

# Advent Review

## AND SABBATH HERALD.

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

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#### THE LOVE OF GOD.

Like a cradle rocking, rocking,  
Silent, peaceful, to and fro ;  
Like a mother's sweet looks dropping  
On a little face below,  
Hangs the green earth swinging, turning,  
Jarless, noiseless, safe and slow ;  
Falls the light of God's face beaming  
Down and watching us below.

And as feeble babes that suffer,  
Toss and cry, and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best ;  
So when we are weak and wretched,  
By ourselves weighed down, distressed,  
Then it is that God's great patience  
Holds us closest, loves us best.

O great heart of God, whose loving  
Cannot hindered be or crossed,  
Will not weary, will not even  
In our death itself be lost !  
Love divine ! of such great loving  
Only mothers know the cost—  
Cost of love, which, all love passing,  
Gave itself to save the lost.

—Sel.

### The Sermon.

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

#### THE TRUE STANDARD OF RIGHTEOUS- NESS.\*

BY MRS. E. G. WHITE.

THE world is to be no criterion for those who follow Jesus. He has said, "Marvel not . . . if the world hate you." "It hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, it is written, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The question now to be asked is, Are the professed followers of Christ complying with the conditions upon which the blessing is pronounced? Are they separating in spirit and practice from the world? How hard to come out and be separate from worldly habits and customs. But let us look well to it that Satan does not allure and deceive us through false representations. Eternal interests are here involved. God's claims should come first; his requirements should receive our

first attention. Every child of fallen Adam must, through the transforming grace of Christ, become obedient to all God's requirements. Many close their eyes to the plainest teachings of his word because the cross stands directly in the way. If they lift it, they must appear singular in the eyes of the world; and they hesitate, and question, and search for some excuse whereby they may shun the cross. Satan is ever ready, and he presents plausible reasons why it would not be best to obey the word of God just as it reads. Thus souls are fatally deceived.

One of Satan's most successful deceptions is to lead men to claim to be sanctified, while at the same time they are living in disobedience to God's commandments. These are described by Jesus as those who will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?" Yes, those who claim to be sanctified have a great deal to say about being saved by the blood of Jesus; but their sanctification is not through the truth as it is in Jesus. While claiming to believe in him, and apparently doing wonderful works in his name, they ignore his Father's law, and serve as agents of the great adversary of souls to carry forward the work which he began in Eden, that of making plausible excuses for not obeying God implicitly. Their work of leading men to dishonor God by ignoring his law, will one day be unfolded before them with its true results. The conditions of eternal life are made so plain in God's word that none need err, unless they choose error rather than truth because their unsanctified souls love the darkness rather than the light. The lawyer who came to Christ with the question, "Master, what shall I do that I may inherit eternal life?" thought to catch Christ; but Jesus laid the burden back upon the lawyer. "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then said Christ, "Thou has answered right; this do, and thou shalt live." Those words meet the individual cases of all. Are we willing to comply with the conditions? Will we obey God and keep his commandments? Will we be doers of the word and not hearers only? God's law is as immutable and unchangeable as his character. Whatever men may say or do to make it void, does not change its claims, or release them from their obligation to obey.

We need divine enlightenment daily; we should pray as did David, "Open thou mine eyes that I may behold wondrous things out of thy law." God will have a people upon the earth who will vindicate his honor by having respect to all of his commandments; and his commandments are not grievous, not a yoke of bondage. David prayed in his day, "It is time for thee, Lord, to work; for they have made void thy law."

Not one of us can afford to dishonor God by living in transgression of his law. To neglect the Bible and give ourselves up to the pursuit of worldly treasure is a loss which is beyond estimate. Eternity alone will reveal the great sacrifice made by many to secure worldly honor and worldly advantages, at the loss of the soul, the loss of eternal riches. They might have had that life which measures with the life of God; for Jesus died to bring the blessings and treasures of heaven within their reach, that they might not be accounted poor and wretched and miserable in the high estimate of eternity. None who have had the light of truth

will enter the city of God as commandment-breakers. His law lies at the foundation of his government in earth and in heaven. If they have knowingly trampled upon and despised his law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Those who make a raid against God's law are warring against God himself; and many who are filled with the greatest bitterness against the commandment-keeping people of God, make the loudest boast of living holy, sinless lives. This can be explained only in one way: they have no mirror in which to look to discover to themselves the deformity of their character. Neither Joseph, Daniel, nor any of the apostles claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than to knowingly sin against him, men whom God has honored with divine light and power, have acknowledged themselves to be sinners, unworthy of his great favors. They have felt their weakness, and, sorrowful for their sins, have tried to copy the pattern Jesus Christ.

There are to be but two classes upon the earth, the obedient children of God and the disobedient. Upon one occasion Christ thus set before his hearers the Judgment work: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thus Christ identifies his interest with that of suffering humanity. Every attention given to his children he considers done to himself personally. Those who claim modern sanctification would have come boasting forward, saying, "Lord, Lord, do you not know us? Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification, but who are at war with the law of God. Christ calls them workers of iniquity, because they are deceivers, having on the garments of righteousness to hide the deformity of their characters, the inward wickedness of their unhol-

\*From a sermon delivered in the tent at Worcester, Mass., July 31, 1885.

hearts. Satan has come down in these last days, to work with all deceptableness of unrighteousness in them that perish. His Satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah.

If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto prayer, and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan. They alone will discern the pretext which cunning men adopt to beguile and ensnare. So much time and attention are bestowed upon the world, upon dress and eating and drinking, that no time is left for prayer and the study of the Scriptures.

We want the truth on every point, and we must search for it as for hid treasures. Dishes of fables are presented to us on every hand, and men choose to believe error rather than truth, because the acceptance of the truth involves a cross. Self must be denied; self must be crucified. Therefore Satan presents to them an easier way by making void the law of God. When God lets man have his own way, it is the darkest hour of his life. For a willful, disobedient child to be left to have his own way, to follow the bent of his own mind, and gather the dark clouds of God's judgment about him, is a terrible thing. But Satan has his agents who are too proud to repent, and who are constantly at work to tear down the cause of Jehovah and trample it under their feet. What a day of sorrow and despair when these meet their work with all its burden of results! Souls who might have been saved to Jesus Christ have been lost through their teachings and influence. Christ died for them that they might have life. He opened before them the way whereby they might, through his merits, keep the law of God. Christ says, "I know thy works; behold, I have set before thee an open door, and no man can shut it." How hard men work to close that door; but they are not able. John's testimony is, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Beneath the mercy-seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it. Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct rays to cheer and bless all who will see it.

God's children will have a fierce conflict with the adversary of souls, and it will become more exceedingly bitter as we approach the close of the conflict. But the Lord will help those who stand in defense of his truth. Many who see the light will not accept it, fearing to trust the Lord. Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The great Master Artist has provided the beautiful things in nature as an expression of his love to us. He has given the delicate tint to the flowers, and if he has done so much for a simple flower, "which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

God so loved the world that he gave his only begotten Son to die that he might redeem man from

the power of Satan; and will he not care for man, formed in his image? Many see the reasons of our faith, but they dare not risk the consequences of obeying it. They fear that if they do, they cannot support their families; and so they settle back into unbelief, and continue in transgression of the law. They lack faith in God; they dare not trust his promises. Such are rebuked by the lessons of Christ, in which he teaches that God notices the fall of even the sparrows; not one of them falls to the ground without his notice. Our heavenly Father will not leave his children who put their trust in him, and venture out upon his promises although the outlook is dark and forbidding. He understands every circumstance of our life. He sees and knows how we are situated. He is acquainted with all our sorrows and griefs. He knows us each by name, and is touched with the feeling of our infirmities; for he has been tempted in all points like as we are, and knows how to succor those who are tempted. Jesus is our helper, and he will have a care for all those who trust in him.

God has intrusted to us individually talents that are to be increased by use. Reason has been granted us with which to glorify God. In everything we are to show our allegiance to him. Our powers were not given to us merely to be employed for ourselves. They are to be used to accomplish certain ends, to love God supremely and our neighbor as ourselves. Christian principles must be interwoven with our life and our experience. The life we now live must be by faith on the Son of God. We must live to please Jesus; by thus living our faith and confidence in him will grow stronger day by day. We will comprehend what he has done for us, and what he is willing to do for us, and will possess a cheerfulness as well as an earnest desire to do something to show our love for Jesus. Doing will thus become habit. We will not question whether we will obey, but will follow the light, and work the work of Christ. We will not study convenience, nor question whether our temporal interests will be improved if we obey. Those who love Jesus will love to obey all his commandments. They will search the Bible closely to know of the doctrine. Naught but truth will satisfy them, for they are Christ's representatives on earth.

Christ declared, "I am the way, the truth, and the life." His followers must be as near like him as possible. We cannot speak as he spoke, and yet we are to imitate him; for he is our pattern. We are to erect no false lights, present no heresies for truth. We must know that every position we take can be sustained by the word of God. It is a day when the commandments of men are everywhere urged upon the people as the commandments of God. But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul.

We want the truth on every point. We want it unadulterated with error, and unpolluted by the maxims, customs, and opinions of the world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave his life a sacrifice for us, and shall we not give him our best affections, our holiest aspirations, our fullest service? Christ's yoke we must wear, Christ's burden we must lift; but the Majesty of heaven declares that his yoke is easy and his burden light. Shall we shun the self-denying part of religion? Shall we shun the self-sacrifice, and hesitate to give up the world with all its attractions? Shall we, for whom Christ has done so much, be hearers and not doers of his words? Shall we, by our listless, inactive lives, deny our faith, and make Jesus ashamed to call us his brethren? The ten commandments came from the highest authority, and are we obeying them? They are the will of God made known to man. It was Satan that commenced to war against them, and it is he that inspires men to keep up the warfare.

None will enter the holy city, the paradise of God, but as conquerors,—those who have separated themselves from the world, and stood in defense of the faith once delivered to the saints, and have fought the good fight of faith, looking constantly to "Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then let us, like Christ, work unselfishly to bring souls to a knowledge of the truth. Our whole heart, body, soul,

and strength, are required in this work; and if we labor with fidelity, irrespective of the applause or censure of the world, we shall hear the "well done" from the Majesty of heaven, and receive the crown, the palm branch of victory, and the white linen which is the righteousness of the saints.

## Our Contributors.

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

### FAITH IS OUR VICTORY.

BY S. O. JAMES.

My complaint it was bitter, and heavy my stroke;  
But oh! I am sorry for words that I spoke.  
God's Spirit was grieved from my murmuring breast,  
And I felt like the wicked who never can rest.  
But quickly I prayed for his pardoning grace,  
And like Job I wished to behold his dear face,  
To order my cause and his answer to hear,  
Or to wait in the grave till he should appear.  
The clods of the valley, I counted them sweet  
Compared with the toil, the strife, the defeat.  
A worm so uncomely, so weak and despised,  
How can it e'en by its blest Maker be prized?  
What good can accrue from its being thus spared?  
I reasoned and asked of my pitying Lord;  
And he said, "What I do, thou knowest not now,  
But to my wise counsels my children must bow.  
'Tis virtue I seek in the works of my hand,  
A jewel that's fadeless in heaven's bright land."  
Then I summoned up courage and faith in the Lord  
And said, "I will conquer through his blessed word;  
I'll stay in the ranks till before him I stand  
And receive my rich crown from his own blessed hand."

### AMUSEMENTS.

[BRO. SMITH: I send you a little pamphlet printed in Columbus, Ohio, which was written by a Methodist minister, James T. Minehart, of the same place.

As it contains so much truth on the condition of the churches, and in regard to the attitude of the churches toward popular amusements, I send it to you, believing that you will regard it as of sufficient importance to print entire in the REVIEW. The pamphlet is indorsed by several leading ministers of Columbus, and I am sure our ministers will be glad to get the whole thing through the paper.

Yours very truly,

E. H. GATES.

The Athenians in the time of Paul were *wholly given to idolatry*, in consequence of which the spirit of the apostle was stirred within him. It can be said with equal appropriateness, that Americans are *wholly given to amusement and pleasure-seeking*. Would to God that this lamentable condition of things might stir the spirit of every follower of the Lord Jesus, and especially his ambassadors, even as the idolatry of the Athenians stirred the loyal-hearted apostle to the Gentiles.

One of the most marked characteristics of this age is its fun, frolic, and foolishness. A perfect mania for amusement has seized the masses, and especially the young. Judging by the spirit of the times, one is led to conclude that the principal reason why we have been created, is for the gratification of one's unregenerate and unrestrained desires. We are most certainly living in the perilous times to which the apostle referred; for the people are lovers of pleasures more than lovers of God. An inordinate craving for carnal enjoyment is crowding out love for, and even thoughts of, God and man.

The popular conception of life does not seem to be in accord with the true object and nobility of life as expressed by Longfellow in these immortal words:—

"Life is real! life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust thou'rt turned,  
Was not spoken of the soul."

"Not enjoyment and not sorrow,  
Is our destined end or way;  
But to act, that each to-morrow  
Find us farther than to-day."

One of the most common excuses offered by young people for not becoming Christians is, "I want to have a good time." This excuse, of course,

many others, is based upon a total misconception of what being a Christian really means. It is expressive of the sentiment that is held out on every side. The oldest and the youngest have caught the infection. The superintendent of our public schools asked his little boy, returning from school one evening, what profession he expected to follow when he grew up to man. The little fellow promptly replied, "A champion base-ball player!" That, in his estimation, was a laudable ambition. It was his ideal of life. What other answer could be expected, at that time the all-absorbing topic of contention of Jew and Gentile, rich and poor, young and old, male and female, on the street, in the office of business, in the school and the home, was "base-ball." The air was permeated with it. The world could not help breathing it.

The popular craze for amusement has made the established places of resort, such as the theater, the circus, and minstrelsy, more fashionable, and called into existence the rowing matches, base-wrestling, boxing, prize-fighting, bear-baiting, cock-fighting, cock-pits, dime-museums; and now skating rinks are suddenly springing to the surface. And if a stranger desires to visit a rink, he must save himself the trouble of inquiring, by following the crowds. For the last month, were it possible to blot out the past, one would be forced to the conclusion that his eternal weal or woe is involved in his ability to roll (or tumble) in the water.

The reason many assign for going to these places of pleasure, is, because they are popular—the masses go. They seem to forget that the crowds on the broad way that leads to hell, according to the teaching of the Bible.

In the world's broad field of battle,  
In the bivouac of life,"—

people seem more like *dumb driven cattle*, than like *heroes* in the strife.

It would not be so ultra as to engage in a whole-hearted renunciation of all worldly amusements. Some renunciation may be very necessary, and, when kept within its limits, highly helpful—a blessing rather than a curse. But is not the *extreme* to which these things are carried, disgraceful rather than creditable to the boasted refinement and culture of the nineteenth century?

Does not the sensual, animal character of the majority of these amusements indicate retrogression rather than progression to higher points of civilization and culture? According to the law of demand and supply, this particular phase of these amusements is in accordance with the will of the majority. I do not call in question the desirableness of physical development. But when people become more anxious to display the animal than the intellectual, and measure a man's worth by the size of his muscle rather than by the strength of his mind, I am decidedly of the opinion that we ought to utter our vigorous protest.

The banks of a beautiful river will be crowded with people of all classes and ages of people, to witness a rowing match. We must admit that the gliding of the vessel through the placid waters, and the measured movements of the skillful rowers, present an imposing appearance. But is it to this that the attention of the people is attracted? Is this what calls forth the rounds of applause from the assembled multitude? Is it not rather the extremely animal exhibition, the abnormal muscular development, that idolizes the rowers in the eyes of the people? The same is true of the game that is boasting of "national" distinction among us.

Look at the hands and limbs and muscles and faces of the professional "base-ballist," and you at once discover the wholly animal quality of the game. And it is this that makes it such an exciting and popular amusement. If we step a trifle lower, we shall find admiring thousands gazing upon brutal, bloody bruisers with the most extreme excitement. And still lower in the scale of degradation, to the prize ring, where, notwithstanding the protection of the law, the brutality, and frequently the fatality, of the exhibition, the sordid seekers of amusement are present in vast numbers. The same is true of cock-pits, dog-fighting, bear-baiting, and many other popular amusements.

It does not wish to be understood as placing rowing matches on the same level with the trained man beasts in the prize-ring. I only wish to draw attention to the fact that the physical, animal,

sensual character of the popular amusements of the day is decidedly in the predominance, and that this fact is in no sense complimentary to this age, that boasts of superior scholastic attainments, refinement, and culture.

Do we find in this well-nigh universal clamor for the gratification of depraved desires any occasion for alarm? In answer to this question, I need only refer to the loathsome, lecherous literature containing disgusting details of the exhibitions referred to, which is seized and eagerly devoured by the youth; and to the demoralization of the heartless, thoughtless amateurs, who can bet, and swear, and lie, and drink, and fight, and gamble, till we are ashamed that we belong to the same race.

There is no possibility of averting the injurious effects that inevitably follow in the wake of these demoralizing amusements. At the same rate of retrogression that has been made in this direction the past few years, it will not be long till we shall have gladiatorial combats in the arena, where, to satisfy a savage curiosity and thirst for blood, myriads of men and beasts have been sacrificed.

The wide-spread prevalence and popular clamor for these places of sensual satisfaction forcibly remind us of similar spectacles in the Roman Empire, where the theater, the circus, and the arena drew together the multitudes. Says Gibbon, the historian:—

"The impatient crowd rushed at the dawn of day to secure their places, and there were many who passed a sleepless and anxious night in the adjacent porticoes. From the morning to the evening, careless of the sun or of the rain, the spectators, who sometimes amounted to the number of four hundred thousand, remained in eager attention; their eyes fixed on the horses and charioteers, their minds agitated with hope and fear for the success of the Solon whom they espoused; and the happiness of Rome seemed to hang on the event of a race. The same immoderate ardor inspired their clamors and their applause as often as they were entertained with the hunting of wild beasts and the various modes of theatrical representation."

But it is to another phase of this important subject that I wish to call attention, viz; the attitude the Christian Church has assumed toward amusements.

In our extreme anxiety to correct the wrongs and eradicate the evils of society, we are in danger sometimes of neglecting important interests within our own hearts, and homes, and churches. If we are not able to "hold the fort," it is not wise generalship to attempt an aggressive warfare. A foreign war cannot be carried on with success simultaneously with a home rebellion. Divided forces will result in disastrous defeat on the field of conflict. It is impossible for the Church to capture and take possession of the strongholds of Satan in society, if at the same time some of his strongholds are within its own bosom. It is absurd for the Church to discuss the best methods of evangelizing the masses, if at the same time there are enough worldly-minded professors within its fold to hold the balance of power.

The work of evangelization and purification must commence within and work outward. Internal foes must be converted or routed, before external enemies can be conquered. In proportion as the Church has stood aloof from the habits, practices, and customs of the world, it has had power over the world, and *vice versa*. The Church cannot hope to draw this sin-cursed world up out of the pit, if it loses its foothold and allows the world to draw it in.

I heard Bishop Peck say several years ago, in Wesley Chapel, this city: "If the Church joins the world, there will be no necessity for the world to join the Church." History proves that when the churches have become world-conformed, God has never reformed them, but retired them to the rear, and raised up other agencies to carry forward his work of conquest over human hearts.

