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AND SABBATH HERALD.

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

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FOUR PRAYERS.

Teach me to live, O God! teach me to live
According to the rule which thou hast given.
Counseling, reproof, direction I receive;
From thence direct me in the path to heaven.
Father, I give my life to Him whom thou didst give!
Teach thou, for his sake, teach me how I ought to live!

Teach me to work, O God! teach me to work;
This is no time nor place for ease and rest;
And there is happiness for those who work,
Such as ne'er enters in the idler's breast.
Father, I'm thine alone; take thou head, hands, and heart;
Teach me to thy work alone gladly I'll set apart.

Teach me to speak, O God! teach me to speak
Wisely and well, with tact as best befits
One who has faults and failings, yet doth seek
To lift to light up dark hearts with heavenly beams.
I would I learn, O Lord, that which so much I need—
To speak the word suited to every deed.

Teach me to learn, O God! teach me to learn
All that I need in order thus to live:
Courage, faith, firmness, gentleness in turn,
Just as I need, do thou be pleased to give.
Teach me that I may not fail in aught to which I turn,
Teach me, O God! for Christ's sake, all I need to learn.
—Sel.

Our Contributors,

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

CHRISTIAN COURTESY.

BY MRS. E. G. WHITE.

WHATEVER may be the surroundings of the Christian, whatever may be his temptations, he should not be uncourteous. Affection, kindness, forbearance were designed of God as a preparation for the society of heavenly angels. Every many who are seeking for happiness will be disappointed in their hopes, because they seek selfish gratification, but in the path of duty. God desires man to be happy, and for this reason he has given him the precepts of his law, that in obeying them he might have joy at home and abroad. While he stands in his moral integrity, true to his principle, having the control of all his powers, he will not be miserable. With its tendrils entwined with God, the soul will flourish amid unbelief and ungodliness. But many who are constantly looking outward for happiness fail to receive it, because, by neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles upon which happiness depends. The golden rules must be written on the heart and carried into the every-day life. The Christian should lift up his soul to God for strength and grace in every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. This is a way to gain respect,

and extend the sphere of usefulness, which costs but little. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle and the demeanor condescending, even to those in the humblest walks of life. A blustering, fault-finding, overbearing man is not a Christian; for to be a Christian is to be Christ-like. It is no mark of a Christian to be continually jealous of one's dignity. In forgetfulness of self, in the light and peace and comfort he is constantly bestowing on others, is seen the true dignity of the man. The one who pursues this course will not complain that he does not obtain the respect due him.

He who drinks in the spirit of Christ will let it flow forth in kind words, and be expressed in courteous deportment. The plan of salvation is to soften whatever is harsh and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify of an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the receiver. But those who profess the truth and at the same time are rough, and sour, and unkind in words and deportment, have not learned of Jesus; all these manifestations show that they are yet servants of the wicked one. No man can be a Christian without having the spirit of Christ, manifesting meekness, gentleness, and refinement of manners.

Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represent what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. Were Enoch upon the earth to-day, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. The palm tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its sustenance from the springs of life beneath the surface.

When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls. We are none of us what God would have us, and what we may be, and what his word requires us to be. It is our unbelief that shuts us away from God. Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn from the path of virtue, his answer was, "How can I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite. This is the only course of safety for Christians to pursue in our day. Those who profess Christ are too indolent in their religious life to surmount obstacles, and be patient, kind, and forbearing.

The lives of these marked men were hid with Christ in God. They were loyal to God amidst infidelity, pure amidst depravity, devout and fervent when brought in contact with atheism and

idolatry. By faith they gathered to themselves only those properties which are favorable to the development of pure and holy characters. Thus may it be with us; whatever our position, however repulsive or fascinating our surroundings, faith can reach above it all and find the Holy Spirit.

The spirit which Enoch, Joseph, and Daniel possessed, we may have. We may draw from the same source of strength, and realize the same power of self-control; and the same graces may shine out in our lives. By reflecting the light of Christ to all around us, we shall become the light of the world. Said Christ, "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A surly, fault-finding, selfish, uncourteous person cannot have this sacred influence.

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven will shed its brightening rays through them to the pathway of others, leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. The Christian life will be in such marked contrast to that of unbelievers and children of darkness, that beholders will discern that we have been with Jesus and learned of him.

The Christian need not become a recluse; but while necessarily associating with the world, he will not be of the world. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful, but fragrant. It is no evidence that the Christian has lost his religion, because he has a good report from those who are without. Virtue, honesty, kindness, and faithful integrity make noble characters; they will win esteem even of unbelievers, and their influence in the church will be very precious. God requires us to be right in important matters, while he tells us that faithfulness in little things will fit us for higher positions of trust.

