturally, so beautifully that it fails to strike the prejudices of the reader as does a book written especially on our controverted doctrines. It introduces the other good books to the reading public; and hence serves to prepare the way for all our other reading matter. "Thoughts on Daniel and the Revelation" is properly a pioneer book. When we lecture, we comment with the prophecies. Why not do the same in the introduction of our reading matter? On the whole we say emphatically, We have no book so well prepared for general circulation among the people unacquainted with our faith as "Thoughts on Daniel and the Revelation."

And lastly: in what way can the truth be circulated so cheaply to our cause as in this kind of canvassing work? The ministers, licentiate colporters, and missionary workers in cities all have to be paid from the treasury. The money to pay these has to be raised from our ranks by our own people. But the canvasser gets his pay from the difference between the wholesale and retail prices of the book. The one who buys the book helps to pay the expenses of circulating it. And why should he not? He gets the benefit, and why should he not pay the cost? This is becoming a point of great interest. Our funds are short in almost every department of the work. Times are hard, and we should economize in our management.

We are astonished that so few of our leading brethren seem to be awake to the importance of this canvassing work. We should do our utmost to encourage it. It leaves money for other branches of the work. Even if we had to pay the canvasser half his wages it would pay to send proper men out to do this kind of work, and be cheaper than many other methods adopted to get the truth to the world.

Presidents of Conferences and Tract Societies, persons of influence, we must take hold of this branch of the cause with more interest. We confess to feelings of great sorrow to see how little interest many of our people show in this branch of the work. This important canvass has been almost dropped in many of our Conferences. The ones formerly engaged in it have shifted to something else of less importance. There seems to be with many a spirit of indifference concerning it. And saddest of all, we know where even Sabbath-keepers having worldly books to sell their own, or as general agents for worldly publishers will step in, and by glowing offers induce those who would give their efforts to canvassing for "Thoughts on Daniel and the Revelation" to work for them. By furnishing greater pay for some worldly object, they hinder the circulation of the truth of God. Such must be blinded by the things of this world to their own eternal interests. We are so sorry that our brethren will be thus turned away from such an important work in the cause of God, and hopes of earthly gain. We are nearing the end, and must make every effort to disseminate the light of truth. "Thoughts on Daniel and the Revelation" is a most important means by which to accomplish this. Brethren and sisters, use it; use it faithfully, and thus save precious souls for the Master.

"PROPER EDUCATION."

This was the title of an article in last week's Review, written by Mrs. E. G. White, which we wish every one would re-read. Principles were brought forth in that article which we feel are of the highest possible importance. The subject of education, embracing as it does childhood and youth, parental and school instruction, and that of early manhood and womanhood, cannot be considered of too great consequence. It molds the whole after-life. Very few of the truly great and good do we find who were not blessed with good mothers or friends to instruct them in right principles in the days of their youth. And the neglect of such opportunities has resulted in the ruin of myriads.

In Mrs. White's article referred to above, the true principles of education are clearly and strikingly presented. The object to be reached by it is a true character. Men and women are wanted who possess moral worth, force of character, independent judgment, and who will be satisfied with nothing short of truth and right; persons who can be depended upon in emergencies; those who are modest, humble, faithful, and brave. The world is full of those who are in the shadows of others, who believe and practice this because certain others do, and whose high idea of right is the practice of some supposed great one.

True education will develop these excellent characteristics. It will look beyond the present for results. The article we speak of brings out these points most forcibly. It is very natural for parents, teachers, and those in leading positions, if they are persons of quick perceptions and great force of character, to expect of those under their charge not only that they will obey but that all their opinions will be guided by their superior judgment. They must see through their eyes, and ever acknowledge their opinions to be just right, or there ceases to be agreement of any sort or union and confidence. Such instruction makes a serious mistake. Such complete control over the mind of others as they desire to obtain does not lead to the formation of the best type of character. It does not develop originality, self reliance, moral courage to stand up for principle, and strong personal, religious, conscientious convictions, and a desire to know truth and right for ourselves, and thus lead to a personal experience of great value; without which traits, a character is greatly deficient in true moral power. On the contrary, such discipline is very apt to result in moral weakness and servency and dependence upon others. The world is filled with such people.

In education true success lies between the two extremes, of laxity of discipline and too much exercise of authority. There is a happy mean which leads to success. The two extremes lead to very similar results. We ask again a careful re-reading of Sr. White's excellent article on "True Education" in last week's Review. Its teachings are of the greatest possible value.

G. I. B.

"FACTS FOR THE TIMES" REVISED.

THE REVIEW Office is now ready to receive orders for the revised edition of this valuable book, which has been so long out of print. Two editions have been sold, and the work has been out of print for several years. But there have been many calls for it, and it was always a very salable book.

The former edition contained 224 pages of rather coarse print, issued in paper covers. The new edition will contain 284 pages, of greater size and finer type, and of better appearance, and the book will be bound in cloth. It will contain about one-third more matter than the previous editions, much of it of great interest. In the revision the object has been to make this volume a compend of most important facts and extracts culled from prominent authors, having a bearing upon present truth. This would render the book almost a necessity as a book of reference to all laboring in any public capacity in this cause, as well as a most desirable reference book to every one who wished to be intelligent concerning the doctrines of our people and the opinions of the good and great on these subjects in the past.

An important objection to our work in the minds of cautious, conservative people is, that it is new and strange; whereas the fact is, most of these doctrines are much older than the popular teachings of the present age. This volume contains a vast array of

these facts, which are presented in about one thousand extracts from a great number of authors. They embrace such subjects as these: The credibility and importance of the Scriptures; and the opinions of the most eminent commentators upon many of the most important prophecies which we believe have been or are being fulfilled; the rise, progress, wonderful growth, and future work of the United States as indicated in prophecy; extracts concerning the Sabbath, the immortality of the soul, state of the dead, destiny of the wicked, the condition of popular religion at the present time as compared with the past, and startling events occurring in the present age and showing that we are in the last period of human history.

This brief recapitulation gives but a poor idea of the extent and interest of these extracts taken from the writings of the great reformers and from many eminent authorities, and covering a wide range of subjects. We expect this work will have a large sale. It will be a book of great interest to many not of our faith. It will be better than any scrap-book used by our ministers, as it will contain the most important facts which quite a number of these largest scrap-books have contained, and much besides. It will be bound in cloth so as to be more durable for a book of reference. Price 50 cts., with the usual discounts by the quantity. It is now all prepared in plates, and will soon be out. Let the orders come in at once.

G. I. B.

THE MARK OF THE BEAST.

(Continued.)

THE third and last item in the message is the commandments of God and the faith of Jesus. The third angel first warns against the worship of the beast, and then threatens the unmingled wrath of God for disobedience. Then, at the close of the message, as if looking over the result of his work, he exclaims: "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." Verse 12. This message, then, the last one before Jesus comes, will bring out a people who will keep all the commandments of God. In some way, therefore, this message pertains to the law of God.

Now we come directly to the question, What is the mark of the beast? We turn to the Scriptures, fully assured that they will explain the matter; for God would not be so unjust as to threaten us with his wrath for receiving the mark of the beast when we could not tell what that mark was.

Some claim that sprinkling for baptism is the mark of the beast. But this cannot be true; because whatever the worship of the beast is, with the exception of God's people, it is universal: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. Every one whose name is not in the book of life will worship the beast. But it is not so that all except true saints are sprinkled. Whole hosts of atheists, infidels, Spiritualists, and worldlings are never sprinkled.

Some assert that the sign of the cross is the mark of the beast. But this is open to the same objection; for it is not true that all except real Christians have the sign of the cross. Millions of the above-named classes never use the sign of the cross. No; the mark or sign of the beast is something which all but the true saints will have, whether they are infidels, Spiritualists, or formal professors. This is a clue to what it is.

Notice also that it is not a mark of the beast, nor some mark of the beast, nor one of the marks of the beast, but it is "THE" mark of the beast. See Rev. 13:17; 14:11; 16:2; 19:20. He has not several marks, but only just one, "the mark of the beast."

A further clue to what this mark is may be found in the fact that two rival companies are introduced in Rev. 14. One has the mark of the beast in their foreheads (verses 9-11); the other has the Father's name written in their foreheads: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the

throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Verses 1-3. This company have instead of the mark of the beast, the name of God in their foreheads. They stand on Mount Sion having harps, and they sing a new song. This same company is again brought to view in Rev. 15:2, 3. Here they are described as having overcome the beast, and his image, and his mark: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb," etc.

Here it is plainly seen that this company is a rival company to the one having the mark of the beast in their foreheads. They are the ones pointed out as keeping the commandments of God. But those who have the mark of the beast do not keep the commandments of God. Rev. 14:9-12. So the mark of the beast is opposed to the commandments of God. This will further help us to ascertain what it is. In fact, this reference to the commandments of God furnishes us with the strongest clue to be found in the Bible as to what is the mark of the beast.

Again: if we can learn what the mark is which the hundred forty and four thousand have in their foreheads, it will help us to determine what the mark of the beast is; for it will evidently be a counterfeit mark, as nearly like the genuine as possible. Satan's effort always is to counterfeit God's work just as nearly as possible. In this lies his success. Now look at these two opposing companies, the hundred and forty and four thousand with a certain mark in their foreheads, and the followers of the beast with his mark in their foreheads. We ask, then, what is the mark which God's people have in their foreheads?

In Rev. 7:1-4 we have the same hundred and forty and four thousand brought to view with the mark in their foreheads. It tells more definitely what this mark is, and how and when the work will be done:—

"And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."