The world has changed its tactics. The tortures of the inquisition, the fires of Smithfield, the guillotine and the dungeon utterly failed to accomplish the end in view, and are things of the past. Now, the world is silently, softly stealing up to the Church, and by the introduction of secular snares, seeks to sap its spirituality.

The popular passion for amusement, having taken possession of the world, has entered the sacred portals of the Christian Church. It may be that we have not been careful enough in guarding the

doors of entrance to the churches. Be that as it may, the fact confronts us that the wicked world is craving entertainment and amusement, and the Church is attempting to supply the demand—musical, dramatic, sensational, money-making, gustatory, grotesque, farcical, and almost an endless variety. These have been indulged in to such an extent, and encouraged, too, by persons in high position, that the Church contains as many lovers of pleasure as lovers of God. In the days of primitive purity, power, and simplicity, it was thought the world and Satan had a monopoly in this line. But the amazing discovery has recently been made that in order to attract and hold the young people to its altars, the Church must provide for the carnal craving for amusement. So far as attracting the unconverted is concerned, Christ and his disciples did not teach that the gospel can be made attractive to the carnal heart, either of young or old. If it could be, then the "offense of the cross would cease." "The preaching of the cross" has always been regarded as "foolishness by those that perish." Let it also be remembered that "they that are after the flesh do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. For the carnal mind is enmity against God; for it is not subject to the law of God, NEITHER INDEED CAN BE."

And as to holding them after the regenerating grace of God has made of them "new creatures," would it not be an emphatic denial of the power of salvation and the sufficiency of the gospel provision, to introduce worldly amusements and worldly society for their entertainment and enjoyment? It used to be taught that Jesus, in the gospel, furnished ample resources for the loftiest aspirations of a redeemed soul. I have always been under the impression that the gospel furnishes a "feast," not a "famine," and that there is "enough for each, enough for all, and enough forevermore." The invitation has gone out into all the world, to the famishing, perishing, starving millions, to come and partake of the banquet prepared by the King of kings. The declaration has gone forth that every need, of every man, in every condition, and from every clime, will be abundantly met by the abounding grace of God as revealed in the gospel of his dear Son.

(Concluded next week.)

## SELF-EXAMINATION.

BY BLD. ALBERT STONE.

It is important in a time like the present, when deceptive influences are more prevalent than in any former time, that all who profess the gospel hope should constantly test their experience by the word of God. No one can afford to lose eternal life through a lukewarm, careless indifference. It is not enough that we can say we have hope of salvation. We must have a "good hope through grace." The evidence of a good hope must rest on true conversion, and the evidence of conversion must rest on a life of practical godliness.

The apostle says: "Examine yourselves, whether ye be in the faith; prove your own selves." Self-examination should be as constant and unremitting as watchfulness and prayer. The maxim, "Eternal vigilance is the price of liberty," applies with peculiar force to Christian experience. The true Christian, as long as he remains true, will bear the fruit of the Spirit, as brought to view in Gal. 5. 22, 23. The fruit of the Spirit and the works of the flesh are contrary the one to the other. If the latter are allowed, the former will disappear.

The Christian will feel the promptings of sin; and if he does not maintain a constant warfare against them, he will be overcome, and finally perish. The Bible contains not one unnecessary warning against apostasy. Self-examination is one of the principal safeguards of the Christian life. Its object is, not to seek for some natural goodness in ourselves, or for some meritorious actions in our lives; but it is that we may know ourselves, and realize our moral weaknesses, with the view to amendment of life. It is that we appear not in the Judgment with a deceived hope.

In "Great Controversy" Vol. IV., p. 426, it is written: "As the storm approaches, a large class who have professed faith in the third angel, but have not been sanctified through it, abandon their position and take refuge under the banner of the



powers of darkness." Sad failure indeed! Yet we are told, "a large class" will meet with just such a failure. Such not only lack courage, but they lack depth of Christian experience. Their conviction by the law of God has been too shallow. Their religion might enable them to bear hardness to a certain extent, but it cannot enable them to stand in the battle in the day of the Lord. They even forsake the standard and flee to the enemy before the battle commences.

We are rapidly approaching the last hour of human probation. Let us consider how necessary it is that we should realize this momentous truth, and make decided efforts to perfect characters that will meet the approval of the Master. If we have a little strength, let us seek for more, that we may not turn back in the day of battle.

### WORSHIPING THE WORLD.

BY S. M. SPICER.

"ALL these will I give thee if thou wilt fall down and worship me." Matt. 4:9. Such was the offer of Satan in his last temptation, while seeking to turn away the Saviour from his earthly mission to redeem the world. The tempter had failed in appealing to his appetite after his long fasting; had failed to lead him into blind presumption; and then in his last effort to conquer the Son of man he presented before him the glories of this world, all its excellence and magnificence; and promised *all*, on condition of his yielding allegiance to him as the prince of this world. But Jesus repelled the arch enemy, and at the same time glorified God's holy command, saying, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the Devil leaveth him.

What a glorious victory over the god of this world! Thank God for the wonderful lessons, the holy inspiration, found in the recorded life of the Saviour! and may his grace assist us to live within this holy influence, that we, too, may overcome the world.

The Saviour conquered the world in his first entrance upon the path that led to Calvary's blood-stained brow, where for us he conquered sin. Next, in the rock-bound sepulcher, he burst the bands of death, thus vanquishing man's last dread enemy, and opening to him the gates of immortality. Blessed theme for contemplation are these glorious victories of the Son of God, while working out the redemption of the fallen world. Blessed, likewise, the sweet influences of the Holy Spirit which have been provided to attend the humble, faithful followers of Jesus, in this life; and more blessed the promise of final full salvation, of blissful immortality. How has God loved poor fallen man, in making glorious provisions for his salvation. But notwithstanding all that has been done by a merciful Creator, and loving Redeemer, still the sin-cursed race fail to see the light, or, choosing darkness, grope their way in the downward road to death. A bewildered throng they are, bowing down to the god of this world, while they know not what they worship, nor dream that "the wages of sin is death." They follow the leadings of the great deceiver, while he ever holds out to them the promise to satisfy them with the pleasures, riches, and honors of this world. It is natural for fallen humanity to thus yield to these seductive wiles of the adversary; and only divine grace can snatch the victim from the snares of sin and death. Were we to say to the multitude, Cease to worship the world, they would be astonished at our presumption; for they do not realize the meaning of Christ's words, "Where your treasure is, there will your heart be also;" where the heart's supreme affections are placed, there is the real object of worship. But when God says, "Thou shalt have no other gods before me," the prohibition includes every earthly object upon which the heart's first or chief affections may be placed.

To worship is to adore, to pay divine honors to. The worship of God consists chiefly, perhaps, in the inward emotions of love and desire, while its outward expression is in praise and supplication. The reason why we are required to worship is because God knows how much we need this exercise to enable us to keep in mind our relations and obligations to him as our Creator, our Preserver, and our Redeemer; and because by such worship we may be molded into his likeness, and thus elevated in character, instead of being debased by having the

thoughts and affections placed wholly upon the polluting things of this world. The more the mind is occupied in contemplating the holy character of the Deity, the glorious work of redemption, and the unspeakable blessings laid up in store for the faithful, the more will the character become ennobled, purified, and thus fitted for the heavenly home.

But the Father seeketh such to worship him as will "worship him in spirit and in truth." He requires a pure devotion, the heart's affections, not divided with the world, not diverted even by the necessary duties of life. So with the entire service of God, which includes not only worship, but obedience to all God's requirements. We are required to serve him with singleness of heart; hence we cannot give to the world our chief affections and interests,—nearly all of our time, strength, and means,—and then be accepted in offering to God the meager share remaining. "Should I accept this of your hand? saith the Lord. But cursed be the deceiver." Jesus says, "If any man love the world, the love of the Father is not in him." "Ye cannot serve God and mammon." But how many of earth's deluded throng unhesitatingly follow under the banner of the prince of this world, making no other profession! Could we but look in upon the motives that govern the mass of mankind, as all are following their favorite inclinations, their various objects of worship would be clearly manifest. The world is like one vast pantheon, where each person lays his offering upon some chosen shrine. All are worshipers; but, alas! too many ignorantly worship the unknown god; and all are more or less deceived by the seducing promises of the first great deceiver, the god of this world. So blindly they worship and serve, how fearful will be the awakening, and the sure reward!

Though very many give their hearts and lives to seeking pleasure and vain display, yet a far greater number are found worshiping still other gods. Truly, the gods of this world are legion, and wide is their domain; as was shown when Satan, in the mount of temptation, offered all the riches, pleasures, honors, power, and glories of the world, on condition of homage being rendered to him. That first deceiver is still holding out his dazzling though false promises. Still he triumphs in the constantly increasing hosts of his ardent but deluded worshipers, who, through all the lapse of ages, have been reaching for the prize, till at last, with empty hands, they have entered death's dark prison. Among the most unfortunate of these are those who worship appetite. This inclination is so natural as the first impulse of the animal nature, especially when not guided by the influence of Christianity, that an undue indulgence of appetite in some form is almost universal; and hence is often looked upon as neither criminal nor censurable. But the free indulgence in intoxicating drinks has ever been so manifestly injurious and soul-destroying in its effects, that the better classes of society have not only condemned it, but have put forth most urgent efforts to counteract the evil. But the power of the god of intemperance has often seemingly proved irresistible, and almost involuntary is the abject service of his unfortunate worshipers. None are more fearfully, more hopelessly enslaved than the poor inebriate. When once the power of the demon intemperance is established, he is utterly inexorable, either to the pleadings of reason or the heart-breaking wails of widows and orphans trampled beneath his feet. Intemperance has rudely hurried its vast armies down the broad way to death, ever marshaling new hosts to closely follow in the same fearful track. Thus this agent of the great prince of evil has truly desolated the earth. More than this; extending far out beyond the dark pales of inebriacy, there are myriad worshipers of appetite who are proving its multifarious evils.

The common demand for food is very often indulged to hurtful excess, and by laying the foundation of numerous diseases, it has scattered all along the course of generations the seeds of suffering and consequent want and woe. Yet, perhaps, with innocent intent, only to serve the actual needs of life, for themselves and others, a very large host are daily busily serving before the altar of the god of appetite. If this service is wisely regulated with just regard to its original, unperverted design, these may be the messengers of good to the race; but all who aim simply to satisfy the taste, be it

reasonable or perverted, are pandering to an inferior god. When even the kindly mother, the largest, best share of her time and strength preparing food which shall please a pampered child, is she not, to that extent, really serving of this world? Will the Lord not require of her hands all her wasted talents and abused mercies? Even in life's common pathway, is it well for all to inquire, What are our gods?

Battle Creek, Mich.

### FEAR.

BY HELEN L. MORSE.

PERHAPS there is no one cause that produces much human suffering as fear. The apostle states it correctly when he says, "Fear hath torment." 1 John 4:18. Much of it is in anticipation or imagination, "fearing the wint'ers we never see;" and many times it is unnecessary, its source, when critically examined or boldly instead of a ghost with outstretched arms, is to be a friendly guide-post. But it is none the less really harassing. Paul speaks of it as one of the evils to continue till redemption is complete, and God's deliverance is fully wrought for us, who through fear were all their life-time subjects of bondage. But it is rather a work of the flesh, a fruit of the Spirit, and just in proportion to our knowledge of God, and understanding of his dealings with us and his watchcare over us, it diminishes.

Many good souls are constantly oppressed with fear in some form. They are afraid of thieves, or of robbers, or of offending their friends, or of coming to want, or perhaps that God cannot accept them. Thus their lives are robbed of the influence of their Christianity, and their Christian life is with Christ. Dangers lurk on every hand, and humanly speaking, there is *everything* to be feared, but God is at the helm, and his humble, trusting children have nothing to do with fear. The teaching of Christ is, "Fear none of these things." It is the enemy's sharpest, strongest, oftenest wedge to separate us from God. It keeps us out of his work, and thus saps the foundation of their spiritual life. It prevents them from coming out in obedience to his known commands, thus shuts the door of heaven against them, erects barriers between them and the advance that they must take to keep pace with the truth; and thus they do not "endure to the end." The "fearful" are classed with murderers, adulterers, etc., and are assigned their punishment in hell. Rev. 21:8. It brings reproach upon their profession and virtually insults God to indulge in such feelings.

To be afraid is to tacitly admit that we are not anchored in God. To be where we may boldly say, "The Lord is my helper, and I will not fear," is to be in a place that cannot be reached at a single bound. It shows that battles have been fought with self, and victory gained for the Lord; and here is where the Christian must stand. He must have an understanding of something that no fear of man, no "lion's way," can check. If God is his helper, he is shorn of his strength only by losing his connection with him. It makes a coward of a brave man, and separates him from God. It is recorded that King Saul was afraid of David. Why was King Saul, the highest man in the realm, afraid of one of his subjects? "Because the Lord was with him, and he was departed from Saul." 1 Sam. 18:12.

Dear brethren and sisters, we want a confidence and boldness born of a "conscience void of offense toward God." We cannot afford to fear anything but to offend God. The fiery trials of the days, the "time of trouble such as never was since there was a nation," are right before us. "Do not be afraid of the winds thy fears." If in the land of the living we are wearied, what shall we do in the world of Jordan? Do we know in whom we may believe? Do we remember God's wonderful mercies? "No weapon that is formed against thee shall prosper, and every tongue that shall be raised against thee in judgment thou shalt condemn." Isa. 54:17. "No good thing will he withhold from them that walk uprightly." Ps. 84:11.

Battle Creek, Mich.

—The seeds of our punishment are sown at the same time we commit sin.—Hesiod.

*The Home.*

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

THE SECRET OF JOY.

Around thee plant a hedge-row firm and bright  
Of loving trust and gladness for to-day;  
Here, hoping, striving, working with thy might,  
Wait, watch, and pray.  
Thine eyes upon thy loving Saviour's face,  
Thou shalt not feel the burden of a care;  
For he on whom thou gazest, giveth grace  
Each cross to bear.

And if thy heart with loneliness be sore,  
Another, still more lonely, do thou seek,  
Renewing it from out thy larger store,  
Till it can speak  
Of empty vessels filled with love divine,  
And weary ones made stronger for the fray;  
So, self-forgetting, more and more thou'lt shine  
To perfect day.

The Lord hath need of thee, let this suffice  
For busy hours, or moments dark and still,  
Where, hidden half by unbelief's device,  
Is writ his will.  
Life is not dark, though brief. The light  
Of God is shed about its feet, and love  
All o'er its head is lit in semblance bright,  
Like to a dove.

—Margaret Butler Gerds.

SELF-CONTROL AND SELF-CULTURE.

MY DEAR DAUGHTER: One great and difficult  
lesson is given to each one of us to learn in this  
world, which must be learned if we ever hope to live  
a happy or useful lives. It is the lesson of self-con-  
trol. Parents and teachers and circumstances may  
help or hinder in the learning of this lesson, but it  
rests mainly upon yourself, upon your own in-  
dividual will, whether you learn it or not. It is the  
first lesson which wise parents and teachers  
ought to teach a child. It is the fundamental, the  
important lesson of life. It extends to every  
part of our nature, and affects every act  
and event of our lives. Take notice with me how  
the possession or non-possession of the power of  
self-control affects the lives of young people in a  
number of particulars.  
Certain self-evident duties are imposed upon  
every rational being; one of the first of these is  
the duty of being usefully employed a large por-  
tion of our time. It is probable that nearly all  
young people have a certain dislike for work, and  
self-control must come in to help them do the  
work that belongs to them to do. It may help  
in acquiring this self-control to reflect often  
upon a really great thing it is to be able to com-  
pound yourself to do, from a sense of duty, what you  
are naturally disinclined to do; also what an un-  
pleasant and, indeed, contemptible thing it is not to  
be able to make yourself do what you know you  
ought to do. You are perhaps disinclined, for in-  
stance, to rise when you should in the morning.  
You feel disposed to indulge your ease and com-  
fort and to lie in bed when you know you should  
awake and preparing for the day. Here is one  
of the very instances in which, if you will learn  
self-control and compel yourself, you will soon reap  
a substantial reward. The more you indulge your-  
self, the harder does the task of rising and getting  
ready for the day become. But say to yourself,  
"I will waken right away," rise and walk around  
a little, and you will be surprised to find how soon  
the task of prompt rising will become an easy one.  
You have your morning duties to perform, or your  
lessons to learn. If you say to yourself, when it  
is time you should begin: "I will not loiter, but  
I will immediately set about my work or study," you  
will find in the very act and determination a help  
of strength and even pleasure, which you can  
never imagine before you have experienced it.  
God has so made us that in the very performance  
of a duty, however trivial, there is a reward and  
length and very high kind of pleasure. But we  
do not firm self-control to enable us always thus to  
perform our duty. I shall rejoice if any words of mine  
should lead you to test for yourself the truth of what  
I have said.

Self-control should extend to our speech, temper,  
and pleasures. To be able to control the tongue is  
highly esteemed one of the greatest moral achieve-  
ments. You remember what the apostle James

says, that "if any man offend not in word, the  
same is a perfect man, and able also to bridle [con-  
trol] the whole body." It is so easy to say cross  
or unkind words; so easy to make slighting or  
gossiping remarks about companions or friends;  
so hard to efface the painful effects of such hasty  
or ill-considered speech. It is so easy to make a  
hasty and disrespectful reply to parents or teach-  
ers when they reprove; so much harder, yet so  
much better, to acknowledge a fault and feel and  
express sorrow for wrong-doing. Your own con-  
science and consciousness tell you how much hap-  
pier you feel when you have done the latter. Yet  
you need, over and over again, to fortify yourself  
against temptation to hasty or ill-natured or im-  
proper speech by determining beforehand that you  
will not give way to the temptation, that you will  
control yourself. And whenever you have allowed  
yourself to be overcome by such temptation, you  
should make it the occasion of serious reflection  
and earnest resolve to be more guarded in future.  
You will have attained a great deal in the direc-  
tion of high and noble character when you have  
learned to control your speech. It is the same in  
regard to controlling your temper. But there is  
one truth of which I can assure you: if you will  
learn to be silent and not speak at all when you  
feel that your temper is getting or has gotten the  
better of you, you will soon get the better of your  
temper. There is no such efficient discipline for a  
hasty temper as to enforce silence. Then, too,  
there is a dignity about silence under provocation  
that is impressive and effective. The greatest dis-  
advantage at which any person can be placed in  
the eyes of companions and friends is that of los-  
ing control of one's tongue as well as of one's tem-  
per. In nearly every case where we receive pro-  
vocation or affront, "speech may be silver, but sil-  
ence is golden." The person who keeps control of  
his temper controls every one.

Self-control, once acquired, will be the most im-  
portant factor in helping to shape your life rightly  
in every direction. It will keep you from hurtful  
indulgence in mere pleasure; from harmful indul-  
gence in rich or improper foods; from too much  
dissipation of time and thought in social enjoy-  
ment. It will help you to leave the society of  
companions and other pleasures in order to put  
your mind upon your studies or your tasks; help  
you when you find lessons hard and long, and ear-  
nest work required to learn them, to perform that  
long and earnest work; help you when you feel  
disposed to give way to indisposition or indolence,  
to hold steadily on till your tasks, no matter what  
kind they are, are accomplished.