There is a very great neglect of true courtesy at the present time. The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers, and how offensive is such conduct in the sight of God, they would reform their habits; for a lack of courtesy is one of the greatest stumbling-blocks to sinners. Selfish, complaining, sour Christians bar the way, so that sinners do not care to approach Christ.

Could we look beneath the surface of things, we should see that half life's misery is created by frowns and unkind speeches, which might be prevented as well as not. Many make a hell upon earth for themselves and for those whom they might comfort and bless. These are not worthy of the Christian name. These will not dwell in heaven, in the society of pure angels who are always kind, courteous, and considerate of others.

I call upon these dissatisfied, mourning, fretting ones to reform before it shall be too late. There

is still time for you to learn of Christ. You have greatly injured his cause, you have kept many souls from the kingdom of heaven; but you may yet repent and be converted. Lay off the yoke which you have placed upon your own neck, and accept the yoke of Christ. Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. The reason is, they do not go deep enough. They do not seek for a thorough conversion of the soul, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within.

All defects of character originate in the heart. Pride, vanity, evil temper, and covetousness proceed from the carnal heart unrenewed by the grace of Christ. If the heart is refined, softened, and ennobled, the words and actions will testify to the fact. When the soul has been entirely surrendered to God, there will be a firm reliance upon his promises, and earnest prayer and determined effort to control the words and actions.

Some persons speak in a harsh, uncourteous manner, that wounds the feeling of others, and then they justify themselves by saying, "It is my way; I always tell just what I think;" and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked; it is something of which they ought to be ashamed,—a cruel practice, which is born of Satan, and is not in the least akin to Heaven. Much is said concerning the improvements which have been made since the days of the patriarchs. But those living in that age could boast of a higher state of refinement and true courtesy than is possessed by people in this age of boasted enlightenment.

Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind words escape their lips. And if we are to be the companions of angels, we too must be refined and courteous. And we have none too much time to change our wrong habits, reform our defective characters, and obtain a fitness for the society of those with whom we expect to associate not long hence. All harshness and severity, coarseness and unkindness, must be overcome in this life; for they are Satanic. Now is the very time for us to do the work. We can have no second probation. If we do not improve these hours of privilege, we would not improve a second probation should it be granted to us. It is now, while it is called to-day, that we are not to burden our hearts and continue to make Christ ashamed of the unsanctified words and deportment of us who bear his name.

AMUSEMENTS.*

(Concluded.)

The sentiment expressed in the words,—

"Thou, O Christ, art all I want,
More than all in thee I find,"

was but the outburst of a soul supremely satisfied with the fatness of God's house,—a soul that had been slaking its thirst in the rivers of pleasure in God's presence, where there is fulness of joy, and at his right hand, where there are pleasures forevermore. Sad as it may appear, yet, judging from the present order of things, Jesus and the gospel are no longer equal to the demand of a human soul. In order to keep the people from the theater and the opera, our churches must be made semi-theater and semi-opera.

The expedients that have been resorted to by some of the churches in this city the past few years, present a sad spectacle indeed. To convince you that I am not guessing at these things, I call your attention to a few of the many announcements that have appeared in the public prints the last three or four years:—

"Simon and Ruth' at 'Jolly Nine' social to-night at ——— Church." This notice occurs five times in one issue of a daily paper.

"Go and hear the 'Champion Snorer' at ——— Church to-night."

"Mum Supper' at ——— Church to-night."

"Fancy Tables' at ——— Church to-night."

"Hot Dinner' at ——— Church to-night."

*For credit see previous number.

"Blue T' at ——— Church to-night."

"Pink T' at ——— Church to-night."

"Bowe Pie Social' at ——— Church to-night."

"Ball to-night at ——— Church."

"If you want to laugh, go to ——— Church Thursday evening and hear ——— in the famous bag-pipe recitations."

"Thanksgiving by Presidential authority, and don't you forget it. The members of the ——— Church will have a big concert, and a social after the concert. Look out for particulars."

"The Peak Sisters, on their way from Jersey, will stop over at ——— Church, and give an entertainment to-night." (The Peak Sisters turned out to be some ladies from Columbus.)

"If you want to laugh, hear the ——— singers at ——— Church to-night. They will put you in good humor for Christmas."