The hundred and forty and four thousand are marked in the forehead with the seal of the living God. What is the object of this sealing?—Manifestly to preserve those thus marked from the destruction about to come upon the earth, the same as the Israelites were preserved from the destruction of their first-born by placing the blood upon the door posts. Ex. 12. John says he saw four angels holding the winds that they should not blow upon the earth. They were commanded not to hurt the earth, till the servants of God were sealed in their foreheads. This blowing of the winds represents wars, commotions, and the judgments of God upon the world. See Dan. 7:2; Jer. 25:32. "The four winds, held by four angels standing in the four quarters of the earth, must denote all the elements of strife and commotion that exist in the world; and when they are all loosed, and all blow together it will constitute the great whirlwind just referred to in Jeremiah." *Thoughts on Revelation*, chap. 7:1-4.

In just the same manner the seven last plagues which fall upon the wicked follow the work of the third angel's message. Hence the sealing of God's servants in Rev. 7 is the same as the proclaiming of the commandments of God in Rev. 14:9-12. That message is immediately followed by the coming of the Son of man, while this in chap. 7 is in immediate connection with the signs of the great day of wrath. Thus read the verses just preceding the sealing work in chap. 7:—

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs,

when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

Undeniably here are the signs which are to herald the day of wrath and the second advent of Christ. Here, then, is where the sealing of the hundred and forty-four thousand will occur. The same sealing or marking work is also brought to view in Eze. 9:1-6. The prophet sees six men with destroying weapons in their hands ready to destroy. Then he beholds a man with a writer's inkhorn by his side, and the Lord tells him to go through the midst of the city "and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Verse 4. As soon as the marking of God's servants in the forehead is finished, the destroyers go after and slay every person who has not the mark. Manifestly this is a prophecy of the same work brought to view in Rev. 7 and 14. It is worthy of remark that the first part of Ezekiel's prophecy is very similar to the prophecies of Revelation. This company we have seen is marked with God's mark, name, or seal in their foreheads. Let us now inquire what these terms mean.

A seal is thus defined: "Seal. [From Lat. *sigillum*, a little figure or image, a seal, dim. of *signum*, a mark, sign, figure.] 1. An engraved or inscribed stamp, used for making an impression in wax or other soft substance, etc. 4. That which confirms, ratifies, or makes stable; . . . that which authenticates." Webster. The verb is defined: "to set or affix a seal to; to confirm; to ratify. . . . To mark with a stamp." Webster. The Greek word for seal is *sphragis* (*σφραγίς*) which is thus defined by Greenfield: "A seal, i. e., signet ring. Rev. 7:2, a mark, stamp."

It will be seen that a seal is always some mark or sign put upon a thing or else the instrument by which the mark or sign is made. Hence a mark or sign is synonymous with seal in these cases. "Mark" is thus defined: "[Mark, sign]. A visible sign, made or left upon anything; a line, point, stamp, figure, or the like, drawn or impressed." Webster. As a verb it is defined "to make a visible sign upon; to affix a significant mark." Webster. The Greek word for mark is *charagma* (*χαράγμα*) defined to be "a mark cut in or impressed, stamp, sign." Greenfield. "Sign" is another term often synonymous with "mark" and "seal." It is derived from the same Latin word as seal; namely, *signum*. "Sign" is thus defined. "[Lat. *signum*]. That by which anything is made known or represented." Syn.—Token; mark." Webster. Verb: "To affix a signature to; to ratify by hand or seal." Closely connected with his seal, sign or mark is the person's name, which is thus defined. "The title by which any person or thing is known." Webster. Says the Encyclopedia Americana, Art. Seal: "At a time when writing was not a common accomplishment, the seal very often took the place of the name." Anciently kings and other important persons had a signet ring on which was engraved their name or some device representing themselves and their office. When they wished to give their authority to a document, they would with this signet make an impression upon the document in wax or some soft substance. This was their seal, and thus they sealed it. This also became their sign as it pointed out the person whose authority it bore. Hence the term, "to sign a document." This was also their mark, as they thus put their mark upon it; in doing this they of course put their name upon it; hence the term, "signed his name."

So we can readily see why it is that these four terms, *seal*, *sign*, *mark*, and *name*, are synonyms, and are often used one for the other. Notice two cases where signets were thus used in the Bible: "So she [Jezebel] wrote letters in Ahab's name, and sealed them with his seal." 1 Kings 21:8. She used Ahab's seal and thus signed his name to the letters. "Now, O king, establish the decree, and sign the writing." "And the king sealed it [the stone] with his own signet." Dan. 6:8, 17. Again: "And the king took his ring from his hand and gave it unto Haman." Then they wrote letters; "in the name of King Ahasuerus was it written, and sealed with the

king's ring." Esther 3:10, 12. See also Gen. 41:42. A signet ring with the owner's name had the same validity then as our signatures now. M'Clintock and Strong's "Religious Cyclopaedia" Art. Seal, says: "The seal with the owner's name or some other device engraved upon it was usually employed to authenticate public or private documents." Again: "The importance attached to seals in the East is so great that without one no document is regarded as authentic. The use of some method of sealing is obviously, therefore, of remote antiquity." "Their general use of seals was very different from ours, as they were employed not for the purpose of impressing a device on wax, but in the place of a sign manual, to stamp the name of the owner upon any document to which he desired to affix it. The name thus impressed had the same legal validity as the actual signature, as is still the case in the East." Art. Signet.

From these facts, then, the reader cannot mistake the meaning of a seal and its use. That *seal* and *sign* are in many cases synonymous is seen by Rom. 4:11. "He received the sign of circumcision, a seal of the righteousness of the faith which he had." Here sign and seal are applied to the same thing.

The further proof that sign and seal are often synonymous is found in the fact that they are both derived from the same Latin word, "*signum*." See Webster. In the Latin Bible, the word "seal" in Rev. 7:2 is "*signum*." "I saw another angel ascending from the east, having the seal (*signum*) of the living God." Turn to Ex. 31:13, 17, and the same Latin word is used in these verses: "Verily, my Sabbaths ye shall keep; for it is a sign (*signum*) between me and you." And again, "it is a sign (*signum*) between me and the children of Israel forever." So again in Eze. 20:20: "Hallow my Sabbaths; and they shall be a sign (*signum*) between me and you." Here, then, in the Latin, we have the same word for sign and seal. The reader will please keep these facts in his mind, as we will refer to them further on. To sum up, then: we believe that we have clearly shown that the words, *seal*, *sign*, *mark*, and *name*, are often used interchangeably, when the subject is the same; as, when the Lord refers to the 144,000, who were to have a certain mark put upon their foreheads. He says in one place, God's "seal" (Rev. 7:2), in another, God's "name" (Rev. 14:1), and in a third, his "mark." Eze. 9:4.

D. M. CANRIGHT.

(To be continued.)

CANVASSING IN THE SOUTH.

As many are interested to know the prospects for the canvassing work in the South, I will try to tell something of interest to them, and if possible give them a better idea of the country and people. When we speak of the "South," we mean the States of Mississippi, Georgia, Alabama, Louisiana, East Tennessee, North Carolina, South Carolina, and Florida, wherein are about nine millions of people, of whom about ninety-nine out of every one hundred have never heard of Seventh-day Adventists, and know nothing of the third angel's message. In these States some attention is now being given to the circulation of our literature, with some success. Of course we have only begun, and have just about learned what the country and people are, and have made some progress in preparing for fall, winter, and spring work.

Summer is not the best time to work in the South, as it is very warm, and one going there from the North is almost sure to get ill; yet a good deal can be done in summer; but from Sept. 20 till about the first of May is the best time to push the work. As far as we could learn, during this time the climate is for the most part delightful, and money more plentiful.

Some less than one-half of the people are Negroes, who were ignorant, penniless, and in bondage twenty-five years ago, and the question of their liberty was only settled at the close of the war. To-day they have 1,000,000 children in school, 80 religious papers and newspapers, furnish 16,000 teachers and 15,000 students to the high schools and colleges, and about 2,000,000 are members of the Methodist and Baptist denominations. They own about 680,000 acres of land in Georgia alone, and about 5,000,000 in the whole South, and are assessed \$100,000,000 worth of taxable property. From these statistics the thoughtful observer who knows where we are upon the great stream of time, and who knows something of the state of the world to-day, must conclude that the Lord

God is at work in the South for the fulfillment of word, and that hindrances have been removed, agencies are being prepared to the unfolding of grand design, that when the wicked shall perish ever, and the earth be restored to his glory, the inhabitants will be those who had "come out of every nation, people, kindred, and tongue." The truest, it may be, as among all classes of men, are and far between; yet these few are of infinite value in view of the world to come.

We find the white people of the South to be generous, kind, and hospitable, with thus far no prejudice whatever. Since the war a stream of education and enterprise has been flowing in from North, East, and West, and has nearly neutralized all the political animosity of twenty years. Schools, colleges, and universities have been built, the education of the masses. Large cities have grown up where small ones were destroyed, new views of life are entertained, and thus the way is open for the present truth, embracing temperance, "the commandments of God and the faith of Jesus" and the warning of the world.

The prospects for the circulation of our literature are as good as in any of the other States. Our success this summer is as good as in Michigan last summer, if not better; and the outlook is still bright. We are feeling of good courage, and shall, after a short vacation, return to the work to remain next May. We shall be glad to have those who wish to spend the fall and winter in the good work to address me at Battle Creek, Mich., care of REVIEW AND HERALD, and letters will be forwarded.

GEO. A. K.

The Commentary.

"Toll me the meaning of Scripture. One gem from that worth all the pebbles of earthly streams."—*A. C. Whymie*.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

357.—THE LAW OF ROM. 4:13.

J. B. B.: The term "law" is used in the Scriptures in a variety of senses. Sometimes it covers the meaning of the word of God, sometimes the moral law, and sometimes the law system; or, the ceremonial, the civil, and the moral laws embodied in the code given by Moses. I think that the allusion Rom. 4:13, is to the law system.

358.—THE NEW BIRTH.