And as good behavior is the root of good man-  
ners, so self-control is the root of all true self-cul-  
ture. We hear a great deal now-a-days about  
culture, cultured people, cultivated society, etc.,  
and it is a right and natural wish to possess cul-  
ture and to be classed among cultured people. In-  
telligence and good manners are the only passport  
into the charmed circle. Self-control will enable  
us to become possessed of both. It will enable us  
to restrain ourselves from all rude, loud, hasty,  
ungentle speech and action, help us to modulate  
our voices, and even cultivate our laughter. It  
will also enable us through mental application and  
effort to acquire knowledge. So abundant are the  
intellectual treasures now brought within the reach  
of every one by the cheapness of standard educa-  
tional works of every kind, that the young person  
who is not intelligent through reading and study  
has only himself or herself to blame. Self-control  
will help you to study and learn faithfully when  
you are in school; it will help you to decide upon  
and carry out some useful course of reading and  
study if you are not in school; and this, even  
though you have many other duties to perform.  
In every town and village can be found persons  
competent to advise and direct courses of study  
and reading for those who have the stamina of  
character to wish to pursue them. You will have  
no excuse at any period of your life for failure to  
progress and improve intellectually, except your  
own inability to compel yourself to make use of  
the opportunities that lie all around you.

It is hardly necessary for me to remind you of  
what you know so well—that in reading you  
should choose only the best books. We may with-  
out harm divert the mind for a little each day by  
light, miscellaneous reading; but young people es-  
pecially need to be warned against indiscriminate  
novel or story reading. Here again the virtue of

self-control comes in to help do the right and avoid  
the wrong. If you discover that your taste is  
more for the improbable, highly-wrought pages of  
fiction than for such works as are known to every  
one as standard and improving, let it be a sign to  
you that you should summon your self-control and  
compel yourself to a different course of reading.  
If you find that you cannot relish or fix your mind  
upon standard works of history, biography, travel,  
or any of the many excellent books written to  
bring scientific knowledge within the compre-  
hension of the general reader, then you may conclude  
rightly that your mind is in a very uncultivated  
state. Your own efforts and determination—in  
other words, your power of self-control, alone can  
effect anything worthy in self-culture.

To attain the power of self-control in a high de-  
gree is one of the greatest and most important  
aims we can set before us in life. I do not believe  
it can ever be attained in our own strength. To  
rightly control temper and speech and conduct re-  
quires help from the divine Spirit, which is always  
around and over us, and within us, if we will but  
let our hearts be receptive to its influences. The  
greatest possible help to self-control is to learn in  
the moment of temptation to lift the heart to God  
in earnest aspiration for his help and guidance. A  
sense of the presence of God is always a strength  
and help when we are conscious of earnest effort to  
do right. The Bible says: "It is God that work-  
eth in you both to will and to do of his good pleas-  
ure." It is one of the great mysteries, and yet  
one of the most evident truths, of life, that we  
must work ourselves, and that God works in and  
with us to accomplish any good thing. That you  
may know and realize this truth, and learn to find  
for yourself the comfort and support and strength  
of soul that come from seeking after God, is my  
most earnest hope and prayer for you.—Helen E.  
Starrett, in *Chicago Interior*.

FATHER KNOWS.

A GENTLEMAN was one day opening a box of  
goods. His little son was standing near, and as  
his father took the packages from the box, he laid  
them upon the arm of the boy. A young friend  
and playmate of the merchant's son was standing  
by looking on. As parcel after parcel was laid  
on the arm of the boy, his friend began to fear  
his load was becoming too heavy, and said:—

"Johnny, don't you think you've got as much  
as you can bear?"

"Never mind," answered Johnny, in a happy  
tone; "father knows how much I can carry."

Brave, trusting little fellow. He did not grow  
restless or impatient under the burden. There  
was no danger, he felt, that his father would lay  
too heavy a load on him. His father knew his  
strength, or rather the weakness of that little arm,  
and would not overtask it. More than all, his  
father loved him, and therefore would not harm  
him. It is such a spirit of loving trust in him  
that God desires all his children to possess.—Sel.

UNDER A SHADOW. 7

THERE are very few of us who are not at some  
time in our lives brought under the shadow of a  
false accusation. The natural way to meet it is  
by denial and self-defense. But that is not the  
New Testament way, nor the most effective way.  
There is a better, surer, and higher way. It is to  
give the false accusation a plain, simple, square  
denial, and then leave the life and the truth to do  
the rest. It is not my business to take care of my  
reputation; it is all I can do to take care of my  
character. If that is clean and pure and luminous,  
the light that is in me will shine on and out, and  
by and by will pierce the clouds and dispel them.  
For clouds are temporary, because earthly; but  
sunshine is eternal, because divine. Any one can  
distort my shadow, but no one but myself can  
distort me; and if I am not distorted, my shadow  
will not be distorted. But if it is, what matter?

Do not run after accusers. Do not trouble your-  
self about false accusations. Only be sure to make  
them false; then leave the falsehood to die. Go  
on with your life work and accept the position  
in which false accusation and consequent scandal  
and reproach place you, only as a new opportu-  
nity to bear witness to the truth and the life by  
your own manifest and glorious possession of  
them.—Lyman Abbott.

**Special Attention.**

**SPIRITUALISM IN ST. PAUL, MINN.**

A RECENT issue of the St. Paul Pioneer Press says:—

"They had a Spiritualistic seance in St. Paul the other night, at which several prominent citizens were present. The medium was a Boston man. A gentleman who was present said, 'It was the most wonderful seance I ever heard of. The ghost of every prominent man in St. Paul who is dead was there. When he was living, Horace Thompson said that I was a crank, but a good business man; and his spirit was there and conversed with me. At one time the room was filled with a light brighter than that of a hundred electric lights, and we heard the most ravishing music.'"

Such statements are startling. Such manifestations are astonishing, and men are fascinated, and wonder at these supernatural occurrences. The mass of men believe in the immortality of the soul, and here is a class of people by no means small, that, so far as outward appearances go, are demonstrating to a certainty the truth of this popular belief. Yet this is only the beginning of wonders. The time is soon coming when eternal vigilance and prayer will be our only safeguard against this terrible deception. To those who have a knowledge of these things it is as the gathering of a thick pall over the earth; but to the world it is the ushering in of an age of light, a glorious truth, and an end to the mystery of life. If men with the light of God's word could see and realize this terrible deception, and the certain destruction that awaits its votaries, what a humbling of soul would ensue, what a spreading of sackcloth and ashes!

The Saviour says, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." "Behold I have told you before." We cannot be too thankful for these words, that we are not left in the fearful darkness into which the world is to be plunged, but are given wisdom whereby we may cleave to that which is good.

We are living in a wonderful age; and the developments daily made in science, art, meteorology, and theology lead us to exclaim, What next! This is an age in which the sins of the preceding generation are considered pardonable or necessary; an age when the engine "truth" is reversed, and its train load "justice," "is turned away backward." Spiritualism is the most fascinating and alluring deception that ever Satan practiced upon fallen man. The manifestations seen from time to time are calculated to captivate the mind and chain the hopeless victim among the ranks doomed to destruction. C. A. WYMAN.

**RUM UNIVERSITY.**

THE "heated term" is fairly upon us, and the time for college and university commencements is about over. They have all graduated their classes, degreed the graduates, "doctored" those who needed it, and have been duly noticed and eulogized by the papers. This is all proper and as it ought to be.

But no one has noticed the institution whose name stands as our caption, so we will try to supply this lack of service. Our universities usually have but four faculties; viz, theology, medicine, law, and the sciences and arts. The Rum University has seven: 1. Vulgarity, obscenity, profanity. 2. Licentiousness, prostitution. 3. Strikes, riots, mobs, fights, and general outlawry. 4. Brutality and cruelty to families. 5. Idleness, profligacy, dissipation. 6. Fraud, deceit, robbery, murder. 7. Physical and eternal death.

The license law is the charter of the great Rum University. The trustees are our moral (?) refined (?) and astute (?) law-makers. The president of the board of trustees, the principal of the university, the dean of all the colleges, and the general agent, is the Devil. The university buildings are our 249,000 dram-shops. The professors, teachers, and lecturers are our 400,000 licensed liquor sellers, and an army of truckling office seekers. The freshmen and undergraduates are our 600,000 moderate drinkers. The senior class is composed of our 600,000 besotted drunkards. The annual

graduates number between 60,000 and 100,000. The commencement exercises are stabbing, shooting, and killing affrays, interspersed with cases of delirium tremens. Graduation is death, and the degree conferred is G. B. (Gehenna Baccalaureus, or Bachelor of Perdition). The alumni of this institution are the great multitude of dead drunkards in all our past history.

The students of this university have organized and patronized such societies as balls; club, social, and parlor dances; billiards, saloon or parlor; theaters; card, whist, and euchre parties, and many others. Besides graduating so large a class every year, it gives us 500 murders, 500 suicides, 100,000 criminals, 500,000 desolate homes, and 1,000,000 children worse than orphaned.

From carefully compiled statistics we learn that this immense institution, hoary with age, and responsible for the blood and damnation of millions, is magnificently endowed with an annual income of \$1,856,642,203. This sum would lay a string of silver dollars, touching each other, one and three fourths times around the globe. It would cover a square acre of ground 6,659 times, with the dollars laid as closely as possible, and make a pile 6 feet and 11 inches in depth. Piled up in a column a yard square it would reach the amazing height of 33,568 feet or 6.39 miles—higher than the highest mountain on the globe. Two men, each counting twenty dollars per minute, and working twelve hours in a day, would count it in 176 years, 226 days, 8 hours, and 55 minutes. Is it any wonder that times are hard, while this all-devouring monster, like an infernal maelstrom is drawing into its seething and fatal vortex the nation's wealth, honor, and prosperity? There are enough professedly temperance people in these United States to abate this atrocious and diabolical nuisance at once, but they don't; and the liquid waves of damnation roll without let or hindrance over all our fair land. "How long, O Lord, how long!" Who will arise to the help of the Lord against the mighty?—Rev. J. Milton Akers, in N. W. C. Advocate.

**TOO MODERN.**

A MR. FERRAR FENTON, a transatlantic author, has published a version of St. Paul's epistles in modern English. He gives this rendering of a well-known passage in Romans: "For disconnected from law sin is non-existent, and I was formerly living lawlessly, and sin revived against the commandment; but I died, and for me the living enactment was mortal, for sin taking a base of operations against the commandment defeated me, and by itself slew me."

If that is a fair specimen of what we should have in a version of the New Testament done in modern English, we say, the less of the modern the better. The simplicity of the style of the King James' version and its unaffected grandeur charm us more than ever.—N. Y. Observer.

**EVANGELISM MADE EASY.**

"SPECIMENS, 12 stamps. Single sermon for any Sunday, 1s. Missionary, hospital, or club sermons, 2s. 6d. each." "Plain teaching of High Church tone." "Beautifully simple, and all preachable." "Your sermons are superior to anything of the sort I have seen." These extracts, from the advertising columns of a London Ritualistic journal, point to the development of a trade of sermon preparation, evidently designed to meet a large and pressing demand in the Episcopal Church. What wonder that the pulpit should lose much of its power when men who have declared that they have been called of God to the ministry, are unwilling or unable to produce sermons of their own, and feel at liberty to buy, for a few pence, the matter which is generally supposed to have cost much study and to have been earnestly prayed over?—Christian at Work.

—The builder builds for a century; we, for eternity. The painter paints for a generation; we, forever. The statuary comes out of marble that soon perishes; let us try to get the likeness of Christ that shall endure forever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a king; we are engaged in a far nobler work, in constructing temples for the living God.—Dr. Cumming.

**Our Tract Societies.**

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

**READING THE APPOINTMENTS.**

REV. ALFRED J. HOUGH, in *Zion's Herald* writes a very interesting poem on that scene which is of such interest in every Methodist conference—the reading of the "appointments," when the Bishop directs the preachers to their different stations. We give the closing of it for the important lesson it contains. After speaking of the appointments by the Bishop here, the poem takes a general and closes as follows:—

Then a mist came o'er my vision as the bishop still  
And the veil that hides the future for a moment  
was drawn;  
For I saw the world's Redeemer far above the Bishop  
On his head a crown of glory, and a long roll in his  
Round his throne a countless number of the ransomed  
ening, press'd—  
He was stationing his preachers in the city of the  
Some whose names were most familiar, known and  
enced by all,  
Went down to the smaller mansions back against the  
wall.  
One who took the poorest churches miles away from  
and cars,  
Went up to a throne of splendor with a crown ablaze  
stars.  
How the angels sang to greet him, how the Master  
"Well done,"  
While the preacher blushed and wondered where he  
such glory won.  
Some whose speech on earth was simple, with no argu-  
but tears,  
Nothing novel in their sermons for fastidious itching,  
Coldly welcomed by the churches, counted burdensome  
all,  
Went up to the royal mansions, and were neighbors  
Paul.  
Soon the Master called a woman, only known here  
strife  
By her quiet, gentle nature (though a famous preacher  
wife),  
Praised and blessed her for the harvests she had garnered  
in the sky;  
And she meekly turned and answered, "'Twas my husband  
Lord, not I."  
"Yes," the Master said, "his talents were as stars  
glow and shine,  
But thy faith gave them their virtue, and the glory,  
is thine!"  
Then a lame girl—I had known her—heard her name  
with surprise,  
There was trembling in her bosom, there was wonder  
eyes.  
"I was nothing but a cripple, gleaned in no wide field  
King,  
Only sat a silent sufferer 'neath the shadow of thy wing  
"Thou hast been a mighty preacher, and the heart  
many stirred  
To devotion by thy patience, without uttering a word  
Said the Master, and the maiden to his side with words  
press'd—  
Christ was stationing his preachers in the city of the  
And the harp-strings of the angels linked their names  
sweetest praise  
Whom the world had passed unnoticed, in the blindness  
its ways.  
I was still intently gazing on that scene beyond the  
When I saw the Conference leaving, and I started for  
cars.

**NEW ENGLAND TRACT SOCIETY.**

Report for Quarter Ending June 30, 1885

No. of members	41
" " reports returned	18
" " members added	1
" " " dismissed	1
" " missionary visits	81
" " letters written	4
" " Signs taken in clubs	2,700
" " new subscriptions obtained	10,800
" " short-term subscriptions obtained	3
" " pp. tracts and pamphlets distributed	100,800
" " periodicals distributed	16,800

Cash received on membership and donations, \$119.00; on sales, \$1,356.79; on periodicals, \$995.70; on other funds, \$56.30. Society at Norfolk, Conn., failed to report.  
ELIZA T. PALMER, Secy.

**MISSOURI TRACT SOCIETY.**

Report for Quarter Ending June 30, 1885

No. of members	18
" " reports returned	0
" " members added	0
" " missionary visits	44
" " letters written	11
" " Signs taken in clubs	48
" " new subscriptions obtained	58
" " trial " "	2
" " pp. tracts and pamphlets distributed	77,120
" " periodicals distributed	8,180

Cash received on membership and donations, \$30.68; sales, \$480.80; on periodicals, \$74.45; on twenty-thousand dollar fund, \$78.35; on other funds, \$9.50. The societies at Warrensburg and Lowry City failed to report.  
CLARA E. LOW, Secy.



**TEXAS TRACT SOCIETY.**

THE seventh annual session of the Texas Tract Society was held in connection with the camp-meeting at Arlington, July 24 to Aug. 4, 1885.

FIRST MEETING, JULY 27, AT 9:30 A. M.—President in the chair. Prayer by Bro. J. M. Huguley. After singing, the minutes of the last annual session were read and approved. Very interesting and instructive remarks were made by Brn. Kilgore and Huguley, and others. It was voted that the usual committees be appointed by the Chair, which were as follows: On Nominations, A. W. Jensen, H. Hayen, W. J. Simonton; on Resolutions, W. T. Johnston, R. W. Roberson, A. A. Gregory.

Adjourned to call of Chair.

SECOND MEETING, JULY 31, AT 9 A. M.—The Committee on Resolutions submitted the following:

Whereas, The Tract and Missionary Society is one of the most important instrumentalities among us, for the furtherance of the cause of God; and—

Whereas, The spiritual prosperity of our members depends largely upon the earnestness and faithfulness in the missionary work; therefore—

Resolved, That we recommend that the last Sabbath in each month be set apart for the consideration of the interest of this branch of the work of God, and that we earnestly invite the elder, or the person in charge of the meeting, to impress upon the members its importance, and that such a turn may be given to the meeting as will result in the furtherance of this branch of the work; and it is further recommended that at the close of the meeting a collection be taken for the Tract Society.

Whereas, Great responsibilities rest upon us, whose duty it is to warn others of the coming crisis; and—

Whereas, We have but few canvassers, colporters, and ministers to prosecute this work; therefore—

Resolved, That we advise our local societies to engage more earnestly in the work of mailing our pioneer paper, the *Signs of the Times*, and other publications calculated to arouse an interest in the present truth.

Whereas, There is strength in unity of action and concentration of effort; therefore—

Resolved, That we recommend our societies to select special fields of labor, and to thoroughly canvass the same before leaving them for others; and to cooperate as far as possible with ministers who seek their aid.

Whereas, Past experience has shown that much more good may be accomplished by tent laborers when their work has been preceded by colporter's work and other missionary efforts; and—

Whereas, We have not a sufficiency of such laborers to do such work; therefore—

Resolved, That we recommend our ministers to canvass fields preparatory to their tent labors, when they cannot find them already prepared.

Whereas, Our most important work, entitled, "Thoughts on Daniel and the Revelation," is an efficient means of bringing the light of present truth in all its fullness, before the people; therefore—

Resolved, That we earnestly urge our experienced canvassers, who fear God, to engage more vigorously in prosecuting the work of canvassing for "Thoughts on Daniel and the Revelation;" and—

Resolved, That we recommend our canvassers to also take with them "Sunshine at Home" as a source from which additional means of support will accrue.

These resolutions were adopted by considering each separately. Instructive remarks were made by Brn. Butler, Kilgore, and others.

Adjourned to call of Chair.

THIRD MEETING, AUG. 3, AT 7:30 P. M.—Report of Committee on Nominations being called for, the following was submitted: For President, J. M. Huguley; Vice-President, W. T. Johnston; Secretary and Treasurer, Lee Gorrell; Directors: Dist. No. 1, J. M. Dickerson; No. 2, H. Hayen; No. 3, J. F. Bahler; No. 4, R. W. Roberson. The nominees were considered separately, and unanimously elected. Very interesting remarks were made by Eld. Butler upon the importance of the canvassing work.

The following is the report of the work of the Society, for year ending July 31, 1885:—

No. of members.....	663
" " reports returned.....	301
" " members added.....	21
" " " dismissed.....	11
" " missionary visits.....	283
" " letters written.....	485
" " Signs taken in clubs.....	142
" " new subscriptions for others periodicals,	129
" " pp. of tracts and pamphlets distributed,	179,026
" " periodicals distributed.....	10,431
" " annuals.....	71

**TREASURER'S REPORT.**

CASH RECEIVED.	
Cash on hand July 31, 1884,	\$ 285 19
Rec'd on tract society fund,	2,281 94
" " " periodical " "	298 47
" " " missions, " "	375 63
" " " donations, " "	285 10
" " " pledges of '84,	432 00
Total,	\$3,958 33

CASH PAID OUT.	
From tract society fund,	\$2,435 84
" " " periodical " "	303 00
On missions,	423 25
" " " tent fund,	278 90
Cash on hand, July 31, 1885,	517 84
Total,	\$3,958 33

**FINANCIAL STANDING.**

RESOURCES.	
Depository building,	\$1,200 00
Stock on hand,	1,203 87
Furniture,	73 75
Due from local societies,	497 44
" " " individuals,	1,202 19
" " " bills receivable,	647 04
" " " Texas Conference,	74 52
Cash on hand,	517 84
Total,	\$5,416 65
LIABILITIES.	
Due S. D. A. P. A.,	\$2,706 04
" " Pacific Press,	478 78
" " " missions,	9 28
" " " Vina Morgan,	72
Balance in favor of Society,	2,221 83
Total,	\$5,416 65

Adjourned *sine die*.