The *Ohio State Journal*, in reporting one of these entertainments, among other things said: "The tambourine drill was given by small boys and graceful girls. It consisted of uniform maneuvers in marching and beating tambourines to the music of a piano." I was informed by several friends who were present at the tambourine drill, that the maneuvers referred to were regulated by a "waltz" played on the piano.

These are only a few of the scores of notices of a similar import that have appeared in the local columns of our daily papers from time to time. I have frequently heard irreligious young men ask their friends if they were going to the show at ——— church to-night. It must be borne in mind, also, that in many instances the principal actors in these entertainments also furnished music for saloons and beer gardens and dances.

I have heard Methodists speak sneeringly of the "ridiculous" methods of the Salvation Army, who at the same time were very enthusiastic in their support of the things of which I have spoken. I know of nothing that the Salvation Army has done in this country or in England, that is one half so ridiculous and improper as these shows in the churches. I have no desire to be censorious, or sit in judgment on others, where matters of fair difference of opinion are in question; but in the name of Christian consistency, in the name of all that is Christ-like, I ask, Can these kinds of entertainments be productive of spiritual or even moral good?

Can the exalted objects of the Church be attained or advanced by such methods? How can the influence of pious parents, who look anxiously to the future of their children, be supported by such doings?

I remember reading of a young man sent to prison for forgery. The heart-broken parents begged their pastor to visit him, in the hope that the light and liberty of the gospel might reach him in his gloomy cell. The minister greeted him kindly. The young man scarcely replied, but gazed with a sort of defiance upon him. The minister began giving his mother's tender message, with the interest all the church felt in his welfare. The prisoner at last broke out, "Do you know you are the one that did it?" "What have I done?" eagerly inquired the minister. "I began the business," replied the youth, "in your Sunday-school. Do n't you remember the Sunday-school fair, where they first set up raffling, and hid a gold ring in a cake? Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterward for chances. Sometimes I gained and sometimes I lost. Money I must have for lotteries. I was half mad with excitement, so I used other folks' names, and here I am. Don't let the church come blubbing around me. They may thank themselves! Their raffling was what did it! It ruined me!"

And yet the Church will persist in advertising "religious raffles" and "benevolent grabs," all for the benefit of the poor heathen. There was a time when a "raffle" was patronized only by the worst characters. But now it seems like many other vices; it has been "Christianized," and little children are initiated into the mysteries of games of chance, and taught the beneficence of gambling for the poor. Sanctified gambling-schools will soon be in vogue.

It would be a great deal more sensible and consistent to deal with such things according to law, than to indict the lowest dens of vice in the city; for "religious raffles" and "benevolent grabs" are sugar-coated and heaven-livered, and hence all the

more alluring and deceptive. Children would from such sinks of iniquity as from a viper, they would consider "religious raffles" perfectly harmless, because given in, by and for, the Church.

When asked why such outlandish proceedings are tolerated in the Church, poor human nature agonizes for an excuse by saying, "Something must be done to interest the young;" or, "The young people must have amusement;" or, "We must do something to raise some money;" or, "We do something to get better acquainted." Can it be possible that there is no longer any Christian social companionship? Can it be that the sympathetic "tie that binds our hearts in Christian love" has been chilled or snapped asunder by the icy touch of the world? Have the golden themes of the Bible that thrilled the hearts of Paul and Chalmers, and Hall, and Wesley, and Whitefield, lost their power? Have the songs of redemption lost their captivating and enlivening influence? Must the standard be lowered, a promise effected, and an alliance formed between the Church and the world, in order to interest and save the children? Must the children of Christians dress like harlots and rogues, dance, read novels, and sing comic songs, evoking indecent thoughts in order to get them into the Church and keep them when in? This whole thing has proved to be another trick of the enemy, and has failed to accomplish the end the Church had in view (though I doubt not Satan considers it a grand success).

The sad sight of prayer-meetings and class-meetings poorly attended,—the young people conspicuous by their absence, or dumb if present,—young people's prayer-meetings almost entirely neglected, special gatherings for religious work ignored, at the same time the young people's socials, concerts, pink and blue teas, hot dinners, suppers, broom brigades, tambourine drills, balls, and the like, are crowded, and hum with activity and enthusiasm, is an illustration, too painful to be frequent, of the folly of substituting anything for the gospel, which is declared to be "the power of God unto salvation."

After these flippant festivities are over, the young people gather in the prayer-meeting, more in a sense of duty than delight, it is not a matter of surprise that they sing—

"Look how we grovel here below,
Fond of these earthly toys;
Our souls, how heavily they go,
To reach eternal joys."