A. A. G.: The birth spoken of in John 3:3, is a place in this life, and is the same as that which is sometimes termed the birth of the Spirit. I have difficulty in reconciling verse eight with this. Nicodemus marveled at the Saviour's doctrine of new birth. The latter corrected his erroneous impressions respecting the physical nature of the birth of which he spoke, and then proceeded to show the mystery connected with it did not disprove its reality. "The wind," said he, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The following paraphrase will give the substance of the Saviour's remarks: "Yon, Nicodemus, believe in the existence of the wind, and yet there are mysteries connected with the wind. You hear the sound of it, but you do not know the sense of hearing, accept the fact of its existence, though you know nothing about its origin or destination. As with the wind, so with the new birth; there are things about it which are difficult of comprehension, but you should accept it as a fact, since those who have experienced it give external evidence of an inward change."

That the birth of which the Saviour was speaking was not the resurrection of the body, may be inferred from two considerations: 1. He says in verse 12, "The things that he had told Nicodemus related to the world, which is not true of the resurrection." 2. Nicodemus being a Pharisee was a firm believer in the resurrection, and therefore would have expressed no surprise had he understood the Lord what he said about the new birth to allude merely to the resurrection.

359.—RAISING HOGS FOR THE MARKET.

J. S. H.: Your question in regard to the propriety of raising hogs for the market, is one which has been propounded to us many times. It has its difficulties on both sides of it something can be said on both sides more or less force. It is argued, for example, that the lard derived from hogs is sometimes converted into oil for machinery or for burning purposes, and therefore, that they serve a legitimate purpose. The weakness of this argument lies in the fact that one pound of lard is used in the manner in question to twenty pounds as food, greatly to the detriment

health of the general public; thus making the use of swine contribute directly or indirectly to the fortunes of his fellow-men. Again, it is urged that swine are excellent scavengers. But if this be true, then certainly that fact furnishes a very strong reason why they should not be employed as food; for the eating of the flesh of such animals must be highly injurious to the consumer. Furthermore it may be seriously questioned whether the stench arising from foul pig-stys is not a thousand times more deleterious to health, than the offal which they consume can possibly be.

In brief, there is a bare possibility that, under the circumstances, a man might be justified in raising hogs. If, however, you refuse to eat pork yourself, and value a reputation for consistency more highly than you do a few dollars which might be made by raising hogs for the general market, then you would better not engage in the swine-raising business; for as sure as you do so, somebody will put you to the ugly question, "Why do you sell to others what you would not eat yourself?" to which question it would tax your ingenuity to return a perfectly satisfactory answer. Keep out of the traffic, and you can look the pork-eater in the face, and tell him without blushing that he would better let the filthy stuff alone. In the meantime should any man decide to raise hogs while declining to eat them, do not wreck your Christian experience over his glaring inconsistency. Let him try the business for himself, and possibly he will get disgusted with it as others have done. This is a question on which he should be allowed to act according to their own convictions.

Ministers' Department.

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

PURITY IN THE MINISTRY.

In the institution of the old Jewish worship, the most careful and minute directions were given by Jehovah to keep the Aaronic priesthood clean in all respects. Physical cleanliness was a fit symbol of moral purity. All that grand ceremonialism was intended to teach deep spiritual truths, needed for every generation. Under the new dispensation, the teaching of Christ and the apostles are no less emphatic, and moral purity should ever be found in the office of religion. Paul's advice to the young ministers is ever pertinent—"Keep thyself pure!"

There is no more important duty to the preacher of the gospel than this. How sad is it to see so many ministers falling from their high estate, like Lucifer, in the morning, leaving behind them, wherever they have been, blight and mildew! Many once prosperous fields of religious labor may be found in different portions of the country, especially in the West, where moral death was introduced into the place by once too much trusted and honored minister of the gospel. And now, instead of noble Christian influence among the people, only distrust and division prevail.

Are not some denominations far too hasty and easy in the reception and ordination of ministers whose characters have not been properly proved? When once a minister has swerved from the path of duty are we not far too slow to call him to account for moral aberrations? Moreover, when such unfaithful men have been dealt with once, and published to the world as no longer worthy of confidence as religious guides, there have been too many instances where, through a weak sentimentalism and mawkish sympathy, these same false men have been restored to the sacred office. In all such instances a wrong has been done to the blessed cause of the gospel, and such corrupt men are enabled to repeat their evil course, from place to place. There surely should be a far firmer discipline in the ministry, for the protection of the churches, and for the purity of the ministry itself.

When once a Christian minister has sold his birthright of moral purity for mere carnality, there ought to be no atonement for him, as a public religious teacher thereafter forever, though he "seek" for restoration to his old place "carefully, with tears." He ought to be dealt with promptly, and compelled to surrender his credentials as a minister of the gospel. When once his case has been fairly investigated, and he is found to be an impure man, then it is the duty of the churches to respect such action, and never be a party to his wickedness by seeking to restore him again to public confidence, as a religious teacher by example.

There are surely some things not to be condoned in the ministry; and impurity is one of them. Whatever might be overlooked or pardoned in a private member of the church upon thorough repentance, can by no means be condoned in a minister, with safety to the cause of Christ. Who does not know that there has been far too much looseness in the ministry and in dealing with unworthy ministers? It were infinitely better to have only half the number of preachers we now have, and diligently seek to have only pure men in all our pulpits, than to have twice our present number, if it were known many of them are persons of easy virtue and doubtful character. It is not so much talent as goodness that is to-day needed in the pulpits. Our churches and schools cannot lay too great emphasis upon this point.

By no means should we admit that our ministry are below other Christian bodies in respect to their purity; nor must this paper be read as any reflection upon the moral purity of the Free Baptist ministry as a whole. But no sensible person will deny that there is far too much impurity in many of the public teachers of religion. And, while the standard of moral purity is perhaps higher as a whole to-day than ever before, no pure men will deny that there is still urgent necessity for seeking to raise the standard of our ministry more and more. Vital interests are involved in this question. There is no heresy so dangerous to the cause of God to-day as impurity in the ministry. Let young men contemplating the blessed work of the Christian ministry lay far less stress upon the endowments of the head than of the heart. "Keep thy heart with all diligence; for out of it are the issues of life!" "Be ye clean, that bear the vessels of the Lord!" "Keep thyself pure!"—*Rev. T. H. Drake.*

SOFT RELIGION.

Much of the Christian character of the day lacks swartheness and power. It is gentle enough, and active enough, and well-meaning enough, but is wanting in moral muscle. It can sweetly sing at a prayer-meeting, and smile graciously when it is the right time to smile, and makes an excellent nurse to pour out, with steady hand, a few drops of peppermint for a child that feels disturbances under the waistband, but has no qualification for the robust Christian work that is demanded. One reason for this is the ineffable softness of much of what is called Christian literature. The attempt is to bring us up on tracts made up of thin exhortations and goodish maxims. A nerveless treatise on commerce or science in that style would be crumpled up by the first merchant and thrown into his waste-basket. Religious twaddle is of no more use than worldly twaddle. If a man has nothing to say, he had better keep his pen wiped and his tongue still. There needs an infusion of strong Anglo-Saxon into religious literature, and a brawnier manliness, and more impatience with insipidity, though it be prayerful and sanctimonious. He who stands with irksome repetitions, asking people to "Come to Jesus," while he gives no strong common-sense reason why they should come, drives back the souls of men. If, with all the thrilling realities of eternity at hand, a man has nothing to write which can gather up and master the thoughts and feelings of men, his writing and speaking are a slander on the religion which he wishes to eulogize. Morbidity in religion might be partially cured by more out-door exercise. There are some duties we can perform better on our feet than on our knees. If we can carry the grace of God with us down into every-day practical Christian work, we will get more spiritual strength in five minutes than by ten hours of kneeling. If Daniel had not served God save when three times a day he worshiped toward the temple, the lions would have surely eaten him up. The school of Christ is as much out-doors as in-doors. Hard, rough work for God will develop an athletic soul. Religion will not conquer either the admiration or the affections of men by effeminacy, but by strength. Because the heart is soft is no reason why the head should be soft. The spirit of genuine religion is a spirit of great power. When Christ rides in apocalyptic vision it is not on a weak and stupid beast, but on a horse—emblem of majesty and strength: "And he went forth conquering and to conquer."—*Dr. Talmage, in Frank Leslie's Sunday Magazine for November.*

—God makes the earth bloom with roses that we may not be discontented with our sojourn here; and he makes it bear thorns, that we may look for something better beyond.

Progress of the Cause.

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

WELCOME MORNING.

BY J. M. HOPKINS.

O'er the hills the morn is breaking,
Clouds and darkness disappear;
All the signs are fast fulfilling,
Of the Saviour's advent near.
Welcome morning!
Of the glad millennial year.

From those heavenly portals shining,
Light celestial greets our sight;
Beams of glory ever brightening,
Fill our souls with love and light.
Welcome morning!
Bursts upon our raptured sight.

Light is beaming! Joy transporting!
Saints will soon behold their King;
Lift the voice in loud hosannas,
Shout, ye ransomed ones, and sing.
Welcome morning!
Praises to the Saviour bring.

ITALY.

TORRE PELLICE.—I am now closing a pleasant stay of about three weeks at and near this point, where it was my privilege to give a course of lectures last winter. The weather has been fine, and favorable to my health. The scenery here at this season of the year is most lovely, and the climate delightful, compensating for the unusual severity of last winter, which, together with other circumstances, told fearfully upon my health, and left me with every indication of fastened consumption. I suffered pain in my left lung and seemed to grow no better until three weeks since when prayer was offered for me, and a favorable change was experienced. I can now say to the praise of God that the worst symptoms have ceased; the pain has left my lung, my appetite is restored, and my general strength is increasing.