R. M. KILGORE, *Pres.*

CARRIE E. MILLS, *Sec.*

**NEW ORLEANS MISSION.**

SINCE my last report two more have been baptized in Lake Ponchartrain. Two others desired baptism, but circumstances prevented. Some who were keeping the Sabbath left the city about the time of the close of the Exposition; but still we have at present fifteen or more Sabbath-keepers, who seem to love the Lord and his truth. We have an interesting Sabbath-school, and regular Sabbath meetings. Will our brethren and sisters remember the cause here in their prayers?

Some preparations are being made for re-opening the Exposition here in October. To-day I visited Hotel Windsor, which stands near the government building. It is 100x600 feet besides the front wing or portico which is 73x100 ft. The building contains five hundred rooms. After the proprietor had showed me through the building, I handed him a copy of the *Signs*, and he said they had had that paper in their reading room during the Exposition. Then he showed me where he intends to put up a book stand in front of the hotel, and requested the privilege of selling our publications during the coming Exposition. He says he will call at our reading room in season and examine our publications. He is opposed to the reading of novels, and would like to see the people furnished with something more solid. We are out of papers. Who will send us copies, old or new, to Dan'l Thompson, 35 Prytania St., New Orleans, La., care of writer? Freight free. G. K. OWEN.

Aug. 4.

**KANSAS, "BE MINDFUL!"**

BRETHREN and sisters, do not forget them. Forget what? The resolutions adopted at our last State meeting:—

"Whereas, It is frequently the case that our local elders do not manifest as much interest in missionary work as they ought, and they should be aroused to a united action with the librarians; therefore—

"Resolved, That we recommend to all our churches that the meetings on the last Sabbath of each month be devoted to the interests of the missionary work.

"Whereas, The general interest in the missionary work in our local societies is not what it ought to be; and—

"Whereas, One of the best ways to enlist the interest of old and young is to get them to give of their means; therefore—

"Resolved, That all, including the children, be invited to help forward the work by giving their free-will offerings in the form of donations or pledges, the same to be paid monthly, thereby causing a constant stream to flow into the treasury."

The above was not only adopted, but highly indorsed and recommended by the ministers from abroad. The feasibility of the plan is no longer a question; we have now given it a fair trial, and know that its practical workings are good. Will our church elders and librarians "be mindful" at the close of each month to carry out the instructions given, and thus inspire courage and zeal in the work; or will they neglectfully pass it by, robbing their charge of an experience essential to the churches' growth and prosperity? It is not the intention to give this meeting a business character, such as making out reports, paying and subscribing for our periodicals, etc.; such would rob the service of its devotional character, as well as infringe upon the Lord's day.

The one in charge should make the *theme* of the meeting the "missionary work." A short article from the "Testimonies" should be read on this subject, or remarks from the elder concerning the work should preface the meeting. Let the prayers earnestly ascend in behalf of the Lord's work and his workers. The testimonies should be fraught with experiences or any items of interest pertaining to the work. Before the meeting is concluded, the librarian should gather up the donations, which are to be applied the same as membership fees or other donations.

The advantages to be gained by this plan are, 1. An increase of interest in the missionary work; for agitation is the life of all questions. Is once a month too often to agitate this most important of all questions—How to work acceptably for God? Surely not, when we see that our spiritual life depends so much upon it. 2. The donation, though it may be small, will help the finances. It will also help the general interest; for the principle is a true one, where our money is, there will our hearts be also. 3. The little ones will learn to do something for the cause, and thus get an experience in sacrificing that will be of profit to them in time to come. Golden opportunities are ours to-day; let us improve them ere the night cometh when no man can work.

T. H. GIBBS, *Pres. Kan. T. and M. Soc.*

**Our Basket.**

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

—Genius is an immense capacity for taking trouble.—*Carlyle*.

—Teach me, my God and King,  
In all things thee to see;  
And what I do in everything,  
To do it as for thee.

Patient be in time of trouble;  
All is good that God doth send.  
Trust him ever, he will help you,  
If you trust him to the end.  
Ever, then, confide ye in him,  
Never doubt his love and power;  
Constant is his gracious mercy,  
Even until our dying hour.

—*Sel.*

—The clouds which rise with thunder slake  
Our thirsty souls with rain;  
The blow most dreaded falls to break  
From off our limbs a chain;  
And wrongs of man to man but make  
The love of God more plain.  
As through the shadowy lens of even  
The eye looks farthest into heaven,  
On gleams of star and depths of blue  
The glaring sunshine never knew.

—Beautiful feet are they that go  
Swiftly to lighten another's woe,  
Through summer's heat and winter's snow.

—Earth's joys are but a dream; its destiny  
Is but decay and death. Its fairest form,  
Sunshine and shadow mixed. Its brightest day,  
A rainbow braided on the wreaths of storm.

—The hammer that's swung by the hand of Must  
Allows not life's anvil to gather base rust.

—Each might his several province well command  
Would all but stoop to what they understand.

—*Pope.*

—As the deep blue of heaven brightens into stars,  
So God's great love shines through his promises,  
Which, falling softly through our prison bars,  
Daze not our eyes, but with their soft light bless.  
Ladders of light God sets against the skies,  
Upon whose golden rungs we, step by step, arise,  
Until we tread the halls of Paradise.

—*A. E. Hamilton.*

## The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 25, 1885.

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

### HOW LONG DID CHRIST LIE IN THE TOMB?

A CORRESPONDENT, living where some disturbance has been created by the idea that Christ lay in the tomb three days of twenty-four hours each, that is, seventy-two hours, and rose on the Sabbath just as the sun was setting, writes us inquiring for the best arguments to refute the idea that Christ rose on the Sabbath. It is much to be regretted that any observer of the seventh day should resort to this seventy-two-hour view, under the mistaken notion that he is thereby doing any service to the Sabbath cause. It is a misfortune for several reasons: First, to labor to prove that Christ rose on the seventh day not on the first day, as an argument bearing on the question of Sunday observance, is to tacitly admit that the resurrection of Christ has something to do in establishing the day of the Sabbath, which is not the case at all; secondly, the seventh-day man thus suffers the mind to be turned to an entirely wrong issue, and places himself where it is possible for his opponent to force him into bogs from which he cannot extricate himself; and thirdly, it is doing just what every Sabbath-keeper condemns the Sunday-keeper for doing; namely, taking assumption for argument; for when we read that the Son of man must be three days and three nights in the heart of the earth, as Jonah was in the stomach of the fish, he *assumes* that "heart of the earth" means grave; but no man living can prove this; and again he assumes that the expression "three days and three nights," must mean just seventy-two hours, no more, no less; but no one can prove this; it is all assumption; we may mean this by it to-day; but that does not prove that the ancients so understood it. The *usus loquendi* of the age in which they lived, must determine the sense in which they used the expression. It is the lamest kind of logic for us to force our definitions upon them and then argue that they must have meant by any given terms just what we mean by them. Let us then inquire a little as to the points, when Christ was crucified, and when he arose from the dead.

On what day of the week was Christ crucified? and on what day did he arise from the dead? These are questions which have been the occasion of no little discussion. There are substantially two views held in reference to them. The first is, that Christ was crucified on Wednesday, was laid in the tomb near the close of that day, and rose from the dead a corresponding hour on the Sabbath, or Saturday, having lain in the grave exactly seventy-two hours; this being the three days and three nights during which the Son of man was to be in the heart of the earth, as Jonah was three days and three nights in the whale's belly. The second view and the one most generally entertained, is, that Christ was crucified on Friday, and rose early on the morning of the first day of the week. There are others who place the crucifixion upon Thursday instead of Friday, thinking this necessary to make harmony between all the statements of the evangelists concerning that event. This view, however, does not obviate the difficulty which the first view is designed to meet; namely, the apparent failure of the words of Christ that the Son of man should be three days and three nights in the heart of the earth, if a period of time less than seventy-two hours elapsed while he lay in the tomb. The main question lies between the first and second views here stated.

As already intimated, the first view rests wholly upon the testimony respecting Jonah. No other reason, at least of which we are aware, exists for placing the crucifixion so early in the week as Wednesday, except the statement of Christ that as Jonah was three days and three nights in the body of the fish, the Son of man should be three days and three nights in the heart of the earth. Assuming that the phrase "heart of the earth," means the grave, which is certainly without any proof, all rests upon the meaning of this phrase, "three days and three nights." What do these words signify? Must they be taken absolutely as they would be understood if used at the present day? or, was there in that age a *usus loquendi*,

in accordance with which they could be taken in an accommodated sense? There is nothing in the record in Jonah to throw any additional light upon the expression; that is, there is no other testimony there, and no other events recorded, which show us that a period of time, absolutely seventy-two hours in length, is meant by the term "three days and three nights." We do have, however, in the evangelists, records of predictions and narrations of events, from which we can determine something respecting the time during which Christ lay in the tomb. Now, instead of taking the bare expression, "three days and three nights," assuming that the meaning attached to it when it was used, was the same as we would give at the present day, and then using that as proof that Christ was for seventy-two consecutive hours in the grave, and trying to make all other testimony harmonize with this view, it seems to us it would be fully as legitimate a mode of reasoning to try to ascertain from the evangelists how long Christ was actually in the tomb, and use that as a key for the interpretation of the expression, "three days and three nights."

Words found in Luke 24: 21 give us, if we mistake not, a good clue to the solution of this question. They are the words used by the disciples to Christ when on their way to Emmaus. The time when they were used is beyond dispute. It was in the latter part of the first day of the week. And they said, "To-day is the *third* day since these things were done." From this, then, as a starting-point, let us count back and see how early in the week it is possible to place the crucifixion. If the first day of the week was the third day, the day before the first day, or the Sabbath, was the second day, and the day before that, or Friday, the first day, since the events of which they were speaking took place; and this would forbid our placing the events themselves farther back than the preceding day, or Thursday. Reasoning from this statement of the disciples, we see not how the trial and crucifixion of Christ can possibly be placed earlier in the week than Thursday.

How, then, do those who place this event on Wednesday, meet this testimony? We have never heard any one try; but we have heard that some do attempt to get around it (for we can call it nothing less) by saying that the word *since* means from the first day; that is, the third day from the first day of the occurrence of these things. But it looks to us that this is not even respectable sophistry. If we are to reckon from some point subsequent to the occurrence of the events, then we are cut loose from all moorings, and might just as well say that that was the third day since Jonah was put into the whale's belly.

The original is very definite: *Τρίτην ταύτην ἡμέραν ἀγεί σήμερον ἀφ' οὗ τὰ πάντα ἐγένετο*. "This day is the third day from the time when these things took place." Suppose, now, that the crucifixion took place on Wednesday. He was laid in the tomb that day. All was accomplished before Thursday began. Would not Thursday, then, be the *first* day following those events? Would not Friday be the second, and Sabbath the third, even stretching the time all that it is possible to stretch it? The expression, *since* these things occurred, cannot exclude Thursday; for Thursday was not the day of the occurrence of these things, but the day following their occurrence; and the disciples did not say, To-day is the third day from the day following the occurrence of these things; but the third day from the time when they occurred. This is a nail in a sure place; for, in view of this testimony, we cannot go back more than two days from the first day of the week for the crucifixion, making it occur on Thursday, the third day, according to the most liberal reckoning, from that point. We do not say it did occur then, but only that we cannot go back farther than that day.

The seventy-two-hour theory thus falls to the ground; and we are held to the conclusion that the expression, "three days and three nights," cannot be taken to mean absolutely that length of time. The way is, therefore, now all open to adjust these events in such a manner as a harmonious interpretation of all the testimony shall demand.

And first, we call the attention of the reader to those passages which declare that Christ would rise on the third day from the time of his trial and crucifixion. There are eight of them, as follows: Matt. 16: 21; 17: 23; 20: 19; Mark 9: 31; 10: 34; Luke 9: 22; 18: 33; 24: 7; and two passages state that he did rise on the third day: Luke 24: 46; 1 Cor. 15: 4. Take these texts with the declaration of the disciples, "To-day is the third day since these things

were done," and, as it seems to us, the day of the resurrection is clearly identified. Christ was to rise on the third day after certain events, and the disciples, naming those very events, and speaking on the first day of the week, say, "To-day is the third day since these things were done." The day on which the disciples uttered these words, if they were correct in their reckoning, was the very day on which Christ was to rise, according to his own predictions. Do his predictions fail? If not, his resurrection is immovably fixed upon the first day of the week.

There is a passage in Mark which we consider a direct declaration that Christ did rise on the first day of the week: Mark 16: 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Greek: "Ἀναστὰς ὁὖν πρῶτον πρὸς Μαριάμ Μαγδαληνῆν," etc. Literally, "And having arisen early the first day of the week, he appeared first to Mary Magdalene." The only question here is, whether the words, "early the first day of the week," are an adjunct of the participle *having risen*, or of the verb *appeared*. We think they qualify the participle; for, first, the verb *appeared* has a qualifying word, in the word *first*, which seems to be all that the evangelist wished to assert respecting his appearing. There would be no propriety in saying that he appeared first to certain ones on the first day of the week, unless it is told to whom he appeared first upon some other day. Secondly, it would appear more important that the time of his resurrection should be named than the time when he appeared to his disciples. But if it is said that this is the important point, then we reply that *this* certainly took place on the first day of the week, and hence Sunday-keepers retain all the force of their arguments for the first day, based on the resurrection of Christ, even though the resurrection itself be removed to another day.

This brings us to another difficulty involved in the view that Christ lay in the tomb seventy-two hours from near the close of Wednesday to near the close of the Sabbath; namely, it makes the resurrection of Christ occur on the Sabbath. Is there any testimony to show that Christ arose on the Sabbath? Matt. 28: 1 is claimed for this purpose. It is held by some that this language means, "Late in the Sabbath [the day ending at sunset] as the first day of the week was drawing on;" that is, before sunset on the Sabbath came the two Marys to the sepulcher. Previous to their coming, there had been (margin) a great earthquake, the stone was rolled away, and an angel, assuring them that the Lord was not there, but had arisen, bade them go quickly and tell the disciples that he was risen, and would go before them into Galilee where they would see him. This, it is claimed, is the record of a previous visit, which none of the other evangelists mention, they all speaking of a visit on the following morning, after the Sabbath was past.

The language of Matt. 28: 1, is clearly susceptible of the translation given it in our common version, and means, after the Sabbath, in harmony with the other evangelists. Let us now inquire whether this idea of a previous visit, in Matt. 28: 1, is consistent with the record of the other evangelists.

1. According to the view under notice, this visit was made on the Sabbath. But Luke says (23: 56) that the disciples rested the Sabbath day according to the commandment. It is hardly probable that they would thus clip the end of the Sabbath by a journey to the sepulcher, work from which they had so scrupulously abstained at its commencement; nor could such a course easily be reconciled with the testimony of Luke above referred to.

2. The same Marys, according to Mark (16: 1, 2), came to the sepulcher very early in the morning of the first day of the week; and they brought the spices they had prepared to anoint the Lord, (Luke 24: 2), and wondered who would roll away the stone for them. But how can it be supposed that they would come for this purpose on first-day morning, if they had been to the sepulcher the night before and found the stone rolled away, and been assured by an angel that the Lord was not there, but had risen? Were they so forgetful, or so thoughtless?

3. While the women were returning to tell the disciples, as the angel had bidden them, according to the record in Matt. 28, the guard went into the city, and between them and the chief priests the story was fabricated that the body of Jesus was stolen while they slept. Now the supposition that Jesus rose in the day-time before the close of the Sabbath, involves



absurdity of supposing that the guard would acknowledge that they were asleep in the day-time! and the body was taken in broad daylight! To avoid this it is said that only the first eight verses of Matt. refer to the Sabbath visit, the language of verse 9, however, referring to the morning visit which is mentioned by the other evangelists. But this is a most forced and unnatural interpretation; for there is nothing in the language to denote a jump of a whole day between verses 8 and 9, and not an intimation that the record from verse 9 applies to an occasion entirely different from that introduced in the preceding verses. This view involves an absurdity equal in magnitude to the other; for it follows that the guard, after being struck down as dead men by the glorious manifestations attending the resurrection of Christ on Sabbath-afternoon, waited a whole night, till first-day morning, before they went into the city to acquaint the chief priests with the wonderful events which had taken place!

It is now found that Christ's resurrection took place on the first day of the week, the only important fact attached to fixing the day of the crucifixion is now a fulfillment of Christ's words, and make all statements of the evangelists harmonize. It has already been shown that we cannot go back farther than Thursday for the date of that event. The question, then, lies between Thursday and Friday, and it is generally placed; and it is only material to that day which is required by the testimony in the case.

It is supposed it to have occurred on Friday. The trial, crucifixion, and entombment, of Christ, occupied almost that entire day. Could this be as the first day in the computation? If so, Sunday would be the third day, as the disciples say in Luke 13:32, we read that Jesus sent this to Herod: "Go ye and tell that fox, Behold, I will destroy thee, and I do cures to-day and to-morrow, and the third day I shall be perfected." The *to-day* which Christ speaks is here made the first in the reckoning.

In Acts 27, we have an account of some of Paul's perils by sea. In verse 17, he speaks of a certain storm lightening the ship; and the *third* day, cast overboard the tackling. Verse 19. Here it is evident that the day mentioned in verse 17 is called the first. In Esther 6, we have an account of a feast given by the queen to Haman and the king. The next day we have another; and that *next* day is called the *second* day. Esth. 7:2.

In reckoning backward, the day on which the ark was spoken was the first day, and the day but one day after that, was called the third. See the marginal notes of Ex. 4:10; Deut. 19:4; Josh. 3:4; 4:7; 19:7, etc.

From this it is evident that when Christ predicted he was to suffer certain things, be put to death, and rise again the third day, he reckoned the day of suffering as the first day in the computation.

How can a portion of Friday, the Sabbath, and a portion of Sunday, be called three days and three nights? There is no difficulty, if such was the manner of speaking in use among the Jews. What did we understand by it? This is the only question to be settled. There is a passage in Esther which would seem to throw some light upon the question. She said to Mordecai (4:16) to gather the Jews together who were in Shushan, and fast for three days, neither eating nor drinking night or day; and she would do the same, and so would go in unto the king. This extension is certainly equivalent to three days and three nights. And how was it fulfilled? In chap. 5, we read that on the *third* day Esther appeared before the king. In like manner, we read of Joseph who put his brethren into ward three days, but on the third day he released them and permitted them to return to Canaan.

From these instances it appears clear that according to Jewish usage, it did not require three full days and three nights to answer to the expression, "three days and three nights;" but that it was applied to a period of recovering the part of one day, the whole of another, and a portion of a third.

On the day following the crucifixion, the chief priests went to Pilate desiring a guard to be set; and it is stated that they would not do this upon the Sabbath.