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies."

To sing anything else would be hypocritical.

I assert, without any hesitation or fear of successful contradiction, after careful observation of these questionable methods to draw young people to the Church have utterly and universally failed. Christ said, "I, if I be lifted up, will draw all men unto me." And it is an indisputable fact that when He who is declared to be "the fairest and the brightest and the one altogether lovely," "the bright and the morning star," is lifted up to his glory and beauty before the people, he becomes to be the mighty, irresistible magnet, to draw to himself, and keep.

The methods resorted to to draw young people are as futile to hold them. No careful observation can help detecting their demoralizing influence upon the young convert. As long as he finds the sweetest satisfaction and richest enjoyment in following the Master, he grows in grace and has no desire for the world's poisonous delights. The King's banquet makes the husks of the world seem tasteless. But the moment he begins to "fulfill the lusts of the flesh," he ceases to "walk after the Spirit." As soon as he endeavors to effect a compromise with the world gets the whole. As long as he is single-eyed, he is full of light and life and liberty. Double-mindedness results speedily in instability.

These amusements are prolific sources of listlessness and frivolousness among the young of the Church, and have a constant tendency to draw away the mind from the stern realities of life. They are certain to vitiate spiritual life, and the Christian of power. Rev. Charles Wesley, while preaching at Tresmere, in England, warning the people against what are usually called "harmless diversions," declared "that by them had been kept dead to God, asleep in the arms

atan, and secure in a state of damnation for the space of eighteen years." Mr. Meriten, another clergyman present, cried aloud, "and I for twenty-five years." "And I," exclaimed Mr. Thompson, another minister, "for thirty-five." "And I," exclaimed Mr. Bennet, the pastor of the church, "for five seventy years."

It has been vehemently urged that these entertainments are good places to get acquainted. My observation and experience has been, that the so-called sociables are the most unsociable meetings held in the Church. I have attended about ten or twelve of them, but cannot recall more than that number of acquaintances made in all. If one is fortunate enough to have some friends, he can manage to have something to say and have somebody to say it to, and perhaps pass the evening pleasantly. The sociability is confined almost entirely to previous acquaintances.

On the other hand, I have found the prayer-meetings and class-meetings, the Sabbath-school and the preaching service the best places to get acquainted. Acquaintances made there are always more valuable and lasting, for the reason that they are renewed again and again. Then, too, the associations and interchange of experiences peculiar to these meetings, are admirably adapted to bring into sympathetic and helpful relations to each other. When the Christian has his heart all aglow with love for the Master and men, he seldom waits for a formal introduction.

Another argument offered in defense of these harmless diversions" is, that they are necessary to meet the current or incidental expenses. The policy of some seems to be, as an official member expressed it, "anything to get the money." Rev. Luckcock, who was a member of the Ohio Legislature three or four winters ago, told me that a lottery was held in connection with an entertainment given one evening in the church near his home. During the exercises one man claimed that justice had been done him, and began to create a disturbance. For a while it looked as though a mob had taken possession of the church. A member ran toward the door to call for police protection, when he was seized by one of the mob, and exclaimed, "Let them fight, let them fight, for the benefit of the church!"

Many people who are enthusiastic in their support of these "innocent amusements," look upon them as being perfectly legitimate on the theory "the end justifies the means." In this matter of money-making they have proved as complete failures as in the other things alluded to. I am of opinion that for every dollar they put into the treasury, they take out five. It is impossible to conceive of anything so utterly destructive of the spirit of benevolence and free-will offering (the only thing acceptable to God, according to the Bible), as these modern methods of money-making. By means of them the people have been led to expect an equivalent for everything they give. The only way to open a man's pocket-book nowadays is to stab his stomach. When God's work is to be supported, men must be bribed and coaxed to duty with a dish of ice-cream, or a piece of cake, or a stick of candy. It is equivalent to saying, "Lord, I'll give half of this money and have a good time with you and you may have the rest."

The idea that for every cent contributed to the church there must be received a consideration in cream, oysters, cake, or bazaar articles, as a reward for money given, is unscriptural and impious. It requires free-will offerings of his people, not high expenditures, looking to the largest returns of carnal pleasure or profit as an inducement, etc. If men will not give to the Lord, "hoping for nothing again," in the spirit of cheerful benevolence, we are warranted in saying he does not intend them to give at all. See Luke 6:35; 2 Cor. 9:7; Matt. 10:8.