Since coming here I have completed organization by establishing the tithing system, and putting in shape a book on tithes. Bro. Geymet, who embraced the truth at the time of our effort last winter, is devoting his whole time to colporting, being economical, appreciating the privilege of being connected with so sacred a work, and preparing the way for preaching the truth at different points. D. T. BOURDEAU.

June 26.

NEBRASKA.

FREMONT, SCHUYLER, AND BLAIR.—Since the Norfolk camp-meeting, I have held meetings at the above-named places, stopping over Sabbath and Sunday at each place. I trust that the time has been profitably spent. At Blair I was with the church in the country. One member was added. The brethren here have for a few years held their meetings at a private house, but they now have a church 20x30 ft. in size; and last Sabbath and Sunday it was quite well filled. There are now three tents in the field; one at Ponca, Dixon Co.; one at Gibon, Buffalo Co.; and one at Franklin. There is a fair interest at each place.

A. J. CUDNEY.

TEXAS.

AURORA AND ROANOKE.—Since our last report, the discussion spoken of has been concluded. The truth gained a decided victory. Several took hold of the truth as a result, some from Eld. Wright's own church. To the Lord be all the praise. We ought to be so thankful for truth that is plain that it cannot be overthrown.

June 24 we came to Roanoke, a town on the M. P. R. R., in Denton county. We have been here about a week and a half, but have had so much rain that it has been difficult to get the work started. The large tent was blown down and badly torn on the night of the 5th. We have had good congregations when the weather was at all favorable, and there is some interest to hear. We hope for some good. Last Sabbath I visited the brethren at Aurora, while Bro. Gregory carried on the work here. Almost all of these are holding on faithfully, and others are still investigating. But opposition is so strong that the union church was refused us, and we had to hold services in a law office. May the Lord help the dear ones there to prove loyal to him.

W. A. McCUTCHEN.

A. A. GREGORY.

July 7.

ILLINOIS.

MT. CARMEL AND WELLINGTON.—We remained at this place about three weeks, but did not succeed in awakening an interest that we thought would justify

us in staying longer. Mt. Carmel is a city of about 5,000 inhabitants; and although some missionary work has been done there, the people did not seem to get an idea of who we were and what we were trying to do. Usually our congregations were different every night; and, after working the best we could for the above length of time, we concluded that it would not be of much use to pitch a tent there till the place had been more thoroughly canvassed by missionaries. Before leaving, however, we succeeded in getting an article in each of the two city papers, giving a history of our work and setting forth the leading points of our faith.

After consulting with Eld. Kilgore and others, we moved our tent to Wellington, Iroquois Co. Commenced meetings here on the evening of July 11. Have now preached five discourses. The interest was good at the very commencement. About one hundred were present the first evening, and Sunday evening our tent was well filled. The people here are intelligent, and seem very kind and free from prejudice. We are very hopeful for some to obey the truth ere we close.

July 14.

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

RHODE ISLAND.

PROVIDENCE, PEACE DALE, ETC.—July 2 I went to Providence, spending some time in visiting in company with Bro. Horace Tucker. Some there have lately come out through reading the *Signs* and other publications. Sabbath, the 4th, a goodly number came to the mission rooms at the time of preaching, and gave good attention to the word spoken.

Sunday a goodly number assembled in a private house at Greenwood about ten miles out of Providence. Some of these have just taken their stand with us.

July 7-9 I spent in visiting Sabbath-keeping families, holding two meetings at a private house. About twenty-five came out to hear, and seemed interested.

July 11, 12 I attended the district quarterly meeting of the tract society at Gould; and although it was in the midst of haying, and good weather besides, the house of worship was well filled. Our Sabbath meeting was solemn and impressive; and at the close of the afternoon discourse thirty-eight testimonies were given in half an hour. Others expressed their desire to obey God and go through to the kingdom. The Sunday meeting was quite well attended. \$33 were pledged to the Providence mission, \$20 of it being paid, and \$12 for the tract society. The house was well filled at the afternoon service, and good attention was paid.

May the Lord bless the cause in this little State, and help others to consecrate themselves to the work of saving souls.

July 13.

J. B. GOODRICH.

NEW YORK.

SEAMAN'S DISTRICT, JULY 9.—We commenced meetings here Sunday evening, July 5. The attendance has averaged about one hundred and fifty, with the very best interest and attention. We are in the country a mile and a half from any village, surrounded by a good farming community. This is the locality where I spent my boyhood days, and I feel a deep interest for the people on this account. Bro. C. E. Hutchins and E. A. Morey are assisting in the work.

G. D. BALLOU.

BATAVIA, JULY 9.—After considerable perplexity as to what place should be entered this summer with tent No. 5, it was decided to come to Batavia, a pleasant inland town of 8,000 inhabitants, in Western New York. Preparations began about July 1, but as the tent was to be floored and the "Fourth" was near at hand, our meetings did not commence till July 5. Cards of invitation were left at every house, handbills distributed on the streets, large posters put up in the town and country, and various notices inserted in the papers. When the time came for the first meeting, our 40-ft. circular tent would not hold one-half of those who came, nearly all of whom listened with interest. The next day another pole and more seats were obtained, and by Tuesday night our tent was 40x70 ft., about doubling our seating capacity. More handbills were then given out, and we look for a large attendance next Sunday. The congregations thus far during the week have averaged about two hundred. We have a company of good missionary workers, and believe that the Lord will help us to search out some honest ones.

I go to Buffalo each Sabbath to meet with the little company there who have been brought out by the mission work.

H. E. ROBINSON.

INDIANA.

BROOKSTON.—July 2-5 I spent at this place, speaking six times and holding two Bible readings. Baptized four on Sunday, July 5. A few others will soon go forward in the ordinance. Their house of worship is being completed. If all will do their duty and be willing to be instructed, they may soon have a strong church established at that point.

WM. COVERT.

AKRON.—Since our last report the interest has continued about the same. Two are keeping the Sabbath, and others confess their obligation, but have not yet shown their faith by corresponding works. Have given forty-two discourses, sold \$12.80 worth of books, and received \$7.02 in donations.

July 13.

E. E. MARVIN.
J. W. COVERT.
J. S. LLOYD.

CORUNNA, DE KALB Co.—During the past week there has been a decided increase in our interest at this place. Many of the more influential members of the other churches are becoming awakened to an investigation of the truths we present. So far we have had only secret opposition, which, though very bitter, has served more to induce people to come and hear for themselves than to remain away. The ministry belonging to the other denominations have said but little against us; but now as they see their members leaving them and embracing the truths of the third angel's message, they have decided to unite their efforts, and publicly preach against the observance of the fourth commandment.

We are thankful for the good interest we see manifested here. Already our book sales have amounted to \$16. Our expenses have been \$20.64, our donations \$23.61. Ten have signed the covenant, and we know of some sixteen that are keeping the Sabbath. Last Sabbath we had a most excellent meeting. The Spirit of God seemed to touch each heart present. We are of good courage in the Lord.

J. M. REES.
O. C. GODSMARK.

OHIO.

BELLEFONTAINE AND CLYDE, JULY 9.—June 17-25 I was with the brethren at the tent in Bellefontaine. From the start the attendance had been small, and much prejudice had existed. Cold nights and frequent rains also lessened the interest. But the first Sabbath after the Sabbath question was presented, one or two began to keep it, and I learn that a few others have since commenced its observance. As there are a few Sabbath-keepers in the town and country around, an organization will probably be effected soon.

After leaving Bellefontaine I spent one week at Clyde. On my way I stopped half a day at Kenton. Bro. Dunham from Columbus had spent a little time canvassing there; and as the result one person became deeply interested in the truth, who subscribed for the *Signs* and bought some tracts and books. At Clyde we celebrated the ordinances on the Sabbath, and afterward repaired to a stream where two persons were baptized who had lately accepted the truth, Eld. Guilford administering the rite. This day was set apart for fasting, prayer, and self-examination before God, that all differences existing in this church might be adjusted. We hope to see perfect harmony restored. At the last meeting all present voted that in the future they would follow the Saviour's instruction in Matt. 18:15. May God build them up in faith and love.

E. H. GATES.

INDEPENDENCE, RICHLAND Co.—We still remain at this place, with a reviving interest. Some have decided to obey. July 12 the Methodist minister came into our tent, and after a discourse on the Sabbath in the New Testament, asked to say a few words, in which he asserted that the New Testament *does* furnish proof for the observance of the first day as the Sabbath; and that Christ was the eternal God! We granted him the use of the tent for the presentation of said views, to be delivered Sunday forenoon, July 19. We hope to have God's help as we try to review his discourse in the afternoon. Pray for the success of the truth.

F. M. SHEPHERD.
J. S. ILES.
H. H. BURKHOLDER.

VERMONT.

TROY, SOUTH HERO, AND JAMAICA.—Sabbath, June 20, I spent with the church at Troy, and our meeting was a very good one. If this church unitedly walk in the light, we believe that precious souls will be added to their number. Sabbath, June 28, with Bro. Peebles held meetings at South Hero, where we found a little company who love the truth. We held Sabbath-school and preached twice. We hope to meet all these friends with others from Grand Isle county, at our camp-meeting.

In company with Eld. R. F. Barton, spent Sabbath and first day, July 4, 5, at Jamaica. The meeting opened Sabbath evening with the refreshing presence of the good Spirit of God. The Sabbath-school was one of interest. After this we had two discourses, a social meeting, and the celebration of the ordinances of the Lord's house. On first day we held a tract and missionary meeting, had two sermons, and held a meeting for the church and to look after the interests of the church school to be held in the fall. A committee was chosen and a vote passed to hold a school of ten or twelve weeks, to commence as early as the first of September. Sr. M. Augusta Green, who was at the South Lancaster school last winter

and spring, and is now teaching at Jamaica a few pupils, will teach in the fall. This will be a very profitable opportunity for brethren to send their children to school, especially in this section; and we hope all will avail themselves of it.