This is not the way, to be sure, we should expect the Sabbath to be spoken of; but as to the chief priests and Pharisees, we do not think we can pre-sume much on the piety of men who were just then infuriated with the spirit of the Devil as to condemn

the Saviour to the cross. It is far easier to suppose they would come to Pilate upon the Sabbath than to think that the Sabbath which followed that preparation day (Mark 15:42; Luke 23:54), and which the women kept according to the commandment (Luke 23:56), was only a ceremonial sabbath.

But, says one, if we could show that Christ did not rise on the first day of the week, how it would sweep away the argument for Sunday-keeping! To be of any service, the argument to this end must be very plain and positive; for all the world almost are established in the belief that his resurrection was on Sunday. The evidence is not so clear; and to try to use it, is to seize the maul by the head instead of the handle; for it would be a hundredfold harder to make a person believe that Christ's resurrection did not take place upon the first day of the week, than to show him that if it did, it proved nothing in favor of a Sunday-Sabbath. Were we arguing with a Sunday-keeper, we would prefer to admit Christ's resurrection on Sunday rather than otherwise; for we like to agree with an opponent as far as possible; and because, after he has carefully built up his argument, it is so easy to show that point after point is only an assumption, and that the whole structure falls in hopeless ruin to the ground.

And further, to undertake to prove Christ's resurrection upon another day, is a tacit admission that if he did rise on the first day of the week, it is of force in behalf of a Sunday-Sabbath; whereas if ten thousand resurrections could be shown upon that day, it would prove nothing whatever in its favor as a day of rest and worship.

THE CHURCH.—NO. 15.

It has been remarked that it is quite uniformly believed that baptism is an *initiatory rite*. It is therefore not a church ordinance in the same sense that the Lord's supper is a church ordinance. The supper is for those only who are fully church members, and it is to be celebrated repeatedly; of this it is said: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Baptism being initiatory, is a means of constituting a person a member of the church; but it does not necessarily constitute a person a church member. This is accomplished only by the action of the church. From what has already been said it is evident that the church has control of its own membership. It must exercise discipline; it must withdraw from those who walk disorderly; he that will not hear the church is to be unto them as a heathen man and a publican. Of course it is to determine who may become members. When Paul "assayed to join himself to the disciples" at Jerusalem, they would not receive him until he was recommended by Barnabas. And Paul's order given to the church of Rome is evidence that they exercised due care over their membership, or as to whom they received into their fellowship. Rom. 14:1: "Him that is weak in the faith receive ye." "Admit the weak brother to Christian fellowship."—*Bible Com.* "The design here is to induce Christians to receive to their fellowship those who had scruples about the propriety of certain things," etc.—*Barnes.* "He exhorted the pastors and members of the church at Rome, to receive among them as a brother, the weak believer."—*Scott.* "Receive to your fellowship."—*Clarke.* "Give him your hand, as the old Syriac version renders it; count him one of you."—*Dean Stanley.*

As the Lord's supper belongs to church members only, it becomes important that we understand who are church members, or who are entitled to the privilege of communion. We say then, (1) No one can be a member of the church until he has been accepted by a vote of the church. (2) No one can be a member of the church until he has been baptized.

As we are treating of the *visible church*, or the church as an organized body, we are speaking of those qualifications which may always be ascertained to a certainty. We hold as a matter of course that the church should not accept any one to its membership without suitable evidence of his fitness for the position. Repentance and faith are almost universally recognized as requisites to Christian character. But beyond this brief statement—too brief to indicate the position of the church or of the candidate—each denomination of professed Christians has some definite declaration of its faith; some peculiar expression of faith and practice, which it requires that all its members shall indorse and receive. Were this not

the case, they could not possibly satisfy even their own minds that there is any reason for their denominational existence. Which is to say that different denominations attach different ideas to the words repentance and faith; and these definitions with their results become the peculiar basis of their organizations. With some, repentance is but a vague and indeterminate word, but there is not nearly that difference of opinion in regard to repentance that there is in regard to what constitutes faith—the faith of the gospel.

Our rule of testing the qualifications of members is briefly stated in the concluding part of the message of Rev. 14:9-12: "Here are they that keep the commandments of God, and the faith of Jesus." These terms express the whole sum of every possible duty of fallen man: the commandments of God, the moral law "summarily contained in the ten commandments" (Webster), the duty of man under all circumstances, but now broken and therefore convicting all the world of sin; and the faith of Jesus, comprising all that is peculiar to the gospel of Christ as a remedy for sin; as the means of pardon, of restoration to obedience, and imparting a hope of eternal life through Christ our Lord. In a word, we have in these the sum total of all pure morality and all true religion.

It is our firm belief that a person ought to have in his life and purpose a well defined religious experience—a conviction of sin by the aid of the Holy Spirit, and a fixed determination to walk in the truth—before he should be accepted to the church membership. But while these are among the requisites to membership, they do not impart to any individual the privileges which belong exclusively to church members. We speak now especially of that which we consider the third gospel ordinance,—the Lord's supper. Many seem to suppose that, whatever may be their church relations, or if they have no relation to any church, they are entitled to the privilege of "communion" by virtue of their conversion; by reason of what they "feel" or have "experienced," rather than by virtue of their conformity to the rules and regulations laid down for the guidance of the church and of church members. Against their claim we enter our hearty protest.

We deeply regret that such loose views have so largely obtained as they have, throughout the land. It is to be lamented that the obligations of church membership are so lightly regarded as they are by multitudes of professed Christians; but we can expect nothing else where individuals claim, and are often allowed to receive, the benefits and privileges of church membership without taking upon themselves its obligations or showing a willingness to bear its responsibilities. They profess to be followers of Christ, but they lightly regard his teachings in regard to his church—his body. To such his words appeal: "And why call ye me Lord, Lord, and do not the things which I say?"

And we go farther. We may admit all that these individuals claim in regard to their conversion; we may admit that they are truly converted, and are accepted of God as believers in his Son, and yet not admit that they are entitled to the privileges of church members, unless they formally and properly become church members. This we cannot admit without breaking down every rule of church government and denying that the church has any control of its membership, or that it has any right of discipline and of determination as to who are and who are not members.

Let it, then, be distinctly understood that evidence of good Christian character is not, of itself, evidence of a right to the privilege of sacramental communion. Were this to be received as sole or sufficient evidence of such right, it would become the means of breaking down all church authority, and of destroying all the safeguards which the Lord has seen fit to set around his church. We think this proposition cannot be controverted. True, it may be quite contrary to the feelings of many well-intentioned Christians; but feelings are no argument, no test of duty. It cannot be denied that every Scripture ordinance has been changed or entirely ignored under the guise of *pious feelings*. There is no security in these matters except in strict conformity to divine instructions.

An individual is not a member by a vote of the church, without baptism; neither is he a member by baptism without a vote of the church. And to baptize a person with the understanding that he shall be voted into the church at some future time, is irregular.

Baptism being an initiatory rite, must be under the control of that authority which accepts and rejects members, and not under the control of a minister, the pastor, or the officers of the church. The church alone can authorize the elder or pastor to administer baptism.

These remarks on baptism are made in this connection only because it is a prerequisite to partaking of the Lord's supper. That it is so has been the opinion of the Church in all ages. Some opinions which are now popular have become so by struggle; but as far as we know there has never been a question raised on this point. It is not possible to draw a contrary view from the Scriptures.

But this directly involves the subject of communion with all denominations. Many charitably-disposed brethren, in the kindness of their hearts, consider themselves under obligation to admit to our communion, or to go to the communion of, those who appear to be honest, pious people. It is then pertinent to inquire of such, Would you admit those same people, on the ground of their piety, to membership in your church? To be consistent with the Scriptures, and with their own faith in the Scriptures, they would have to reply, We could not admit them to our church as members unless they should first be baptized, and should conform to the requirements of our church. But then the inquiry further arises, Is it consistent to admit to the privileges of church members, those who have not the qualifications to become church members? If you cannot fellowship them as members, how can you fellowship them not being members?

In order to make our investigations practical, it will be proper to answer queries and objections which have actually been raised on the subject. Thus it is said, It is the Lord's supper, the Lord's table, not ours; and we have no right to exclude any who wish to come and who profess to be the Lord's servants. But that is the very reason why we would be careful, and even exclusive. If it were our own table, we would admit many whom we cannot now admit. If the church were our own arrangement, we would accept many on the score of kindness, sympathy, and favor, whom we cannot now accept. But it is indeed the Lord's church, and the Lord's table, and as those to whom the truth and the ordinances are committed, we are in duty bound to keep the church as pure as may be possible, and admit to the Lord's table those only whom we would admit to the Lord's church. We might with equal propriety argue that baptism is the Lord's ordinance, and we have no right to deny it to any applicant who professes a desire to follow the Lord. And the church is the Lord's church, and we have no right to deny admittance to any who profess to be the Lord's servants. But to follow out this rule would soon make the table a common table, and bring the church and its ordinances into contempt. We cannot believe that any person will put forth claims which lead to such results, if he will use reason, and examine the Scriptures as to our obligations to the Lord and to his house.

J. H. W.

#### THE NATURE OF OUR WORK.

We are more and more impressed that few who take a part in the work of God realize the responsibility that rests upon them. Of all of God's creatures on the earth, man alone is accountable. We are told that we should not be "as the horse or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee." But we should understand what the will of the Lord is. God has promised, "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eye" (margin). God lays the responsibility of the success of his work on his people. He does not arbitrarily lay responsibility on them, or compel them to pursue any certain course; but having made provisions for wisdom, and given them understanding, he says to them, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." "If any of you lack wisdom" and ask of God, he has promised that he will give liberally and upbraid not. James 1:5. "If we are weak, the God of Israel is he that giveth strength and power unto his people." In him is fullness, and from him cometh grace which will supply wherein we lack. Having made such rich provision, he bids his people go forward. Those who have access to God through Christ with the light of present truth have an important work before them.

Now is the time to lay hold on the Arm of our strength. We should not be satisfied with common blessings. The blessings that we have received in the past should not satisfy us now. There are greater conflicts before us than we have ever yet encountered. "It is time for thee, Lord, to work; for they have made void thy law." This should be the prayer of God's people everywhere. Wherever there is any hope that ruin can be averted and souls saved, efforts should be put forth with faith and hope.

The designs of wicked men and the plans laid by Satan are subject to the power and overruling providence of God. He can move upon those with whom we have to do, and the haters of God and his truth are subject to his will. He can turn them as the rivers of waters are turned. Prayer moves the arm of Omnipotence. The whole universe is under the control of Him with whom we have to do, and the same Creator will work in behalf of his people if they call on him in faith. He has sent his angels to stand on the four corners of the earth, to hold the winds, that they may not blow on the earth, or any tree, or on the people of God, till the servants of God are sealed. He will restrain the powers of darkness until the warning is given to the world. All who will heed it will be prepared for the final conflict. "The wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

God means that his testing truth shall be brought to the front, and become the subject of examination and discussion; and even the contempt placed upon it may lead to an examination thereof. "We can do nothing against the truth but for the truth." If we assume the responsibility of acting a part in this work, whatever that part may be, the Lord will expect success to attend our efforts. If success does not attend, the fault will be in ourselves. All heaven is interested to give success to the truth; and we may rest assured that God will do well his part. Many have entered the field as canvassers, colporters, and ministers; but success has not attended their efforts. They became disheartened, and returned to their homes concluding that God had not called them thus to work. If there was any evidence that such was the case, it lay in the fact that they were so easily discouraged. Instead of circumstances making our destiny, it is our duty, with the provision that God has made for us, to make circumstances shape themselves for the advancement of the truth. The minds of the people must be agitated; and when we faithfully act our part, every controversy, every reproach, every slander, will be God's means of provoking inquiry and awakening minds that would otherwise slumber. This has always been so in the past; but it is more especially so at the present time. Those who think of devoting a portion of their means to the advancement of the truth will not always find it an easy matter. Satan is on the alert to put far off the evil day, to raise obstacles and bring in difficulties to prevent the accomplishment of every good purpose.

At the first advent of our Saviour we read that "the kingdom of heaven suffereth violence, and the violent take it by force." The parables that the Saviour used, show that there will be great earnestness in the closing work. The parable of the unjust judge shows this. The woman's case was a just one, but the judge did not fear God, nor did he regard man. It was the continual pleading of the woman that led the judge to avenge her of her adversary. The Saviour adds in the conclusion of this parable, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The language implies that there will be some who will possess this earnestness, while many may profess great faith, and yet ever be waiting for some power to move them. The time has come when God would have men whom he can trust as he did Daniel and the three worthies. There are many who can be trusted if there is no reproach connected with their work, if there are no battles to fight, no difficulties to be encountered. But at the present time especially, God would have his people put on courage and enter the conflict as good soldiers, those who will not surrender, though they die on the field of battle. The Captain of our salvation has gone before us to prepare the way. He has promised great strength to every one who will follow in his footsteps. The reward of faithfulness lies in the future. It will be but a short time at the longest before the crowns will be placed on the heads of the victors. There is nothing but courage for those that put their trust in God. If

we stop where we are, it is nothing but an ignominious defeat; and the language of the poet should be in every heart,

"I can but perish if I go;  
I am resolved to try."

S. N. HARRIS.

#### THE MARK OF THE BEAST.

(Continued.)

HERE we have God's name plainly attached to his own handwriting to the ten commandments, compare it with that of our President: Grover Cleveland, President of the United States—The Lord of the heavens and the earth. Every one can see in form they are similar. God's seal, then, is in the Sabbath commandment. Here he gives the Sabbath as a memorial; for the living God made things in six days, and rested upon the seventh.

Thus the Sabbath becomes the sign, mark, or seal of the true God, by which he is known from all other gods. In fact, the Bible plainly says this: "I will hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. How are we to know the true God? By keeping his Sabbaths. What is the Sabbath?—It is a sign between God and his people. Thus the Sabbath is declared to be God's seal. "Speak thou also unto the children of Israel, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, ye may know that I am the Lord that doth visit you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever, in six days the Lord made heaven and earth, and the seventh day he rested, and was refreshed." Eze. 31:13-17. This is so plain that a child can understand it. The Sabbath is a sign of the true God, by observing it we show that we worship the true God, who made the heavens and the earth in six days and rested on the seventh. No other god has ever claimed to have done it. It is this act of obedience that gives God the right to command us to keep him; and the Sabbath is to be the perpetual seal of his authority.

We have shown that the Latin word, *signum*, which both sign and seal are derived, is the word that is used in all these places where the Sabbath is said to be God's sign. The same word is used in Rev. 7:2 for the seal of God.

"1. When we speak of the seal of any one's authority, do we not always understand by it, that which gives authenticity to his enactments? 2. Can we understand of the seal of God in any other sense? 3. Is there anything which points out the true God except the Sabbath, and expressions derived from it? 4. Is it not, then, in this sense his sign and seal?" Surely it is. "We are not to suppose that to the enactments and laws of God binding upon man there must be attached a literal seal, made of literal instruments; but from the definition of the term, and the purpose for which a seal is used, as shown above, we must understand a seal to be that which gives validity and authenticity to laws, commands and laws. This is found, though a literal seal may not be used, in the name or signature of the maker, the making power, expressed in such terms as to show what the power is, and its right to make laws and demand obedience. Even with a literal seal the same must always be used."—*Thoughts on the Resurrection*, Chap. 7:2.

This is just what the Sabbath commandment does. It points out the true God, gives his name, his authority, and the extent of his authority. God says that he will be known by his sign, by which he shall be known. So here we find the seal of God, and it is the Sabbath day.

But does not Paul say that the Holy Spirit is the seal? No, indeed. Here are the passages referred to: "Ye were sealed with that Holy Spirit of promise" (Eph. 1:13); "Who hath also sealed us with the earnest of the Spirit in our hearts" (Eph. 1:22); "And grieve not the Holy Spirit of promise, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

The first text says we are sealed, but does not say how or by what. The last two plainly say that we are sealed by the Holy Spirit; that is, the Spirit of God, the agent by which the work is done, the same as the work of grace is wrought upon the heart by the

of God. Thus, again, Paul says: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2. Cor. 3:3. Here it is the Spirit of God that writes upon the heart. So it is by the same Spirit that the seal of God is written upon the foreheads. The work is done by the Spirit; but this by no means indicates that the Spirit is the seal; for we have clearly shown that the Sabbath is God's seal.

If the reader will take the pains to look it up, he will find that all through the Bible, in both the Old and the New Testaments, whenever inspiration points out the true God as distinguished from all false gods, reference is always made to the very fact set forth in the Sabbath commandment; viz., that the true God is the one who created the heavens and the earth, which the false gods did not do. Thus listen to Jeremiah: "But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Chap. 10:10-12. This is very plain indeed; but listen to Paul on Mars' hill. "Then Paul stood in the midst of Mars' hill, and said, . . . As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17:22-24.

The God whom Paul preached, then, is the one who made the world and all things therein. Thus they always appeal to the very fact set forth in the Sabbath commandment to point out the true God. Here, then, we have the seal of God, the Sabbath day.

The declaration is repeatedly made in the Bible, that the Lord had placed his name in the temple, and that there the people must worship. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek." Deut. 12:5. What was in that temple which contained God's name?—The law of God, in which was the Sabbath commandment containing God's name, seal, sign (or mark), as we have shown.

The prophet Isaiah plainly indicates that the seal was to be restored to God's law in the last days, when they were to look for the Lord to come. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8:16, 17.

D. M. CANRIGHT.

(To be Continued.)

#### OUR PUBLICATIONS IN ENGLAND.

OUR people in America have for several years recognized the power and influence of our publications in enlightening the people in regard to the truths of the third angel's message. This is true to that extent that the older and more experienced laborers readily discover that in proportion as our reading matter has been distributed, just in that ratio has the cause advanced by souls' embracing it.

Thirty-two years ago, when the writer first heard the present truth, though a mere lad, I well remember that my parents purchased a copy of each publication then issued by our people. All could easily be held between the thumb and forefinger, and were purchased for a few cents. At that time our brethren were poor, and each usually only purchased what publications he desired for his own individual use. Our ministers were few, and what few tracts we had, with the REVIEW, were a wonderful source of strength; and had it not been for their powerful influence, through the blessing of the Lord, it would have been difficult to save the faithful few who had espoused the cause. As time advanced it was seen that as tracts and papers were multiplied and distributed, honest souls read and embraced the truth; and at our larger meetings these persons, who often came many miles to attend, and strangers to those present, would arise, and in an intelligent manner testify of their love for the truth in such a way as to stir the hearts of all; and in so doing would praise the Lord that a tract or perhaps only a single paper, ever had fallen into their hands, whereby they had been enlightened. These results were not accomplished in a day, a month, or a year, but gradually and surely were they achieved. The old "book fund," established by Eld. White, did a noble and effective work, until it was merged into the more efficient tract societies which are now organized throughout our ranks, by which means publications have been scattered over America, and more or less all over the world, until to-day our views are known to thousands who would never have known them had it not been for the publications.

What a change during the last thirty years! Then our ministers introduced our publications; now our publications introduce the ministers by going before them and presenting our message, not in an objectionable form, but in such a manner as to create an anxious desire in honest hearts to hear the word spoken. This is true, to that extent, that it has been truthfully stated that if we had to dispense with either one or the other—the ministers or the publications—we should suffer less loss by discharging the ministers. Both are absolutely essential in these last days, and are ordained means in the hands of God to the accomplishing of grand results. The reading matter can enter many homes, especially in our large cities, and deliver a silent message, which the minister cannot. After the reading has performed its part, then the minister can follow to encourage, strengthen, build up, organize, and complete the work which cannot be consummated by publications unaided by the minister. There is a general principle underlying this work of the distribution of reading matter which has worked well in America, where it has been the most extensively tested, and one which I am convinced will work well in all parts of the civilized world. We are sure it will work successfully in this great English nation, from what we have already observed since coming here.

The readers of the REVIEW are aware that our people are printing at Great Grimby a paper called the *Present Truth*. Although it has been printed but a few months, its influence and that of the *Signs* are already felt throughout England, as several incidents which have come under our observation clearly teach. To illustrate: A few weeks since, Eld. Durland and I were laboring in a large city in Southwestern England. We visited the reading room, where thousands read, to see if *Present Truth* was read. We found it on the table with its outside pages nearly worn out by use. The keeper of the room stated that it was studiously read, and at the end of the month, when its place was supplied with a succeeding number, a gentleman, a teacher, came to the room and paid them for it, and took it away. The keeper of the room did not feel at liberty to state the name of the purchaser. As we were about to close our labors in the city, a middle-aged gentleman, who had often walked five miles and back to attend our meetings, came to our room and spent the greater part of a day with us. He is an educated, intelligent, temperate man. When asked why he first came to our meetings, he stated that he first learned of our views by reading the *Signs* in a reading room in the city of Plymouth, whence sailed the Pilgrim fathers to settle America; that he was charmed with its high moral tone in religion, and its straightforward manner in dealing with the temperance question. Having been favorably impressed by reading, when he heard we were preaching near, he felt anxious to learn more, and so came to our meetings. As our visit closed, he subscribed for *Present Truth* for himself, two friends, and three reading rooms. As he paid the money for them he said if he felt able so to do he would like to send it to fifty of his friends. He purchased some books, donated some toward the expense of our meeting, and then, best of all, stated that he had made up his mind to live out the truth.

A few weeks since, quite a number of reading rooms were requested, by card, to place *Present Truth* on their tables. All but one or two willingly accepted, and have been supplied. A few days ago, a gentleman wrote to the office, stating that he had seen *Present Truth* in a certain reading room, and inquired if he could procure it of any news agent in the city; if not, could he procure it of a news agent in London. Two letters of an interesting nature have of late been received at the office. The first is from a gentleman of Birken Head—just across the river from Liverpool—a city in which Bro. Drew is doing missionary work, and to which many papers have been sent by mail. He writes thus: "I saw *Present Truth* at Birken Head. Will you please send me a parcel . . . Send invoice inside." He purchases them to sell. The second correspondent writes from Southport: "I am a colporter on commission. Have many times noticed *Present Truth* in the hands of my friends, many receiving it by post. I have been asked if it was I who sent it? I presume you send out specimens. If so, I am willing to distribute one specimen in every Protestant house here and in part of Manchester, and follow them up by a personal canvass."

Thus the reader will see that the truth is affecting hearts in England, in fact throughout the United Kingdom; and the time will come when its millions will be warned by the last message of mercy. The time can be materially hastened if we can have presses and a small weekly paper which can visit our many large cities by the aid of our canvassers, and can be readily sold by hundreds and thousands, as many of the leading papers are thus circulated here. Canvassers are now being educated in connection with our tent-meetings, for missionary work in our cities. What we need is means to carry on the good work; and brethren and sisters, if you liberally donate toward the English mission in this its hour of need, you will be cheered by the knowledge of souls' embracing the truth here, and in the sweet bye and bye you will meet them in the kingdom of God. Who will aid now?

S. H. LANE.

## Progress of the Cause.

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

#### THOUGHTS SUGGESTED BY READING PS. 27.

BY MRS. A. F. GOATS.

[Republished by request.]

THOUGH tempest-tossed my troubled soul,  
And foaming billows round me roll,  
And hanging clouds look dark and drear,  
I will not fear if Thou art near,  
My Light and my Salvation.

Prostrate before thy throne I lie,  
And raise to thee my humble cry;  
For while on thee my soul is stayed,  
I'll joyful sing, "I'm not afraid,  
My Strength and my Salvation."

A host of foes encamp around,  
But thou wilt cast them to the ground,  
While I with trust and confidence  
Will cling to thee, my sure defense,  
Captain of my salvation.

One thing have I desired of thee,  
The beauty of thy face to see,  
And in thy temple find a place,  
And taste the blessings of thy grace,  
My Lord and my Salvation.

O thou, my Light, my Strength, my Tower,  
Save me by thine almighty power;  
In times of trouble, let me hide  
In thy pavilion, safe beside  
The Rock of my salvation.

Hide not thy face in anger, Lord,  
But grant thy grace, thy help afford,  
And offerings of joy I'll bring,  
And of thy matchless mercy sing,  
O God of my salvation.

A way of plainness teach me, Lord,  
A path directed by thy word;  
Then will my heart fresh courage take,  
And onward press, for thy dear sake,  
And wait for my salvation.

Olmstead Co., Minn.

#### ENGLAND.

At the time of our last report we were commencing a series of tent-meetings at Riseley, Bedfordshire. Riseley is a village of some eleven hundred inhabitants, twelve miles from the Elstow home where once lived John Bunyan, and ten miles from the city of Bedford, in whose dreary jail Bunyan spent twelve years of his life. "For the faith which was once delivered unto the saints." The remains of the old jail may still be seen, from whose dark cell issued "Pilgrim's Progress," a book which has affected the destiny of more souls for good than any other volume except the Bible.

The attendance at our meetings has been good from the first. Last night, Sunday, Aug. 2, there were some four hundred present. Our congregations have ranged from eighty to four hundred. Our usual attendance is about one hundred and seventy-five. We have been here twelve days, have given fourteen discourses and held one public Bible reading. Have spoken twice on the Sabbath question. Many had never even thought that they were observing a wrong day, and none had ever before had their attention called to the subject. Some are already deeply affected, and have said they would love to obey, but do not see how they could make a living should they do so; but as they are very serious, and are truly in the valley of decision, we hope and pray that they will decide on the side of truth.

It is not the usual custom to ask ministers to visit from house to house in this country, doubtless owing to the fact that they have but few itinerant ministers who labor from place to place; consequently all ministers who labor thus are expected to have a home as do the local ones; but notwithstanding this we receive some invitations to visit. We have been invited out to tea on two occasions. We enjoyed good visits and partook of all but the "tea." Had a good season of prayer on each occasion. The best citizens attend our meetings. They listen with marked attention, and are very friendly. Our donations during the past nine days have been \$7.56.

We have three canvassers with us, who make the tent their headquarters, from which they canvass this and the surrounding villages. They have thus far sold from 50 to 80 cents' worth of papers and tracts per day, mostly papers, besides the subscriptions they take for papers. Thus we are scattering the seeds of truth. We long for the time to come when the truth shall be known to the millions who live in the United Kingdom.

S. H. LANE.  
J. H. DURLAND.



## KANSAS.

PLEASANTON.—We came here and commenced meetings Aug. 8, in a 40 ft. tent. Have preached fifteen times, our audiences varying from two hundred to five hundred or more. The order is of the very best.  
J. W. BAGBY.  
Aug. 16. JOSEPH LAMONT.

## MASSACHUSETTS.

WORCESTER.—Since our last report, our interest has still been encouraging. Some thirty-five new ones thus far have embraced the Sabbath, and we still hope for a few more. But this gives us a company of about sixty-five or seventy Sabbath-keepers, besides the children, in this city, making a good sized church. Eld. Farnsworth was here one week, and helped us much. Prof. Ramsey was present two Sabbaths, and did a good work for the Sabbath-school, which is now thoroughly organized with ten teachers. We shall now turn our attention to instructing these persons in the practical duties of the message. Shall have to build a meeting-house this fall. We have a fair audience, though not as large as heretofore.

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

## NEW YORK.

UTICA.—Since my last report the work here has developed quite rapidly. There has been a mighty work done by publications and the newspaper articles. Our reports and publications have gone to the Old World, as well as to many different places nearer home. It seems to us as though the work is only just begun here, and we hardly know how to leave long enough to attend camp-meeting. Very many are interested, and are inquiring after the truth. About thirty new ones kept last Sabbath, and not a few others are almost persuaded to obey. Time will tell who are truly the Lord's. We hope with God's help to see a good work done here; and we praise him for what has been accomplished. Collection last night amounted to \$8.62.  
J. E. SWIFT.  
Aug. 17.

## MAINE.

STINSON'S NECK.—We came to this place July 8, and at once began meetings in the school-house and hall. Have also held several Bible readings with families. Some have already decided to obey the truth, and others are very much interested. We would not forget to mention the interest manifested by the young people, even postponing their seasons of pleasure that they might attend the lectures. We cannot refrain from praising God that many hearts were made tender as they listened to the solemn warning that is being given to the world. After we had been here about ten days two ministers came to oppose us, and we saw the text fulfilled which says, "Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him." We hope to see a goodly number embrace the truth, who will help to swell the song of victory in the coming kingdom.  
S. H. WHITNEY.  
Aug. 17.

## TEXAS.

AURORA.—After camp-meeting I went to Aurora to spend a few days with the brethren and sisters there. Spoke to them on the Sabbath; and as we dwelt upon the magnitude of the work, considering its progress and needs, the blessing of the Lord came into our midst. We tried to impress upon them the importance of working for the Master, and I believe they realize it to some extent. Organized a Sabbath-school of twenty-six members. There are others to join with them. The school ordered a club of ten *Instructors*, and supplied themselves with necessary books, etc. This closes our labors with this company for the present, and when we left them they seemed of good courage. During our stay at this place we have sold about \$15 worth of books and tracts, have taken seven subscriptions for the *Review* and the same for the *Signs*, which with five previous subscriptions for *Review* make nineteen copies of the *Review* and *Signs* which visit that place, the *Signs* subscriptions all being for three months. There are good prospects here for a prosperous church. May the Lord's blessing be with them and strengthen them for their duties.  
W. A. McCUTCHEN.  
Aug. 11.

## INDIANA.

GILEAD.—We have now been at this place two weeks, and have given fourteen discourses. Our congregations range from one hundred to two hundred and fifty. The people are kind in supplying our wants at the tent. The voice of opposition is already heard. An attempt was made last Sunday, by the M. E. minister, against the perpetuity of the law. At the close of the meeting he announced that on Sunday, Aug. 23, he would prove from divine authority that the first day of the week is the Christian Sabbath. We announced

to review him at the tent the succeeding evening. Our little company at Akron are holding on well. We have met with them twice on the Sabbath. One more signed the covenant last Sabbath, making eighteen in all.  
E. E. MARVIN.  
Aug. 11. J. W. COVERT.

BRYANTSBURG.—The good work here still continues, with deepening interest. The seeds of truth are falling into good and honest hearts, and already we see indications that some are taking root. We have good congregations, and the very best of order is maintained. Dr. Penn (Baptist) spoke against us last Friday evening on the nature of man. We reviewed him the following evening, before a large audience, many stating after the meeting that they believed our position on the nature of man to be correct. We have sold \$4.20 worth of books, and received \$3.55 in donations. We are of good courage, and hope by the help of God, to be able to bring some to the saving knowledge of the truth.  
M. G. HUFFMAN.  
Aug. 17. T. G. HARRISON.  
B. F. STUREMAN.

## IOWA.

STEAMBOAT ROCK.—Completed tent labor at this place last evening. Good attendance and interest were shown to the close. Twelve signed the covenant, two of whom began the observance of the Sabbath a few months before we came. Book sales amounted to \$11.30; donations, \$11.26. Six subscriptions were obtained for *Review*, one for *Signs*, and one for *Stimme*. Those who have embraced the faith are representative people. God greatly blessed in the presentation of his truth. We will return after camp-meeting and endeavor to more fully complete our work.  
H. NICOLA.  
Aug. 10. A. P. HRACOCK.

SHELDON AND HARTLEY.—Aug. 4, 5, I spent with the few remaining Sabbath-keepers at Sheldon. Removals have made this company small; yet they continue to have Sabbath-school and meetings, and mean to have the present truth represented in their community. I spoke twice in their house of worship. Some interest was manifested to hear by those not of our faith. One good family has recently embraced the truth here. A few others are reading. If those who remain still continue faithful, this will be a favorable opening for a series of meetings in the near future.

Aug. 7-10, I held meetings with the friends at Hartley. All are holding on, and seem to be gaining ground. Two more were baptized on the Sabbath. Meetings were held in a private house, so the outside attendance was small. Opposition still continues. The Methodist minister has announced to prove from the Bible on next Sunday that the first day of the week is the Lord's day; that the old covenant with its entire system of laws was abrogated; and that Christ sanctioned Sunday-keeping by resting on that day.

May the Lord give the honest wisdom to discern between truth and error, and suffer not the truth to be darkened by words without wisdom.

IRA J. HANKINS.

## MICHIGAN.

MANCELONA AND TUSTIN.—We closed our meetings at Mancelona Aug. 5, and leave a little company obeying the truth as the result of our effort. We now have our tent pitched at Tustin, Osceola Co. Have held nine meetings. The interest to hear is quite good. Our tent is nearly full each evening. On Sunday evenings more come than our tent will accommodate. One minister of the place has attended nearly every meeting. We are encouraged to believe some good will be accomplished. For this we hope and pray and labor.  
H. M. KENYON.  
Aug. 17. R. C. HORTON.  
F. I. RICHARDSON.

HUDSON.—We took down the tent here last Tuesday, Aug. 11, and moved to Clayton, six miles east, where we expect to commence meetings next Sunday afternoon. Our meeting here lasted seven weeks, the attendance averaging about one hundred nightly, and sixty on the Sabbath. We have tried to labor faithfully to arouse the people to a sense of duty, and as a result, twelve have accepted the truth. Nearly all of these have signed the covenant, and the remainder will sign it as soon as they sever their church relations. There are others for whom we hope, and so we have secured the Presbyterian church, and expect to hold three or four services at the end of each week.  
A. W. BATHUR.  
Aug. 14. W. C. WALES.

HIGHLAND STATION.—From the first our meetings at this place have been very discouraging in character. I think I never encountered a more determined and confirmed prejudice than existed here. Our first meeting was thoroughly advertised, both through the local papers and by handbills, yet only about a dozen came. By the help of the Lord, however, we have seen gradually a little increase in numbers, until last evening our tent was quite well filled. Threats of

violence have been made, but friends have been raised up to guard us, and no violence has been done. Fruit of our labor begins to appear. Some kept Sabbath for the first, and we trust there may yet be others. We shall try to be faithful. Eld. Lawrence with me, and I am thankful for his help. Remember the work here in your prayers.  
ALBERT WEBER.  
Aug. 17.

NORTH BRANCH AND MARLETTE.—We closed our meetings at North Branch Aug. 9, having given seven discourses. Sold over \$17 worth of our publications. Took three subscriptions for *Review*, one for *Good Health*. Received \$9.16 in donations. We left eighteen persons keeping the Sabbath, new converts to the truth, who will hold regular Sabbath meetings. We pitched our tent in the village of Marlette and held the first meeting Aug. 13. Held six meetings with an increasing attendance and interest to hear. We have the influence of the day Adventists to meet, and the ridiculous efforts of the Salvation Army; yet we find friends who kindly administer to our wants, and honest souls who are looking for truth. With joy we labor on, desiring to be faithful and humble, believing that good will result.  
T. M. LANE.  
Aug. 18. S. M. BUTLER.

## OHIO.

LA GRANGE.—Sabbath, July 4, I attended the quarterly meeting of this church. Was glad to see them all faithful and in a prosperous condition. Had a precious season together; for the influence of the Holy Spirit was felt among us. All took part in the ordinances. Seven followed their Lord in baptism, six of whom were taken into the church, one will unite with us soon. These were of the number who signed the covenant last winter. May the dear souls ever keep in memory the fact that "the Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" and be careful never again to follow the pride and fashions of the world, but "be a separate people;" then the Lord will bless them, and they will increase in spirituality and in numbers. I obtained one subscription for the *Review*.  
O. J. MASON.  
Aug. 10.

GREENWICH.—We closed our meetings here Aug. 10, after continuing over seven weeks. Gave sixty sermons, six Bible readings, and held five special meetings. The attendance in general was small, and very irregular, but new ones were present at almost every meeting; consequently a large number have heard the warning. Prejudice has been very bitter, and no pains were spared by the ministers of the neighboring churches to keep their members away from our meetings; however, the Lord blessed the word spoken to the good of some precious souls. Nine have the courage to obey the truth and sign the covenant. We pray that by being faithful they may be the means of leading others to obedience. A church will be organized here in the near future, with which about a dozen brethren and sisters living within a few miles of this place will unite. We organized a Sabbath-school of twenty members, which has since increased to twenty-seven. They take a club of ten *Instructors*. Our book sales amounted to over \$60. Obtained five subscriptions for the *Review* and one for *Good Health*. Our hearts were cheered by frequent visits from the brethren and sisters of some of the neighboring churches. Our wants were principally supplied by a brother living at Shiloh and a sister at this place. May the Lord abundantly bless them for their kindness.

Our next point for meetings is Mt. Vernon. Bro. Mason remains here a few days to follow up the interest.  
D. E. LINDSEY.  
Aug. 10. O. J. MASON.

## WISCONSIN.

MARSHALL, DANE CO.—Our meetings continue with increasing interest. We have spoken several times on the Sabbath question. Many are convinced of the truth, and some have decided to obey. We have sold \$15.85 worth of books. In a collection taken up last Sunday night we received \$6.64. Our temporal wants are not forgotten by the people. Expect to hold our first Sabbath meeting next Sabbath. We have faith that a goodly number will obey the truth.

W. W. SHARP.  
W. S. HYATT.

ONO, PIERCE CO.—We commenced meetings at this place July 5; have given thirty-six discourses and held several Bible readings at the homes of the people, visiting some twenty-five or thirty families. But although nearly all confess that we have presented the truth, and have shown a willingness to hear, yet none have thus far felt a readiness to obey. A few have expressed a desire to investigate by reading. We have felt that the great hindrance to our work is the strong sentiment which prevails here, that "All is well if we feel well." The incessant rains have also

rendered our work much. Donations received on expenses, \$3.74; have sold some tracts.

Aug. 9.

A. MEAD.  
F. BROWN.

MT. HOPE, DARLINGTON, MONROE, ETC.—We held a general meeting at Mt. Hope July 25, 26, with a good attendance. Had some close practical preaching by Eld. A. J. Breed, president of the Conference, which seemed to make a deep impression on all who heard. The importance of a true spirit of labor to advance the interests of this blessed cause was clearly set before the people and seemed to be felt by nearly all present. Fifty-one dollars were pledged for the canvassing fund. Two were baptized. From this place I went by buggy to Darlington in company with my wife, calling on the isolated Sabbath-keepers by the way. The Lord blesses us in this work as well as in more public labors. Second Sabbath in August we were at Monroe and spoke twice. Returned in the evening to Darlington, where we labored from house to house for several days. Held two meetings, and baptized one person. Twenty-five dollars were pledged to the twenty-five-thousand-dollar fund, and two to the canvassing fund. From there we came to Rockville and spent several days. Held four meetings with excellent interest on the part of the brethren and sisters, and also outsiders. These young Sabbath-keepers seem to be anxious to learn the requirements of the Lord, and to faithfully walk in his footsteps.