The school taught here by Sr. Laura C. Barton, this year, is spoken of as having been a very good one, and we see no reason why Sr. Green may not receive good satisfaction as a teacher, and as a help to the little ones to the Lamb of God, if the brethren and sisters stand by her with their sympathies, prayers, and patronize the school as they should. A correct view of the importance of surrounding dear children and youth with proper influence of properly educating them in the fear of God, leading them to the Saviour, will cause the schools to sustain church schools where they can and be held, to look very small indeed. After the close of our business meeting eleven were baptized by R. F. Barton. Thus closed a good, and well profitable, meeting, and one which we shall remember with gratitude. May we aim for a closer union with God, that all our religious meetings and efforts to save men may win them to Christ, that winneth souls is wise." A. S. HURON

PENNSYLVANIA.

ALBERTIS.—Have given sixteen discourses, English and fourteen in German. Our meetings well attended, and a deep interest is manifested. Expect to introduce the Sabbath question this fall. The people are quite free in inviting us to their homes, and also in supplying our wants at the meetings. Our donations amount to \$4.76, and the book sales to \$4.50. Bro. Winkley and my wife are doing well in the canvassing work.

Last Sabbath we visited the church at Elmira and celebrated the ordinances with them. The meeting was very gracious. An elderly lady took her stand for the truth. We are of good courage in the field.

July 7.

J. S. SMITH.

NEW ENTERPRISE, BEDFORD Co.—Since our last report the interest has increased. The meetings were crowded every evening, and the people listened attentively to the word spoken. Calls are coming in from all quarters for meetings. Steps have been taken by interested parties living at a distance to secure a place for meetings. We shall try to fill our openings, holding an occasional meeting with them. Last night more than five hundred people listened to a presentation of the subject of the seal of the living church in our generation. At the close of the meeting we sold upwards of 1,600 pages of Sabbath-school books. The Spirit of God is at work in the hearts of the people, and we hope that a good company here will be gathered to the whole truth. Pray for us and the workers in this country.

July 14.

J. E. ROBINSON.
J. P. HAYES.

GROVER, BRADFORD Co.—We commenced our tent-meetings here June 27, so this is our second week. For the first week our tent was filled with attentive listeners; but the "Fourth," and frequent rain for nearly a week, a number of times at the meetings, caused our congregations considerably to decrease. But since the weather is more favorable, attendance is increasing, and last evening our tent was filled with attentive auditors, and there are favorable indications. We are just introducing the Sabbath question.

We have recently held a quarterly meeting here at the tent with the Roaring Branch company. Three were added to the church. We hope to be connected with the Lord and his work that will reach all who possibly can be reached, and that ourselves may stand clear before all.

J. W. RAYMOND.
L. A. WING.

MASSACHUSETTS.

WORCESTER.—Last week we were much disappointed about things here, but matters have since turned out very favorably, and the interest is coming up better than it was before. Have now been here two weeks, and have presented all the points of the message, that of the Sabbath very thoroughly; the audience has been quite as large as at any previous time. The first-day Adventists tried to create a prejudice on account of our belief in spiritual gifts, but we met it squarely, plainly stating our views to the papers. We advertised to speak upon the subject and had a large crowd. So far as we can learn has not had the least influence with any one of us, but on the contrary, it has been most favorably received. Sr. White spoke here two seasons ago at camp-meetings, and the impression was so favorable that it helps us instead of hindering. We find the influence of those camp-meetings was most extensive. Nearly every one who attends our meetings has been favorably impressed by them. A good deal of missionary work has been done here, which has produced good fruit. Last Sabbath, though it was the "Fourth," there were over sixty at the tent, and had a good meeting. Last evening the interest was very high. We gave them the truth concerning

path, while a tent full listened with apparently the most attention. After meeting was dismissed, many of them lingered and talked, and seemed loth to leave, which shows that there is a good interest. I already know of about fifteen new ones who are attending the Sabbath,—“Noble women not a few,” as they say. To-day we advertised in both dailies, and put out seven thousand bills in the city. We now have about a dozen missionary workers assisting us, going from house to house, visiting, inviting the people to the tent, distributing bills, tracts, etc. We are all kept busy in following the interest that has been started, so at this writing our company feel in excellent spirits. We have not yet moved out to another part of the city when our work is here. Several are on hand ready for debate, and are very anxious to get into our tent; but we do not yet say to have a debate or a discussion, and the best way we are right. If they decide to preach to us, we will review them, and keep about our work. I am satisfied that this is much the better way. If our brethren within a reasonable distance send us anything in the line of provisions, it will be a great help, as we have everything to buy at high prices. Our address is 26 Chandler Street, Worcester, Mass.

D. M. CANRIGHT.
R. S. WEBBER.

MICHIGAN.

It is now two weeks since we commenced meetings here. Our congregations range from one to two hundred. One encouraging feature is that we see the same faces every evening. We have left the Sabbath question for the present, having given discourses upon it. Some have accepted the truth, but we cannot tell as yet how many. The people are very kind, and so far have supplied our needs. Pray for the work in this place.

W. C. WALES.
A. W. BATHER.
J. W. GULFORD.

FROM THE CHURCHES.—From the ministerial in-charge at Battle Creek I went to Otsego, where I had the privilege to attend their district quarterly meeting. There was a fair representation from the churches, and the words spoken were received with expressions of gratitude. The business meetings were characterized with love and earnestness. The meeting here closed up with the organization of a temperance club, during which speeches were made by some of our faith to encourage the good work. I visited Monterey and Byron Center in the line of the temperance work, organizing a society in each place. May 23, 24 was with the church at Grand Haven. While here by request spoke upon the subject of the spirit of prophecy, which was received with prejudice, and the desire was expressed by the people to be led into all truth. Found the most of this company taking the REVIEW, which has shed rays of light in their homes. On Sunday evening was invited to address a W. C. T. U. meeting, and the invitation was accepted, the effort apparently appreciated.

Assisting Bro. A. Smith in a series of meetings at Gaines, near Fisher Station, where the lock-out movement was most prominent against us, and soon to be able to finish that interest in the district. Responded to a call to visit the churches in the northern part of the district. On the way, I spent some time at Muskegon organizing a temperance

meeting. I had the assistance of Bro. Edgar and Bro. Carr. This little church has had much to endure and has stood in great need of help and encouragement. The Ferry church met with us in Sab-both service, in which the Spirit of God melted all hearts into tenderness and contrition. At our business meeting seven letters were granted to those who had moved away, leaving them very weak in numbers, but if they will heed the apostle Paul's injunction Eph. 4:31, they will stand strong in the Lord and the power of his might. At Ferry I found the brethren in need of the same injunction, which enabled them to succeed in their efforts to overcome temptations by the way. Two precious souls have lately been admitted by baptism. Since the organization of this church two years ago, a few have been added; but the vacancy is more than filled by

the Sabbath I was with the little company at Den-ning quarterly meeting. Here Satan has made his determined attack, and has been thwarted by drawing near together in love. They are learning that “it is given unto them in behalf of Christ only to believe on him, but also to suffer for his name.” I am now with the little company at Beaver, where I spent a portion of last winter. They have been organized into a class, with a good Sab-both school, by Bro. Gowell. They take a club of tractors, and during this first quarter have raised \$100 in Sabbath-school donations, though they were organized until the first three weeks were passed. We also hold two prayer-meetings each week.

A summary of labor, nine churches have been organized, seven persons have signed the covenant, five

temperance societies have been organized, three re-ceived, and several subscriptions for the REVIEW taken, beside several dollars' worth of books sold.

Mrs. E. S. LANE.

Special Meeting Department.

MICHIGAN CAMP-MEETING TENTS.

Will our brethren in Michigan who wish to procure tents for our coming camp-meeting please write me immediately, so I can have time to get them on the ground before the meeting commences. I have made arrangements with a tent manufacturer to get tents at wholesale rates; and if our brethren who wish tents for the coming camp-meeting will write me stating the kind of tents wanted, I will give them prices. Address me at REVIEW AND HERALD Office.

ALFRED H. MASON, Sec.

NOTICE FOR MAINE.

The Grand Trunk R. R. Company will grant round trip tickets from Bryant's Pond to Falmouth to those attending the S. D. A. camp-meeting, Aug. 20 to Sept. 1. Tickets good from Aug. 18 to Sept. 3. Before you can purchase a ticket it will be necessary to have a certificate from the Conf. Secretary, Timothy Bryant, North Jay, Me., that you are to attend such a meeting. Write to Bro. Bryant immediately for a certificate.

A. O. BURRILL.

TENTS FOR THE IOWA CAMP-MEETING.

The time of this meeting is now drawing near. Those who wish to rent tents should send in their order at once to A. J. Stiffer, Winterset, Iowa. The tents will be pitched with rent at the following rates: tents 9x10, \$2.00; 12x12, or 12x14, \$2.50; 14x16, \$3.00; 19x28, \$6.00.

Those who want a floor in their tents will pay for that extra. Be sure to be in time with your orders.

O. A. OLSEN, Pres.

THE VIRGINIA CAMP-MEETING.

As the time for the Virginia camp-meeting is almost here, it is necessary to make preparation at once. Our thoughts should be not what kind of clothes we will wear, or what good things we will eat, but what kind of hearts will we take to the meeting? Brethren and sisters, let us begin to seek the Lord with all our hearts that he may be present with us, and that the meeting may be a good and profitable one to us and the cause.

The meeting will be held one mile from Marksville on the Shenandoah Valley R. R., in Page county. We will do all we can to obtain reduced rates on that road. Elds. Underwood and Rupert will be with us. We would like to see all the brethren and sisters on the ground Monday, for we will want to commence meeting Tuesday, Aug. 11, at ten o'clock A. M. We expect this to be the most important meeting ever held in Virginia, and we would be glad to see all the friends of the cause present. We will have tents on the ground to rent at reasonable rates, also a provision stand, where provisions will be sold as low as possible. Bring bedding such as you will need. Straw will be furnished on the ground free.

A. C. NEFF.

OHIO CAMP-MEETING.

The Ohio camp-meeting this year will be held Oct. 1-13, after seeding time. Usually at that time of the year we have a few weeks that are as pleasant as any in the year for such a meeting. Shall not this meeting be the best ever held in the State? I believe all desire that it shall be. But if it is, it will require better work on our part. Last year our camp-meeting cost us more than any previous meeting of this kind held in the State, and the results were the best. The interest awakened has been followed up, and to-day we have a growing church in Columbus. I believe that God would have us make our camp-meetings a means of stirring our large cities on present truth, and then follow up the interest by labor from house to house. How can we ever warn our cities unless we do? As the work increases and the time of trouble hastens, we must advance year by year in our methods of labor to reach the people. I believe this is especially true of our camp-meetings. We want the blessing of God at these yearly gatherings. It is our privilege to expect great things provided we lay our plans aright, and are where God can trust us. We have seen marked evidences of God's power, and his willingness to help his people at the meetings we have attended this season. But in no case have they reached that point attainable in perfect arrangement and spiritual power. We must grow not only in grace but in a knowledge of how to do the work of

God. We cannot run our camp-meetings in the large cities on the old plans of fifteen years ago.

It is too late to cripple our influence and lose golden opportunities of reaching the people at these large gatherings, by narrow plans that illustrate the old adage, “Penny-wise and pound-foolish,”—methods used for the sake of saving a few dollars. While good judgment and wise counsel should always underlie every step, we must not forget to be aggressive in sending the last warning message so sacredly committed to those who have the light. Scores of youth and young people this season have been led to give their hearts to God and his cause at these meetings; others have embraced the truth; and a large class have received impressions that must follow them till the end. From the latter class hundreds will yet embrace the truth.

IN OHIO

We have no camp-meeting fund at present from which to draw means to make the necessary preparations for such a meeting as is becoming the cause in which we are engaged. Our tent fund is exhausted, or will be when the large pavilion and other tents ordered are paid for. We need at least \$1,000 for camp-meeting and tent purposes. We ask our church elders to immediately take pledges and collect means at once for these purposes. Do not be afraid that there will be too much sent in. Shall souls be lost and the Lord's work dishonored because there are no means to make the necessary preparations for our coming camp-meeting? Let our scattered brethren as well as the churches remember that God has made you his stewards, and it is to you that this light has come. Therefore you are indebted to the hungry multitude for the precious truth which God has given you for them. Send in your pledges and cash for the camp-meeting fund to James Rowe, Clyde, O. Be sure to tell what it is for. We would like to have this paid before or at the time of camp-meeting if possible. A word to the wise is sufficient.

Let your “righteousness go before” you to camp-meeting this year. The promise is that your darkness shall be as the “noonday.” “Then shall thy light break forth as the morning and thine health shall spring forth speedily; . . . the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer. Thou shalt cry and he shall say, Here I am.” Is it not this experience that will fit us for the repairing of the “breach” in God's holy law? Isa. 58. My dear brethren, let not farm, stock, gold, silver, or earthly gain keep you and your children from this meeting. Some will awake too late to the sad and awful reality that they have let the cares of this life and the deceitfulness of riches keep them and their children away from God's appointed means to save their souls. How will such feel when they see upon the brow of their children anguish such as no pen can describe nor artist portray? Then they will cast their gold and silver which they are now gathering to the moles and bats. They will have time and money then to go to camp-meeting.

Dear reader, shall we neglect these opportunities now and in a little while from this wander from sea to sea to seek the word of the Lord when mercy's hour is past? Let us be wise. You say, Our stock and farm must be cared for. Very true, but God knows all about our wants, and so does Satan. While Satan will hinder if possible, God will help us. If there is a will, God will provide the way. Are you unwilling to trust out of sight a few days that which God has given you? How easy he could take it all from you! If it is in the way of your serving God, he may take it from you by fire, storm, or otherwise, to save you. Brethren, get ready; for the “coming of the Lord draweth nigh.”

SMALL TENTS.

The grounds this year are much better located than those of last year. They are within one-half mile of the central part of the city of Springfield, and are very pleasant and in every way desirable. But there are no buildings to speak of that can be used for campers. Therefore we shall need many more tents than we had last year. Look after this right away. You can get tents at Columbus of Mr. McAuley at the lowest prices, compared with the superiority of his work, of any place we know. We have a few tents to rent, but would much rather all would buy tents if they can. You can write to Bro. E. J. Van Horn, Eighteenth St., Columbus, O., for new tents, prices, etc. For tents to rent, at your earliest opportunity write to me at Mesopotamia, Ohio. Let all come to camp-meeting, with their children and friends; for you cannot afford to be absent.

R. A. UNDERWOOD.

—If your Christianity does not make you better, your profession of it will do nobody else any good.

—The force of character is cumulative. All the foregone days of virtue work their health into this.—Emerson.

—It is much easier to find a score of men wise enough to discern the truth than to find one intrepid enough, in the face of opposition, to stand up for it.

—We ought to know the Scriptures as the physician does his dispensatory, and lawyer his books and reports, and the sailor his charts and compass.

News of the Week.

FOR WEEK ENDING JULY 18.

DOMESTIC.

—In South Mountain, near Sheridan, Pa., a rich deposit of mica, worth \$3 to \$9 a pound, has been discovered.

—The yield of melons in the single county of Barnwell, South Carolina, this year will reach 1,000,000, worth \$50,000.

—Delegates are coming to the United States to solicit from French-Canadians assistance for the defense of Riel.

—Mrs. Jones, of Buffalo, fell into the river at Bath Island Wednesday, and was carried over Niagara Falls.

—Twelve thousand acres of tobacco have been planted in Rock county, Wis., this year, an increase over last year of 5,000.

—A green rose blooming among others of usual tints was discovered Wednesday at Otterbein, Ind. A botanist avers that it is a marvel of nature.

—The long strike of the weavers in the Falls of Schuylkill district was adjusted Monday, July 13, and the men resumed work.

—The plant, buildings, and machinery of the World's Exposition at New Orleans were sold at auction Monday for \$175,000.

—The deficit of the Post-office Department for the quarter ending March 31 last, was \$1,665,533. It is estimated that the deficit for the present fiscal year will reach \$6,000,000.

—Oil Creek, at Titusville, Pa., was so flooded by a cloud bursting Monday, that bridges were wrecked and houses washed away, many persons having narrow escapes for their lives.

—An Indian raid was reported Monday night, near Eagle Pass, Texas, in which fifteen Mexicans were killed. The cavalry having been sent to the Indian Territory, leaves that section unprotected.

—The Attorney General has rendered a decision against the acceptance of the dispatch boat Dolphin from John Roach, but whether the money expended for the same may be recovered is still an unsettled question.

—Violent hailstorms at Forest Lake, Minn., River Falls, Wis., and at Saybrook, Ill., seriously damaged crops. In some instances hail-stones were found measuring two inches in diameter. The losses are very heavy.

—The steam yacht Minnie Cook was capsized in Lake Minnetonka during a storm Sunday, and ten persons, including ex-Mayor Rand, of Minneapolis, his wife and two sons, J. R. Coykendall and wife, and two others, were drowned.

—Sixty persons were recently taken violently ill at Mokena, Ill., and two deaths resulted, from eating dried beef said to have been prepared in Chicago. A microscopic examination revealed thousands of worms to the square inch.

—The excitement in Indian Territory is reported to be increasing, and bands of Cheyennes are constantly on the move, stealing horses and cattle. The Indians appear to be anxious regarding the government's intentions and are desirous of a "big talk."

—The Pacific Mail Steamship Company, according to San Francisco advices, will withdraw their steamers to Australian ports Nov. 1, the date of expiration of contract. The colonies declare they will not subsidize the company to carry the mails unless the United States assist.

—Seven hundred Polish and Bohemian strikers attacked the plate-mill in Newburg, Ohio, Wednesday night. They were met by fifty policemen, and a fight ensued, in which two policemen were hit with stones and fifty strikers badly clubbed, one perhaps fatally.

—The re-opening of the cattle trails through the disputed section of the Indian Territory, as reported by an agent of the Interior Department, is denied by stockmen, who say that the differences between ranchmen and drovers is not settled, and characterize the report as a ruse.

—The formal opening of Niagara Falls Park occurred Wednesday. Ex-Lieutenant Governor Dorsheimer made the presentation address, after which Governor Hill accepted the reservation on behalf of the State of New York. The Governor General of Canada sent a letter expressing regret for not being present, as also did S. J. Tilden. Twenty-five thousand people were present.

Flood rock, an extension of several acres below the tide of Hell Gate, New York harbor, has been undermined, and its galleries will shortly be filled with 225,000 pounds of "rackarock," the new explosive, and 75,000 pounds of dynamite. The mined galleries will then be flooded; and when the explosion takes place, the pillars will be demolished, the roofs of the galleries shattered, and the entire rock will sink to the bottom of the river a huge mass of debris, which will afterward be removed piecemeal by dredges.

FOREIGN.

—The Rothschilds have loaned Egypt \$1,250,000 until September.

—Six additional cases of small-pox developed at Montreal Monday.

—The British government will propose a credit for a monument to Gen. Gordon.

—The wheat crop in England is progressing fairly, but other crops are suffering from drouth.

—In a battle at Tamalameque recently 300 Colombian rebels were either killed or wounded.

—Severe shocks of earthquake were felt Tuesday night at Smyrna and other points in the Levant.

—The disastrous and fatal storms in Austria continue. Hundreds of parishes are visited, and the loss of crops will be enormous.