I. SANBORN.

AMONG THE CHURCHES.—Since camp-meeting I have visited Mt. Hope, Maple Works, Pittsville, Grand Rapids, Stevens' Point, and Plainfield. Bro. Sanborn was with me at Mt. Hope. We tried to set before the brethren the necessity of faithfulness in sustaining the cause with the means which God has given us. The tithing system was made very prominent, and all signed the pledge hereafter to pay an honest tithe. We attended the April quarterly meeting at Maple Works. The pamphlet on tithing was read, and we tried to follow the instruction given in REVIEW for that time. The pledge was presented, and all present signed it; we were there at the next quarterly meeting in July, and could see a change for the better in their meetings. The brethren at Pittsville have been very faithful in the tithing work, and have enjoyed much of God's blessing. Some of them came thirty miles on foot, over the worst roads I ever saw, to attend the quarterly meeting at Maple Works, as they are a branch of that church.

At Grand Rapids there are a few faithful souls, who have kept up Sabbath meetings and Sabbath-school, and have done quite an amount of tract and missionary work. At Stevens' Point the church has been much weakened of late by removals, and those remaining will have to put forth strong efforts in order to keep up the interest in the meetings. After speaking on the subject of tithing at this place, the pledge was presented, which all signed.

At Plainfield we met only a few of the brethren, as the rain kept them from attending most of the time. At Madison the interest in the meetings is deepening. Although we have no organization, yet Sabbath meetings, Sabbath-school, and weekly prayer-meetings are kept up. One family from the Baptists have embraced the truth; another is interested, whom we expect soon to see take hold. We are anxious to see something done in this city toward enlightening the people in reference to the great and important truths for this time.

A. J. BREED.

#### THE TEXAS CAMP-MEETING.

On Friday, July 24, above thirty tents were pitched, and most of the brethren and sisters were on the ground ready to begin the meeting at the appointed hour. The preaching during the first part of the meeting was mainly doctrinal, each of our licentiates taking a part in the preaching with the writer. On the first Sabbath of the meeting we sought the Lord, and he drew near to us; hearts were moved by his Spirit, and about thirty came forward for prayers. Among these were some who had two years ago been led away by a spirit of fanaticism, whom we were glad to see seeking for a new and vital connection with the living and true God, again to be associated with his people and identified with his work. Their sad experience should awaken them and others also to a vigilant watching, lest the enemy overtake them, and again lead them astray. When Satan can make it serve his interests to injure the cause of God and endanger our souls, he stands ready to urge us too far in the path that would appear to us to be right. He will cause us to take extreme views, and engage in extreme measures, and thus exalt ourselves, neglecting the ornament of a meek and quiet spirit, which is so valuable in the sight of God.

The first Sunday about a thousand people came in from the surrounding country, some of whom came twelve or fifteen miles, and camped with us on the ground several days. This demonstration on their part satisfied our brethren here that greater good can be accomplished by having our camp-meetings located in the country places than near the large cities, where the people are proud, and banded together in churches and classes of society, so that it seems impossible to break the fetters of prejudice,

worldly influence, and policy; and which make them slow to hearken to any voice that comes not from within their own circle. This may be the better plan while the cause is so young in Texas, and the numbers so few and insignificant in the eyes of the populous cities, whose numerous churches, with lofty spires, frescoed walls, carpeted floors, and cushioned pews, have greater attractions than the worship of God in his own temple—the grove.

Elds. Butler and Van Horn arrived Wednesday night, and took upon them the burden of the meeting. Their ministrations were timely, and their labors appreciated by all who listened to their words of practical instruction in the things that pertain to our own time, and to present work and duty. It is hoped these instructions will not soon be forgotten.

The labors of Bro. Van Horn with the youth and children were effectual, and we were made to rejoice as we saw a number for whom we had long felt a deep interest, turning to the Lord, and giving their hearts to him. On the last Sabbath of the meeting between fifty and sixty came forward for prayers. On the next Monday, the interest was followed up, and in the afternoon we went to a large pool a mile distant, where twenty-nine willing souls were baptized in the presence of a large concourse of people.

The business meetings of the different departments passed off pleasantly and harmoniously. In these, and also in all the councils of the various committees, the advice of the servants of God was timely. This was appreciated, since so many changes were required in the officers of the different departments of the Conference. We had, for eight years, been bearing the larger share of these responsibilities, and now it seemed necessary that these should be borne by those without any experience in these things. W. S. Greer, of Savoy, was elected president of the Conference; J. M. Huguley, of Plano, president of the Tract Society, with Miss Lee Gorrell, at Denton, as Secretary, Miss Carrie E. Mills being called to the North Pacific Conference. W. S. Cruzan was elected president of the Sabbath-school Association, and J. F. Bahler, president of the Health and Temperance Society.

While these burdens have fallen on those of no experience in these things, and but a short experience in connection with the work of the third angel's message, we shall pray that they may prove a blessing to the burden-bearers, and that they may be found at their posts of duty, like faithful sentinels, gaining an experience that will fit them to become pillars in the temple of our God. And as we lay these burdens off, and take our leave of these dear brethren and sisters, to go to other fields, it is only to take up greater burdens, to gain new experiences, and to form new associations. We shall hope and pray that new relations and duties and responsibilities may prove a blessing to us, while old and tried friends, former experiences and associations shall never be erased from our memory.

R. M. KILGORE.

#### DAKOTA SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the sixth annual session was held on the camp-ground at Sioux Falls, Wednesday evening, June 24, 1885. The President in the chair. After singing and prayer the report of the last annual meeting was read and approved. The President being empowered to appoint the usual committees, the following were afterward announced: On Nominations, James Houseman, J. H. Childs, E. Clough; on Resolutions, Geo. H. Smith, M. M. Ruiter, and S. J. Herrick.

Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 26, AT 9 A. M.—An invitation was given for all the Sabbath-school workers present to take part in the exercises. The Committee on Nominations reported as follows: For President, A. D. Olsen; Secretary and Treasurer, Vesta J. Olsen; Executive Committee, A. D. Olsen, S. B. Whitney, and M. M. Ruiter. The names were considered separately, and the nominees elected.

The Committee on Resolutions presented the following:—

Whereas, The Sabbath-school work is becoming more important each year among us as a people, and we believe God's word is the only safeguard for us in these last days; therefore—

Resolved, That we try to be more thorough in the study of the Bible, and more earnest than ever before in this branch of the work.

Whereas, The Sabbath-school conventions held in the past have been a great help toward awakening an interest in this Association; therefore—

Resolved, That we make special efforts in the future to attend these conventions, in which model schools shall be held, with such exercises and instructions as shall continue to deepen the interest and thoroughness in the Sabbath-school work.

Whereas, The Sabbath-School Worker contains valuable instruction, devoted especially to the practical workings of the school, such as we find in no other periodical; therefore—

Resolved, That the officers of this Association and of the Sabbath-schools make a canvass of every family of S. D. Adventists for the same.

Whereas, The Sabbath-School Worker has not yet enough subscribers to make it self-sustaining; therefore—

Resolved, That we donate to this paper one half of the money on hand in our State treasury.

These resolutions were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 29, AT 8 P. M.—A report was read, showing the increase in numbers, attendance, and contributions during the year, and also the financial standing of the Association.

Adjourned sine die.

A. D. OLSEN, Pres.

VESTA J. OLSEN, Sec.

#### TEXAS CONFERENCE PROCEEDINGS.

THIS Conference held its eighth annual session on the camp-ground at Arlington, Tarrant Co., July 24 to Aug. 4, 1885.

FIRST MEETING, JULY 26, AT 9 A. M.—After prayer, the Conference was organized by the presentation of credentials from twelve delegates, representing eight churches. Bro. Simington was chosen to represent the church at Plano, and Bro. Gragery the church at Denison. On motion the churches of Decatur, Granbury, and Ferris were received into the Conference. The Chair was then empowered to appoint the usual committees, whereupon the following were named: On Nominations, H. Hayen, D. Carpenter, W. J. Simington; on Credentials and Licenses, W. T. Johnson, J. M. Huguley, Hiram Hunter; on Resolutions, R. W. Roberson, A. A. Gragery, A. W. Jensen; on Auditing, Henry Hayen, G. W. Henderson, W. J. Simington, Andrew Wilson, J. C. Cole, F. M. McCutchen; on Constitution, W. S. Cruzan, Frank Green, J. S. Cowan.

Adjourned to call of Chair.

SECOND MEETING, AUG. 1.—The Secretary being absent, H. C. Chrisman was chosen Secretary *pro tem*. Committee on Credentials and Licenses reported as follows: For ministerial license, W. A. McCutchen, J. M. Huguley, W. T. Johnson, J. F. Bahler, W. T. Drummond, W. S. Cruzan, A. A. Gragery, A. W. Jensen; for colporter's license: H. Hayen, J. R. Brooks, Frank Green, T. T. Stevenson, Kittie Stevenson, Elisha Taylor, Belia Eastman, W. J. Simington, H. Hunter, W. G. Smith, W. S. Greer, Mrs. M. J. Bahler, Frank McCutchen, S. A. Nystrom. Each name was considered separately, and licenses granted.

The Constitution Committee reported as follows:—

Your Committee on the Constitution would recommend that the State Constitution as recommended by the General Conference be adopted with the following exceptions: that the word "Texas" be inserted in the blank in Art. I.; that Art. II. shall provide three as the number of the Executive Committee; that Art. VII., section 1, shall provide one delegate for each church, and one additional delegate for every ten members.

These recommendations were adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 2.—Committee on Resolutions submitted the following:—

Whereas, Experience has proved that ninety per cent of the debates held by our young ministers are unprofitable to the cause and people of God, and injurious to the ministers engaged in them; therefore—

Resolved, That debates by young and inexperienced ministers shall be discouraged as far as practicable, and that where debates are unavoidable the young minister should, as far as possible, seek the counsel of experienced ministers before engaging in the same.

Whereas, Our heavenly Father has graciously remembered his covenant people as shown by the light contained in "Great Controversy" Vol. IV.; therefore—

Resolved, That we urge upon our brethren the duty incumbent upon them to procure this book for their instruction in the perils of these last days.

Whereas, As yet no persistent effort has been made to warn the inhabitants of our neighboring city of Fort Worth of the coming crisis in human affairs; and—

Whereas, It is known to be an important field; therefore—

Resolved, That we make an early and earnest effort to have the city canvassed and prepared for tent labor.

Whereas, We have read with interest the work of the President of the General Conference upon the subject of tithing; and—

Whereas, We recognize the fact that the rising demands of the cause of God admonish us that there is a constant and increasing need for means to carry on the work; therefore—

Resolved, That we re-affirm former resolutions upon the matter of paying tithes, and urge upon our brethren a more faithful compliance with their duty in this respect.

Whereas, The prosperity of our churches and of the cause in this Conference demands the utmost care and consideration at our hands, especially in the organization of new churches; therefore—

Resolved, That it is hereby recommended to our ministers that in no case shall they ordain for officers of churches those who are not fully in accord with all the truths of the third angel's message.

Whereas, Very much of the final successful results of tent-meetings, as conducted by our ministers, depends upon the manner in which the work is followed up after the meeting; therefore—

Resolved, That our ministers are urged not to leave a place where they have held a series of meetings, until they shall have at least made an earnest effort to perfect some kind of an organization, such as a Sabbath-school, to hold

together those who may have come out under their work; and—

*Whereas*, An intelligent knowledge of the progress of any movement is necessary in order to a successful prosecution of the same; and—

*Whereas*, The REVIEW AND HERALD is pre-eminently our church paper, devoted to the dissemination of such matter as will show the progress of the cause; and therefore—

*Resolved*, That our brethren and sisters be urged to subscribe for our church paper, and to put forth efforts to induce others to take the same, and thus increase its field of usefulness.

*Whereas*, Our heavenly Father has granted the special light of his Spirit to guide his people in this message; and—

*Whereas*, Our people who fail to possess themselves of these "Testimonies" are losing much of the spirit of the movement; and therefore—

*Resolved*, That we urge upon our people to possess for themselves the bound volumes of the "Testimonies" from No. 1 to No. 32 inclusive, in process of publication at the Signs office.

*Whereas*, We have church and Tract Society real estate property in this Conference; and—

*Whereas*, We have no incorporated body in the State to which this property can be deeded; and—

*Whereas*, A corporation has been organized, under the direction of the General Conference, to which this property can be transferred; and therefore—

*Resolved*, That it is the mind of this Conference that our churches and State depositories be deeded to the above incorporated body.

These resolutions were read and spoken to separately, and the whole adopted. Committee on Nominations submitted the following report: For President, W. S. Greer; Secretary, A. S. Chrisman; Treasurer, James W. Gage; Executive Committee: W. S. Greer, H. Hayen, J. M. Huguley; Camp-meeting Committee: Andrew Wilson, J. C. Cole, S. C. Morris. Each name was considered separately, and the persons unanimously elected.]

Adjourned to call of Chair.

FOURTH MEETING, AUG. 3.—It was voted to leave selection of place for next camp-meeting and also delegate to General Conference to the Executive Committee.

Adjourned *sine die*. R. M. KILGORE, Pres.  
H. C. CHRISMAN, Sec. pro tem.

## Special Meeting Department.

### ILLINOIS CONFERENCE.

THE next annual session of the Illinois Conference will be held in connection with the State camp-meeting at Aurora, Ill., Sept. 2-15. Each church should be represented by its just proportion of delegates. Each church of twenty members or less is entitled to one delegate, and one more for every additional fifteen members. The delegates should be on the ground at the beginning of the workers' meeting, so that the business of the Conference may be transacted and out of the way as much as possible, that it may not interfere with the spiritual interests of the meeting. Let each delegate consider the necessity of this, and come prepared with credentials and the proper reports. Please read again what was said in last week's REVIEW about the Illinois camp-meeting and workers' meeting. R. M. KILGORE, Pres.

### ILLINOIS SABBATH-SCHOOLS.

We hope that our brethren are beginning to plan for the Sabbath-school which is to be held in connection with the camp-meeting at Aurora, Sept. 9-15. We would like to see as many of our friends present as possible, and hope that all will come intending to take a part in the school, and to aid in making it in every sense a success. Our camp-meeting Sabbath-school is designed to be, as far as practicable, a model for the Sabbath-schools in the Association; and to make it such, we need the hearty co-operation of all, both old and young.

The school will be classified as follows: Division A, which will comprise all those whose lessons are in the *Instructor* for the second Sabbath in September; Division B, those who study "Bible Lessons," Nos. 3 to 6; Division C, those who study "Bible Lessons," Nos. 1 and 2; Divisions D, E, and F will be composed of the French and Scandinavian brethren who may be present. There will be a supply of all the lesson papers upon the ground.

LIZZIE S. CAMPBELL, Sec.

### REDUCED FARE FOR THE NEW YORK CAMP-MEETING.

THE Utica and Black River R. R. gives us half fare this year from all stations on its line. Persons should buy regular tickets to Utica, and the secretary of the camp-meeting will give them a certificate, which, when presented to their ticket agent in Utica, will entitle them to a return ticket free. The same

arrangements have been made with the Ogden and Lake Champlain R. R. Those coming over the D. L. & W. R. R., either on the Syracuse and Oswego division, or the Syracuse and Binghamton branch, will be furnished with certificates which will enable them to purchase return tickets at one cent per mile. The Delaware & Hudson Canal Co., and the Adirondack railroads will doubtless sell round trip tickets at half fare the same as last year. We expect this, and you can depend upon the same reduction and arrangement as last year, unless we notify you differently.

The very favorable rates of fare secured for our people in St. Lawrence, Franklin, Clinton, and Lewis counties, should stimulate them to put forth extra efforts to attend our camp-meeting, not only for their own good, but to meet the expectations of the railroad companies that have granted these favors.

M. H. BROWN.

### THE NEW YORK CAMP-MEETING.

We urge upon our brethren and sisters in New York the importance of remembering the following points:—

1. Decide to attend the camp-meeting, unless there is plain duty to remain at home.
2. Seek the blessing of the Lord for yourselves, and for the meeting.
3. Come at the beginning of the meeting and stay till the close, unless it is necessary for you to be at home a portion of the time, that some other member of the family may enjoy the privilege of attending.
4. Follow the instructions in this paper concerning reduction of fare and the purchase of tickets to the camp-meeting.
5. Remember the instructions given in REVIEW of Aug. 11, how to reach the camp-meeting.
6. Be sure to take the Oakwood horse-car line to Kennedy St.; fare only five cents. The sisters especially should not undertake to walk, the distance being a mile and a half.
7. There will be no trouble this year about getting the tents you order, and having them on time.
8. There will be extra tents on the ground for those who desire them.
9. Those who are not otherwise provided for, can obtain board on the ground at reasonable rates.
10. We trust our people will heed the light and instruction from the "Testimonies," concerning the preparation of food for such gatherings, and in reference to personal adornment.
11. Our meeting is in a large city, and our brethren and sisters should endeavor to recommend the truth by neat, tasty, modest apparel, correct deportment, and quiet, exemplary conduct in all things.
12. All mail for those attending the meeting, should be directed "Camp-Ground," Syracuse, N. Y.

M. H. BROWN.

## News of the Week.

FOR WEEK ENDING AUGUST 22.

### DOMESTIC.

—Indiana is said to be the center of the suicide district of this country.

—Ann Hogan, colored, aged 120 years, died near Vicksburg, Miss., Sunday.

—The Georgia Legislature has passed a bill prohibiting the traffic in intoxicating liquors.

—Sir Moses Montefiore's New York monument is to be a home for incurables of all creeds.

—Typhoid fever in almost epidemic form is reported at Mattoon, Ill., attributed to impure water and ice.

—There were 30,000 less emigrants landed at Castle Garden, New York, since January than during the corresponding period last year.

—Abraham Manney's family, of Rockford, were poisoned Saturday evening by eating dried beef, said to have been purchased from a Chicago house.

—A gold find has been made eight miles northwest of Ishpeming, Mich., four feet wide and 600 feet long, and the specimens are said to be very rich.

—Pittsburg dispatches state that the outlook in the iron trade is more favorable than for a number of years, and that many mills are running on double time.

—A New York paper makes the startling announcement that about 9,000 actors will start out from that city with various traveling attractions in the next two months.

—The Pacific Mail Steamship Company refused to receive the mails on the steamer Rio Janeiro, which sailed Tuesday from San Francisco for Yokohama and Hong Kong.

—Three children of Emile Lirett, of Little Caillon, Terbonne Parish, La., were instantly killed, the mother fatally burned, and the father and two other children seriously injured by the accidental explosion of guppowder a few days ago.

—Eight men were out fishing in the Illinois River about three miles above Peoria Tuesday morning, when lightning struck the boat, instantly killing three of the party, the names of two of whom are Schofield and Murphy.

—As the steamer S. M. Felton left her dock at Philadelphia Monday morning en route to Wilmington, Del., an explosion occurred which subsequent investigation proved was caused by dynamite, by which sixteen persons were severely injured.

—Early Sunday morning an attempt was made to assassinate the family of Hugh Kinney, residing at Shawnee, Okla. A hand-grenade or bomb was thrown into the sleeping chamber, wrecking the house and seriously wounding and Mrs. Kinney.

—Surgeon General Hamilton, of the National Marine Hospital, says that there is as yet nothing to alarm the people of the United States in the reports coming by cable of the spread of cholera. He is of the opinion that the danger to this country is mainly from cholera in England or Cuba.

—There was promulgated Monday at Moberly, Mo., by the Wabash Railway has extensive shops, an official of the General Committee of the Knights of Labor directing all members of that organization employed on the Wabash system to quit work Tuesday, Aug. 18, and remain out until further orders.