—A prolonged drouth in Southern Russia has nearly ruined the crops in that section; and the prospect is about the same in India.

—The Soudan is in a state of anarchy. Osman Digna blackmails all caravans and travelers on the pretext of raising war funds.

—Scotch shepherd dogs are now employed at the Cape of Good Hope in herding ostriches, a work which they perform with great sagacity.

—Uneasiness is caused in London because the British-Afghan Frontier Commission have suddenly struck their tents, and are said to be marching rapidly for Herat.

—Tuesday, July 14, was the anniversary of the storming of the Bastille, and the occasion was celebrated in Paris by a grand army review, a civil societies procession, and a parade of 10,000 schoolboys in military uniform.

—A rebel fleet of sixteen vessels, in attempting to ascend the Magdalena River, in the United States of Colombia, was wrecked by the explosion of a vessel laden with war munitions, nearly all the revolutionary leaders being killed or wounded.

—The British ironclad Benbow, launched on June 15, excites peculiar interest from the fact that she will carry heavier guns than any now afloat. Her speed—sixteen to seventeen knots an hour—will also exceed that of any warship now in service.

—China continues to make preparations for war on the Korean frontier, in view of Russian aggression. It is stated that China and Japan are jointly acting for that purpose. The Japanese Minister to China is staying at Tien-tsin, and has daily interviews with Li Hung Chang.

—Riotous scenes were enacted before the offices of the failed Munster Bank at Cork, Dublin, Limerick, and other Irish towns Wednesday, the streets being blocked with people clamoring for their money, and the presence of squads of police being necessary to maintain order.

—A renewal of the report of the coming coronation of the czar as emperor of Central Asia produces anxiety in the courts of the khans of Bokhara and Khiva, which fear Russian annexation. The populace, prepared by Russian agents, hails the news as a deliverance of the Mohammedans from China.

—The Archbishop of Canterbury, the Bishop of London, Cardinal Manning, and the Hon. Samuel Morley have undertaken the work of investigating the charges of aristocratic iniquity made by the *Pall Mall Gazette*, which journal the government deems it not advisable to prosecute for its revelations.

—The Afghan commander at Herat has become alarmed at the proximity and hostile movements of the Russian troops, and invited the English officers Col. Yate and Peacock to enter the city, which request was complied with. The opinion is freely expressed in London that the Russian complications are rapidly approaching another crisis, and that grave trouble is imminent.

—Henry M. Stanley, the African explorer, and several prominent London citizens, have formed a committee for the purpose of promoting English emigration to the Congo. They submitted a scheme for establishing an emigration bureau in London, having for its object the assistance of families emigrating into the Congo district from the overcrowded wards of London, and explained the various details of the proposed plan. Mr. Stanley expressed the belief that such a scheme as the committee proposed, under government patronage, could not fail to meet with success.

RELIGIOUS.

—Yale College has adopted the entire Revised Version of the Scriptures for chapel readings.

—George Muller has received \$5,043,850 since March 1, 1834, for his orphan asylum and other religious work.

—The Pope's communications with China have been so friendly that it is probable that a Papal Nuncio will be sent to Peking.

—The Chinese Sunday-school in the Broadway Tabernacle, New York, although but a few months old, has forty members.

—Edinburgh is probably the most thoroughly Presbyterian city in the world. Out of a total of 181 churches, 124 are Presbyterian.

—General Booth of Salvation Army fame, announces that a "Salvation Navy" is to be established to co-operate with the Army. A steam yacht has already been presented towards this fleet.

—Rev. N. J. Cushing, of Burmah, arrived at San Francisco a few days since, after an absence of nine years in his field of missionary labor. He has done a great work in his translation for the Shan people of the entire word of God.

—A local sect of Baptists called "the Koonites," with one Association, five churches and one hundred and thirty members has been founded in Florida. They hold that the body of Christ was unlike ours.

—The *Central Baptist* thus happily hits off the fallacy of calculations and prophecies based on ratios: "If our numbers should increase in the future as in the past, then in eighty-seven years everybody would be a Baptist, but if the decrease in contributions continues, then in ninety-one years nobody would give a cent to the cause of Christ."

Obituary Notices.

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

"THE ENEMY'S LAND" JER. 31:15.

BY FANNIE BOLTON.

Over the earth with a tread of silence,
March without sound or breath
Unseen foes to our citadel bright,—
And fall our soldiers gasping and white
Under the legions of Death.

Over the fields of the beautiful prairie,
Sweet with the summer's breath,
Droop the flowers o'er all the meadow,
Where stealthily fits the withering shadow
That falls from the legions of Death.

Into our homes march his murderous army,
Taking our treasures rare.
Wife and child, and father and mother,
Tender friend and true-hearted brother,—
None will he pity or spare.

Oh! how we weep as we see them going
Into the enemy's land!
Beyond the gates of his great dark city,
Our darlings wait, while the angels pity
The sorrows of our sad band.

Silent and cold in the enemy's country,
Bound with his chains they sleep,
Pale, wan forms that crumble and perish,
We see them fade; but a hope we cherish
That bids us cease to weep.

Hark! 'tis the voice of the King Immanuel;
Listen, sorrowing band:—
"From the dungeons of Death your loved I'll free,
Home shall they march, filled with victory,
Out of the enemy's land."

"Their wounds shall be healed with the balm of health,
Their brows shall be fair with splendor,
Bright with immortal beauty and bloom
They all shall break from the loathsome tomb;
I am their strong defender.

"Into the earth made new and glorious,
Where never again Death's hand
Shall bring a blight o'er the radiant meadows,
They all shall come where no baleful shadows
Sweep from the enemy's land."

Hark! hear the tread of our great Commander
Leading his angel band;
Soon must Death and his hosts surrender;
And all our loved, through our great Defender,
Shall march from the enemy's land.

SNOW.—Died of an apoplectic stroke, May 26, 1885, Jonathan Snow, of Leon, Wis., father of Eld. T. B. Snow, aged 74 years, 8 months, 16 days. Father Snow embraced the truths of the third angel's message, under the labors of Eld. H. W. Decker, when the tent was pitched in Leon in the fall of 1874, since which time he has lived a consistent Christian life. Words were spoken at the funeral by the writer. Rev. 21:4. A. J. B.

STATES.—Died of consumption, at Vassar, Mich., June 10, 1885, Emma J. States, aged 28 years. Sr. States embraced present truth through the labors of Elds. Van Horn and Canright, in 1865. A consistent life and Christian character won for her the love and esteem of all. She leaves a husband and three children, also a large circle of relatives and brethren and sisters who mourn her death. Funeral services at the S. D. Adventist church at Vassar, June 12. Discourse from 1 Cor. 15:22. J. A. O.

BAILEY.—Died in Waterville, Vt., June 23, 1885, Reuben J. Bailey, aged 31 years. Bro. B. died in a stream where in company with a young man he had gone to take a bath. As neither of them could swim, they guarded against deep water; but Bro. Bailey quickly slipped down in a depth little more than his own height. Help was immediately summoned, and he was rescued from the water; but all efforts at resuscitation were unavailing. A physician present pronounced the cause of death a difficulty of the heart, and not drowning. Lifeless form was borne back to his home only a few moments from the time he had left it in usual health. "He shall return no more to this house, neither shall his place know him any more." Bro. and Mrs. Loveland, of Johnson, the grand parents of the deceased, with the wife, were among the first in Vermont to embrace the Sabbath. Bro. Bailey observed the Sabbath from his childhood, and early in his heart to the Lord. The bereaved companion, the only sister, aged grand parents, and the little company of believers at Waterville will greatly miss our brother; but the hope of the resurrection beams of light upon their pathway. Funeral sermon by the writer from the words, "There shall be no more death." The sleeper by the side of father and mother, and other loved ones, in the family burying-ground near Bro. Loveland's. A. S. HURD.

HIGGS.—Died in Round Prairie, Minn., June 22, 1885, of a combination of diseases, Mary Higgs, aged 42 years. About ten years ago Higgs embraced the truth under the labors of Bro. Hill and joined the church which was organized at that time. She left in poor circumstances about seven years ago, with five children to care for (one of whom has since died), and became somewhat discouraged in her religious life. During her last sickness, which nearly one year, she read the Bible and Review, and had often turned to her. She sought the forgiveness of all her sins, and expressed hope of pardon and a home with the people of God when the Sabbath comes to raise the sleeping saints and take them to the home of the saved. She suffered very much, being for several months able to scarcely any nourishment, and gradually wasted away until the day came, when, just as the sun was setting, she quietly fell asleep, and the sufferings of her life of hardship were forever ended. Full discourse by the writer from Eccl. 7:2. H. F. LARSEN.

ROSS.—Died of congestion and ulceration of the lungs, at her home in Allendale, Mich., June 23, 1885, Caroline C. Ross, aged 52 years, 8 months, and 5 days. On Sunday evening in usual health she was one of the sisters whose child was ill, leaving words of comfort and good cheer. The next day she was taken with distress in one of her lungs, and in less than forty-eight hours fell asleep in Jesus.

suddenly called to grapple with the grim monster death,
served that calmness and fortitude that only a true follower of
able to do. For six months her health had been declining,

Appointments.

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

annual session of the Vermont Sabbath-school Assn-
will be held in connection with the camp-meeting
ington, Aug. 13-25. H. PEBBLES, Pres.

annual meeting of the Maine Tract and Missionary
will be held in connection with the camp-meeting
Aug. 20 to Sept. 1, near Portland, Me. S. J. HERSUM, Vice-Pres.

annual meeting of the Maine Sabbath-school Assn-
will be held in connection with the camp-meeting
Portland, Me., Aug. 20 to Sept. 1. S. J. HERSUM, Pres.

second annual session of the Virginia Conference
held in connection with the camp-meeting near
ille, Va., Aug. 11-13. Officers will be elected and
business considered as may be deemed necessary. A. C. NEFF, Pres.

second annual meeting of the Virginia Tract and
ary Society will be held in connection with the camp-
and Conference near Marksville, Va., Aug. 11-13. A. C. NEFF, Pres.