### FOREIGN.

—The German corvette Agusta, with a crew of 238 officers and sailors, was lost in a cyclone in the Red Sea.

—It is thought likely in Madrid that owing to the Canine Island affair the Spanish Minister at Berlin will be recalled.

—King Leopold has given official notice of his assumption of the title of King of the Congo States.

—Work has been begun at Krasnovodsk on a ship canal to connect the Caspian Sea with the Trans-Caspian Railway.

—A dispatch from Cairo states that a civil war has broken out in Khartoum, and that the Mahdi's successors and officials have been killed.

—A man was arrested in Bombay recently on suspicion of being a Russian spy. It is now believed that he is Olive Pain, although he denies it.

—Murcia, the district of Spain where the cholera is doing its deadliest work, is the region which was submerged by floods in 1879. The inundations not only impoverished the inhabitants but made their houses damp, unwholesome and ague-breeding.

—Small-pox is on the increase in Montreal. There were thirty-two new cases Thursday and thirty-five Friday. Theaters have all been closed, and the streets are to be sprinkled with disinfectants. Boot and shoe manufacturers report that the fall orders from the West are being cancelled on account of the epidemic. Compulsory vaccination is being enforced.

—The cholera epidemic in Spain shows no signs of abating. The returns for the past week show an average of 4,000 new cases daily, with about 1,600 deaths. Over 600 have died in Marseilles since the outbreak, and several cases have been reported at Toulon. A panic prevails in the Canary Islands, and no person from Spain is allowed landing.

### RELIGIOUS.

—The Rochester, N. Y., barbers have voted to close their establishments on Sunday.

—The Belgian Christians were refused the right to distribute Bibles or Christian books at the recent Antwerp Exhibition.

—The English High Church guide book gives a list of 2,858 churches in which high church notions appear in realistic practices.

—Lord Salisbury will not listen to proposals recently made to disestablish the Scottish church, and it is said the Queen approves his conduct.

—The "Mourner's Kaddish" will be repeated at the daily sunrise service in the synagogues for thirty days in memory of the late Sir Moses Montefiore.

—The "Rev." Sam Jones startled his audience on his first appearance at a Cincinnati camp-meeting by the statement that "Hell cannot rock out as much downright meanness to the square inch as Cincinnati."

—Among the most important of all the African missions is that supported in Central Africa by the Universities of Oxford and Cambridge. It was founded at the suggestion of, and by way of compliment to, the late Dr. Livingston.

—One of the features of the celebration of the revocation of the Edict of Nantes, in October next, for which the descendants of the Huguenots throughout the world are making extensive preparations, will be the publication of a volume entitled "Synods of the Desert," being the "Acts of the National and Provincial Synods, held in the Deserts of France, from the death of Louis XIV. to the Revolution."

—A good word has at last been said for church fairs with all their attendants, even including raffling. The Protestant Archbishop of Dublin, Lord Plunkett, in opening recently a church bazaar in Kingstown, spoke strongly in commendation of bazaars, and declared himself in favor of raffles, which were not, he said, incentives to gambling. He had himself invested in more than 500 raffles, but had never secured a prize. This in itself, he considered, should be a decided deterrent to gambling. And yet it does not seem to have operated in that way in the case of the Archbishop.



Obituary Notices.

are the dead which die in the Lord from henceforth.—Rev.

Died at Gainesville, Fla., July 3, 1885, of chronic infirmities, a year of her age, my mother, Mrs. J. A. Park. She was when thirteen years old, and through the succeeding years what eventful life held her Christian integrity steadfast.

Died of heart disease, at her home in Keota, Washington July 20, 1885, after an illness of two weeks, Mary M. Warner, years and 10 months. Sister Mary had been feeble for years, unable to labor the greater part of the time.

Died of consumption, at our home near Mt. Hope, Wisconsin, beloved daughter, Mrs. Melissa J. Warwick, aged 23 years and 10 months. The disease for a year had been steadily preying upon her for two months before her death she openly confessed her faith in Christ, and desired that prayer be offered in her behalf.

Died of consumption, at Oakland, Ill., July 4, 1885, Effie, daughter of H. P. and H. A. Ritchey, aged 18 years and 10 months. Sister Effie gave sure evidence of having found peace in the Lord longed to be released from pain; but, although confined to her bed for several months, she did not murmur or express a wish to be released from her sufferings that she should be released from her bed-side, she said, "Oh, how I wish that I knew what a glorious thing it is to serve the Lord!"

Died of diabetes at her home near Serena, La Salle Co., Ill., 1885, Sr. Frederica Morel, wife of Charles Morel, in the 21st year of her age. Sr. M. was a native of France, and with her moved to this State in the year 1844. She embraced presentism in the labors of Brn. Andrews and Steward, in the year 1871, and she remained firm until death.

Died at her home near Wells, Minn., Cora H., wife of C. Kelsey, aged 18 years, 4 months, and 23 days. This young girl and wife had just started out in life, with bright hopes and before them, when death entered and broke the family circle some time previous to her death she was impressed by the thought that she would die, and so selected a beautiful spot for her resting place, where she was laid to await the coming of the Lord.

Died in Hazelton, Shia. Co., Mich., July 25, 1885, Joseph, aged 30 years. Bro. W. was reared in the truth. He was baptized at the age of fourteen, was baptized by Bro. J. N. Lough, and joined the Shelby (now Rochester) Mich., church, where he remained a faithful member until about two years since, when he and his mother moved to Hazelton and united with the church. He was faithful here in his Christian duties until death.

Died of consumption, at the home of her mother in Prairie, Minn., Sabbath, July 25, 1885, Olive Wheeler, aged 5 months, and 7 days. Sister Olive commenced to keep the Sabbath with her mother when quite young, and ever lived an exemplary life. In August, 1883, she went to Battle Creek and labored as a helper in the Sanitarium. While there she was baptized by Eld. J. F. Ballenger, and joined the church at that place. She returned to Minn. in June, 1884, and in September of the same year came to Round Bay, and joined the church here by letter. During her last illness she suffered much, but was ever patient and uncomplaining, and manifested a meek and pleasant disposition and a desire for the peace and comfort of those around her.

Appointments.

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

MICHIGAN CAMP-MEETING.

AFTER spending some time in looking for a location at Grand Rapids and other places, it has been decided to hold the yearly camp-meeting at Jackson on the same ground as last year. This is considered the most favorable place in the State for the camp-meeting this year.

THE eighth annual meeting of the Michigan State Sabbath-school Association will be held at Jackson, Mich., during the camp-meeting, Sept. 17-29.

THERE will be a meeting of the Jackson church at Jackson on the first Sabbath in September, to elect delegates to the Michigan Conference to be held at Jackson, Sept. 18, 1885. This will be an important meeting. Let all come who can.

THE Michigan State Conference will hold its twenty-fifth annual session at Jackson, for the election of officers and transaction of such other business as may come before the meeting; the first meeting will be Sept. 18, at 9 A. M. This will be an important meeting, and all churches are requested to be prompt in the appointment of delegates.

THE fourteenth annual session of the Michigan Tract and Missionary Society will be held in connection with the camp-meeting at Jackson, Sept. 17-29; first meeting Sept. 20, at 9 A. M. This meeting will be for the election of officers and transaction of other business that may come before the meeting. All officers and members of the Society are requested to be present at the first meeting.

A GENERAL meeting for Dists. No. 2 and 3 will be held at Genesee Forks, Potter Co., Pa., beginning Sept. 4 (Friday evening), and continuing over two Sabbaths. A tent will be pitched in which to hold the meetings, and the principles of our faith will be presented for the benefit of those who will be likely to attend from the surrounding country.

Publishers' Department.

"Not slothful in business."—Rom. 12:11. WILL all who have taken orders for Good Health, or gained any signatures to any of the pledges for the N. Y. H. and T. Society since last camp-meeting, please send a statement of their work immediately to Mrs. J. E. Swift, 22 Noyes St., Utica, N. Y.

NOTICE.—Any S. D. A. minister passing over the Wabash R. R. between St. Louis and Council Bluffs is invited to stop at Elmo, Nodaway Co., Mo., where he will find friends of the cause. We think there can be a good work done here.

BUSINESS NOTICES.

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

FOR SALE.—My house and one lot in Battle Creek, on Washington street, midway between the Review Office and Sanitarium. House large, two-story, well built and in good condition. Pleasant surroundings. My object in selling is to procure a cheaper place and have some means to use in the cause. Will offer it at a sacrifice in order to secure a sale. For further particulars address Mrs. S. M. Giles, Battle Creek, Mich.

RECEIPTS.

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

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

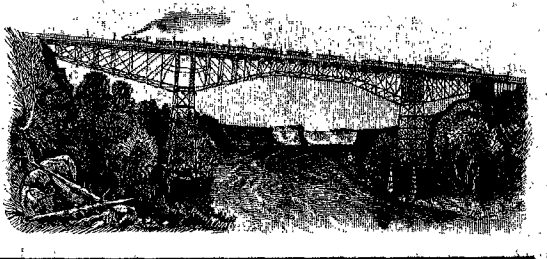
Books Sent by Express.—A W Bather, Clara Wood Gibbs, D H Oberholzer, T S Parmalee, A R Henry, H E Hansen, W W Sharpe, John Buck, Audiger Bros, Mrs Lotie E Wagner, Phemie Christiansen, George Blum, C A Bogren, James V Mack.

Books Sent by Freight.—Elias Styles, H P Holser, Nahum Orcutt, E B Leslie, Wm H Gossett, Ida Gates, REVIEW & HERALD, H P Holser, Mary V Thurston REVIEW & HERALD A. B. Oyen, Pacific Press.

Cash Rec'd on Account.—Missouri T & M Soc per Clara E Low \$313.09, Indiana T & M Soc per W A Young 15, Minn T & M Soc per M Helson 77.02, N Y T & M Soc per M Taylor 300, Wis T & M Soc per M V Thurston 400, Minn T & M Soc per Martha Fullerton 10, Mich T & M Soc per H House 196.01, B C S School per Fred Russell 19.03, Ind T & M Soc per L T King 5.

English Mission.—C Carter \$2, Lucy Lindsay 5, Oakland T & M Soc 10, E H Woolsey 5, S Thurston 25, L I King 5. S. D. A. E. Soc.—Minn T & M Soc \$389.15. Scandinavian Mission.—J P Gelotte \$5, Marie Olsen 10, Christina Knutson 2. N. E. School.—Minn T & M Soc \$248.75, A Thompson 50, C M Christiansen and wife 10, M A Cardy 5, Lucy Lindsay 5. General Conference.—Florida per R B Newman \$30. Australian Mission.—P Darling \$5, Minn T & M Soc \$17.42, Baraboo S S 2.44, Mrs C S Linnell 5, J Newton 2, Mrs A L Breed 5, Wm Kiley 1, Mrs C Lindsay 5, A J Richmond 3, Luella Olmstead 1, A friend 19.85, M H 10, S Thurston 10, L A Thurston 5, L I King 5.

Travelers' Guide.



MICHIGAN CENTRAL RAILROAD.

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

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M. Battle Creek 7.31, arrives at Detroit 11.45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Leper, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago with departure and arrival times.

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

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations like Toledo, Dundee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Monteth, and Allegan with departure and arrival times.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

CHICAGO, ROCK ISLAND AND PA. IFIC.

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

Table with columns for TRAINS, LEAVE, and ARRIVE, listing various express and passenger services with their respective departure and arrival times.

# The Review and Herald.

BATTLE CREEK, MICH., AUG. 25, 1885.

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## REMAINING CAMP-MEETINGS FOR 1885.

NEVADA, Carson City,	Aug. 27 to Sept. 7
New England, Worcester, Mass.,	Sept. 2-8
New York, Syracuse,	Sept. 3-15
Illinois, Aurora,	" 9-15
Michigan, Jackson,	" 17-29
California, Stockton,	" 18-28
Indiana, Logansport,	Sept. 24 to Oct. 6
Kansas, Cherry Vale, Montg'y Co.,	Sept. 20—
Ohio, Springfield,	Oct. 1-13
Missouri, Pleasant Hill, Cass Co.,	" 1-13
Illinois, Marshall,	" 8-13
Kentucky, ———,	" 14-20
Nebraska, Lincoln,	" 14-20
Colorado, Denver,	" 21-27
Tennessee, ———,	" 21-27
Kansas, Newton, Harvco Co.,	" ———
Southern California, Santa Ana,	" ———

We are sending out from week to week kindly reminders to those who have recently become subscribers to our paper, and whose subscriptions are about to expire. So sure are we that we have special truths to present which are firmly established by the word of God, and which are of the most vital importance to all, that we desire that all who have begun to read should continue to do so, and that multitudes of new readers should be speedily secured. We hope to receive many responses by way of renewals.

## SAFELY ARRIVED.

A TELEGRAM received a few days after our last paper went to press, contained the gratifying intelligence that Eld. W. C. White and company had safely arrived at Great Grimsby, England. The party were all well and had enjoyed a pleasant passage.

## "DUST THOU ART."

In the first article under "Our Contributors" this week, will be found the familiar quotation from Longfellow—

"Dust thou art, to dust returnest,  
Was not spoken of the soul."

This can be proved to be true only by creating some

imaginary entity which did not come within the range of the sentence pronounced upon Adam, and calling that "the soul." But if the reader will turn to the record he will find that all there was of Adam, the man in his entirety, was remanded back to dust on account of his sin. If this was not spoken of the soul, it follows that Adam possessed no such appendage as popular theology attributes to him. Poetical license will cover a good many lingual irregularities, but cannot be stretched so as to establish as a fact that which is contrary to the record of the Scriptures.

## "LOGICAL" (?)

Mrs. C. C. STEWART'S tract, "The Seventh-day Abrogated," is recommended in the *World's Crisis* as "logical and concise." She says, "That which was glorious, written and engraven in stones was done away, and was abolished by the bringing in of a better hope." A better hope than the ten commandments! Is that logical? R. F. C.

## SANCTIFICATION.

THE sermon on sanctification, or holiness, by Eld. G. D. Ballou, lately published in the columns of our good paper, is a valuable contribution to the cause of truth. Permit me, through the REVIEW, to bespeak for it the earnest perusal of all our people, if any have not read it. It sheds the true light on the subject of Christian perfection, and will interest and profit the reader. ALBERT STONE.

## A SINGULAR THEORY.

A FAIR-SIZED book has just been issued by Houghton, Mifflin, & Co., Boston, which advocates the astonishing theory that the veritable Eden of old, where man was placed and sin entered, was actually situated at the North Pole! The name of the volume is, "Paradise Found: The Cradle of the Human Race at the North Pole. A Study of the Prehistoric World. By William F. Warren, S. T. D., LL. D. With original illustrations."

This work is more scientific than theological, but its positions are taken with all gravity. The author is not a crank, but a scholar, and some of the reviewers incline to his fancies. In our opinion, the whole gist of his reasoning very clearly proves one thing: when men depart from the natural and literal interpretation of the Scriptures in the advocacy of any theory, they may drift,—the Lord only knows where. G. W. A.

## DISTRICT NO. 1, MICHIGAN.

DEAR BRETHREN: You will see by appointment in the last paper, that the Conference committee have again located the camp-meeting in our district. The place, no doubt, has been selected with the view of serving the interests of the cause in the whole State more than any other; but we above all ought to appreciate the privileges it places within our reach. So easy of access is the meeting that none need stay away. Such an opportunity of bringing interested neighbors and friends where they may be touched by the Spirit of God and power of God's truth may never be given you again; especially is this true of Jackson county. Nearly every family ought to have a tent, and lay plans to care for those who come with them. Invite them to come and you may thus be doing efficient missionary work at home. Do not think because the meeting is brought to you that you can attend (as many did last year) only a part of the time and be clear. If you allow worldly interests to keep you away, you will be preaching strong sermons against the faith you profess.

Such meetings necessitate much labor and care. Will not some in the district show their appreciation of having the meeting in our midst, by being on the ground a few days before the meeting to help bear burdens? Shall we hear from you?

H. W. MILLER, *Director.*

## A NOVELTY IN TEACHING.

AMONG the things which are rendered possible by the rapid transit and cheap postage of modern times, is the teaching by mail of many of the arts and sciences. While this system can never be fully equal to that of personal instruction, it offers to the masses opportunities which they could never have enjoyed before its origination; since by correspondence they are

enabled to communicate directly with educators of the first order, into whose actual presence they never hope to come. Most of the text-books in use are so written that they are of but little service to the student, except when explained and supplied by the living teachers. Those teachers unfortunately are frequently either inaccessible to one who desires their services, or they are so incompetent that they can furnish but little aid to those who resort to them. That system, therefore, which comes the nearest to perfecting, where persons cannot study under the immediate supervision of a thoroughly competent teacher, is one which furnishes text-books adapted fully as may be to the needs of one who is studying by himself, and at the same time affords him an opportunity to propound by mail to the author the same, such questions as may be necessary in order to render their contents perfectly clear to his comprehension.

We are glad to learn that Prof. G. H. Bell has taken upon this idea, and is seeking to carry it into practical operation. His competency to the task will not be questioned by those who are acquainted with his attainments in the science of language, and his long experience as a teacher. The "English Grammar, Natural Method," of which he is the author, is well fitted for this work, and we have no doubt that many will gladly avail themselves of the services of Prof. Bell in the study of a science which no one can afford to neglect. Those desiring to obtain particulars will do well to write to the Professor, or to the publishers, addressing him at Battle Creek, Mich. W. H. LITTLE.

## CAUGHT IN HIS OWN TRAP.

We had appointed last evening to answer questions that might be asked on the subjects well presented. Our tent was full, and the first-day Adventists were on hand as usual. We took most of them for the especial purpose of answering questions on the course they were largely on the law. This gave us a chance to explain the main passages which are so often relied upon for the abolition of the law. One of the other questions which one of their prominent brethren asked, was one about the stoning penalty of the law. He said, "Is a law in force without a penalty?" We answered, "Certainly not." (Here he thought we had made a point.) "Was not the penalty of the ten commandments stoning to death?" We answered that stoning to death was simply the penalty of the civil law, but it had nothing to do with the reality of the moral law, which was the second commandment. This has been the penalty from the days of Adam, and it yet remains unchanged. This of course answered his objection, and he could say nothing against it.

He then referred to the tenth commandment, "thou shalt not covet." It struck me in a moment that there was no stoning penalty attached to this precept there could not be. Its violation can only be in the spirit and in the heart, and hence there would be no possible way of taking hold of it outwardly. At that rate there was no penalty ever attached to its violation so far as the natural law was concerned. Evidently, then, God himself will inflict its penalty on the day of Judgment, and not before that time. I then asked him to tell us what was the penalty for the violation of this commandment. Of course he could not own up squarely that he could not tell. Then referring to his own theory, here was a law that God had never had any penalty! All the "no-law" people claim that the whole ten commandments were only a law given to the Jews as a nation. They say that the stoning penalty is the grand proof of this position; but here is one commandment which at that moment demolishes that whole theory. I can assure that I had never before noticed this strong point. I most heartily thank him for putting me on the track. Our brethren will do well to note this and use it to refute such objections.

Worcester, Mass.

D. M. CANRIGHT

## SPIRITUALISM—SATANIC DELUSION. A TRACT FOR THE TIMES.

This little work is a scathing arraignment of modern necromancy, the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be read everywhere.

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