Lord willing, brethren from Battle Creek will meet
the church at Maple Grove, Sabbath and Sunday, Aug.
Meetings will be held in the Branch school-house
iles north of Bro. Wm. Harding's. Sabbath, preach-
d 11 A. M. followed by social meeting. Bible reading
evening at 7:30. Preaching at 10:30 A. M. Sun-
day and Vermontville churches are invited to
th us, and also all the lonely scattered ones who can
y come. We greatly desire a good outside attend-
the evening and on Sunday. Will the brethren cir-
the notice among their neighbors. May all seek such
ration of heart that we may have profitable meet-
COMMITTEE.

Publishers' Department.

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

ome of the relatives of Chas. W. Stephenson, who was killed
ndians near Grafton, New Mexico, send their address to W.
dson, Bellville, Ohio.

BUSINESS NOTICES.

head short business notices will be inserted at \$1.00 for
er of four lines or under. Over four lines, 20¢ a line. Persons to
to the managers of THE REVIEW must give good references as
anding and responsibility. Ten words constitute a line.

IMMEDIATELY.—A lady to assist in the manufacture of our
orm and Hygienic Garments, help in our office, and willing
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ice of expiration of subscription, will be given by special
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ident receipt for money sent for the paper. If these changes
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ce should be given. All other business is acknowledged

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F. Hanson, J. O. Mungler, O. Oppergard, E. T. Palmer; Ella M.
y A. Sturdevant, J. Cole, M. V. Thurston, E. T. Palmer, Mrs. H.
B. H. Cady.

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Conrad Reising, N. E. Tract Depository, Pacific Press, E. W.

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T & M Soc per A. H. Drullard 20., Mich. T & M Soc per Hat-
268 95, Ohio T & M Soc per Ida Gates 97., Mich. General
Wm. S. Wheeler 10., N. E. T & M Soc per E. T. P. 500.

Conf. Conference.—Sorenta Fla \$21.05, Ferdinandina Fla 22.25.

Man Mission.—Sarah E. Means \$1.50, Dist No 2 Mich 1.,
rie S S 2.41, Walnut Grove S S 3., Chicago Erie St S S
promise III S S 1., Belydier III S S 4.04, Rockford III S S
ter III S S 1.50, Onarga III S S 12., Princeville III S S 1.90,
I S S 1.80, Mrs. M. E. Rathbun 1., Madison Wis S S 4., Mrs.
an 4., Elden Mahaffy 10., Mrs. C. I. Kimball 10., Mrs. L. E. Tay-
S E Vincent 3., Lars Johnson 3.30.

English Mission.—A. L. Dawson \$10., Mrs. Annie Mills 2., S. W.
Harris 20., E. Martin 5., Wm. Moulton 100.
European Mission.—Wis. T & M Soc \$649., E. Martin 5.
Scandinavian Mission.—L. N. Lane \$5., Mrs. Annie Mills 3.,
Miles Standish 25., Catharine Carter 2., P. A. Shepherd 3., G. Smith
2.50, Minerva Davis 2.50.
I. U. T. & M Reserve Fund.—Robert Vickery \$30., Mary Coyle 6.
II. City Missions.—Robert Vickery \$30., Mary Coyle 6.
III. Ed Relief Fund.—Robert Vickery \$30., Mary Coyle 6.
S. D. A. E. Soc.—Robert Vickery \$10., Mary Coyle 2.

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JUNE 21, 1885.

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Time Table, in effect November 16, 1884.

Table with columns: GOING WEST, STATIONS, GOING EAST. Lists stations from Port Huron to Chicago with departure and arrival times.

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r Passenger, and Mail trains, daily except Sunday.
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Traffic Manager

W. J. SPIEER,
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Jan., 1885.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists various express services with their respective departure and arrival times.

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except Monday.

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Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 21, 1885.

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

An interesting communication from Eld. Haskell from Australia, came just too late for this number. It will appear next week.

We are informed that on July 13, a party of some fifteen persons left California for the East, among whom are Sr. White, and W. C. White and wife, who are on their way to Europe. Sister White designs to remain in Battle Creek about one week; and it is expected that she will speak in the Tabernacle next Sabbath.

We again call the attention of our friends to the importance of renewing promptly if their subscriptions are about to expire. In these times of such importance to the world, and great interest in our work, no S. D. Adventist can afford to do without the REVIEW, and we hope that we shall not be obliged to part company with any. And it will save the Office a large amount of labor if renewals are made before it is necessary to remove any name from the list.

In the Sermon Department we commence this week an important article from Bro. G. D. Ballou. It is the substance of two sermons which he preached in Battle Creek, on his recent visit to this place, and which by request he has written out, adapting it to the "reader" instead of the hearer. There is a widespread agitation at the present time on the subject of sanctification or holiness, and much error afloat to be guarded against. These sermons by Bro. Ballou will set the matter in its true light, and answer a number of correspondents who have written to this Office on the subject.

COLLEGE CATALOGUE.

THE new catalogue of the Battle Creek College for the current year will be ready in a few days. New movements for the advancement of this important branch of the work are set forth in this catalogue. Send stamp and procure a copy.

HELPS TO THE STUDY OF THE BIBLE.

THE first edition of this work advertised in REVIEW No. 24, present volume, is exhausted; but a new edition will be ready in the course of two weeks. Let the orders come in, and they will be filled promptly as soon as the new edition is ready. Pamphlet form, 78 pp. Price, 20cts.; leaflets, 8 for 1 cent. The regular discount given to the Tract Societies. Address Michigan Tract Society, Battle Creek, Mich.

AN INTERESTING SOUVENIR.

WITH his report which we give in another column, Bro. D. T. Bourdeau sent us a small collection of flowers and sprigs of evergreen plucked at one of the caves in the mountains of Piedmont where the Sabbath-keeping Waldenses of ancient times were accustomed to hide themselves from the fury of their persecutors. He says:—

"As I gathered these among the rocks, feelings of reverence came over me for those noble Christians stronger than any I ever experienced while visiting the graves of friends. I felt as though I was treading upon holy ground. These high places and rocks most difficult of access God has beautified with flowers and other vegetation, in seeming honor of blessed martyrs who are soon to awake to life, joy, and eternal bloom and glory. God help us to be instrumental in leading many of the modern Waldenses to embrace a truth which was held so sacred by their own ancestors."

TO BRETHREN IN MISSOURI.

As Bro. Allen, secretary of the Missouri Conference, has been for some time out of health, the committee have requested Bro. Joseph Clarke to act as secretary in his place. Those having reports to make to the Conference should therefore address Joseph Clarke, No. 2339 Chestnut St., St. Louis, Missouri.

NOW READY—IN THE HOLLAND LANGUAGE.

THE Publishing Association has just secured a translation of that excellent tract by Sister White, "The Sufferings of Christ," in the Holland, or Dutch, language. The translation was made by a Christian gentleman of culture, who is inclined to view favorably our religious faith, and we have every reason for supposing that the translation is faithful and correct.

We may also add that several other of our tracts are well under way, in the Holland tongue, and will be announced in the REVIEW as they are ready. In the meantime let the orders come in for the Dutch version of "Sufferings of Christ," which we think will be an excellent pioneer tract to place in the hands of the Holland people. Price, same as in English, \$4.00 per hundred, with usual discount in quantities, or 4 cents per single copy, postpaid. Address REVIEW AND HERALD, Battle Creek, Mich.

TOBACCO-IDIOLATRY.

Two weeks ago from the present date, the Battle Creek church spent some time in deliberating over a case which was a matter of grievance in our midst; that of a brother in the church who persisted, against the repeated entreaties of leading brethren, in indulging in the tobacco habit. Before uniting with the church he made the solemn promise that by the help of God he would abstain from the use of this vile drug. But shortly after his church relation was formed, he went back to his old lust, and has openly

continued this wicked indulgence. He was visited many times, and labored with very earnestly by leading members of the Battle Creek congregation, as there was not the least prospect of reform, by unanimous vote of the church, he was disfellowshipped, as unworthy of a place among those who would be clean in the sight of heaven. G. W. A.

NOTICE TO AROOSTOOK COUNTY.

WILL all in Aroostook county expecting to attend the Portland camp-meeting or the school at South Lancaster, who will come at the time of the camp-meeting, please inform me from what stations they will start; and if there are ten or more to come, we can secure reduction of fare. Unless I am informed immediately, I cannot do it. Address me at Pearl St., Portland, Me.

A. O. BURRILL

TO CHURCHES IN VERMONT.

THE Vermont Camp-meeting Committee will need more help, and each church in the State is requested to send one man to assist in the preparation of the camp-ground. Two or three men will be needed Aug. 4, and the others not later than Aug. 10. We want the work of preparation all done before the meeting. Here is a chance to help the cause for those who have no ready money to donate, but would be glad to do in a few days work. Who will respond? Let each church elder or leader ascertain who will come, and notify us at once. Individuals who wish to offer themselves for the work will please send a card as soon as possible. Address H. C. Lamberton, 15 Pearl St., Burlington, Vt. CONFERENCE COMMITTEE

KANSAS MINISTERS, ATTENTION!

I WISH each Kansas minister would drop me a card the first of each week, stating where he is, what he is doing, and what his arrangements are for the next two or three weeks. For lack of this knowledge, I am often at a loss to know what to do or how to do it.

Never in the history of Kansas work has there been so many calls for labor coming from all parts of the field as at present. Never have we had as many laborers out, nor have the prospects for success been better than at present. Please do not forget to send above request. J. H. COOK

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