The *Sunday School Times* grows quite satirical in speaking of this subject. It says, "And now, brethren, let us get up a supper and eat ourselves. Buy your food; then give it to the church; then buy it back again; then eat it up; and your debt is paid." Instead of trusting in God for support, the assistance of the world is solicited. Fathers paid their own bills, and did not ask their children to pay for the weapons which they used in warfare against him. What would be thought of a man, when a faithful husband promised to supply all her needs, if she should distrust him by asking help from his enemies; or, to obtain it,

should open her house to the entertainment of sensual pleasure-seekers? Is not this precisely the course that is being pursued by the Church, the bride of Christ, in these entertainments? It is not surprising that a jealous God has said of such characters, "Ye adulterers and adulteresses, 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." And again, "Woe to them that go down to Egypt for help; that stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."

The world loves its own; and the churches which depend on the world for support, of course are obliged to please the world, conform to it, and consequently be governed by it. John Wesley's words of warning are peculiarly applicable at this time. He said, "Beware how you invite rich men into your churches, until you are sure they are Christians. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be a necessity to you, and they will rule you, and then you must soon bid farewell to Methodist discipline, and perhaps to Methodist doctrine."

These modern methods of Church amusements and money-making paralyze and render powerless the soul-saving efforts and influence of the Church. The fun-loving people of the Church, those who are deeply interested in "getting up something to draw and hold our young people," have no relish for the spiritual work of the Church. They are merely baptized worldlings, and are dead weights. Professing godliness and practicing worldliness, they are making more infidels than all the enemies outside the Church.

Some of these churches often express surprise that they do not have revivals. It would be a far greater surprise if they did have. Mr. Moody gives it as his observation, that such churches are never visited with revivals. They attribute the cause to "lack of funds;" "people are too busy;" "our pastor is not a revivalist;" "too many other things going on;" or, as was expressed to me the other day, "The church edifice is unsafe and unhealthful" (speaking of a building that had been taxed to its utmost capacity by the pleasure-seeking people). Whereas their own sins are blocking up the way of souls and the in-coming tide of salvation, and causing the awful apathy in Zion.

These things absorb so much of the time and energy of these "respectable" Laodicean churches, that they seldom think of the salvation of souls. To say that the Church cannot be sustained without these schemes to beguile the world into its support, is to libel as well as to confess the failure of Christianity. The inevitable effect of such a confession is to lower Christianity in the estimation of the very persons whom it seeks to save. An infidel once said, "I think your God must be in great need of money, by the tricks the churches practice to get it for him." This is a gross perversion of the facts in the case.

While it is a fact that world-conformed, popular, time-serving, and pleasure-seeking churches have never been able to exist without the assistance of the world, Christianity has always been self-supporting, and, in the entire absence of these damnable devices, has planted the banner of the cross on the ruins of Satan's strongest holds, and won the most triumphant victories.

It has been said, "A locomotive with the steam up not only goes without help, but it draws the train." Such has been Christianity's mighty march of conquest over all opposing forces through the centuries of the past. Where there have been real piety and pentecostal power and fire, it has not been necessary to resort to these sacrilegious snares. When the gospel has been preached and practiced in its simplicity, fullness, and purity, there has been no need of calling in flirts and fops to play and snicker over dolls and tomfooleries. History records that in the days of Tiberius it was considered a crime to carry a ring stamped with the image of Augustus into any mean or sordid place, where it might be polluted. How much may we who bear the name of *Christian* learn even from a heathen! If the Church would heed the admonition of the apostle, and "come out from among them and be separate," and would "keep its robes

unspotted from the world," then its beauty and motive would charm the world, and the voice from all souls would be, "Say, have you seen my Beloved?"

The limits of this paper will not permit the discussion of another point of grave importance in this connection; viz, the desecration of the temple of God, which has been set apart for holy purposes.

DOUBTING.

BY DELLA BLAKELY.

O FAITHLESS heart, be calm and still,
And learn to trust thy Master's will;
'Tis he who with majestic form
In safety rides upon the storm.

Oh, learn to trust him every hour,
To trust his word, his love, his power;
Remember that a friend indeed
Is he who cares for every need.

Then let not doubting cloud thy mind,—
In him a friend thou'lt ever find;
And faith shall stronger, brighter be
When thou his wondrous love shalt see.

Art thou in trouble or distress?
Oh! fly to him, and be at rest.
Does sorrow fill thy aching heart?
And is it pierced by grief's wild dart?

He speaks in words of tend'rest love,
And looks in pity from above;
But bids thee wait his own good time,
And learn to trust his will not thine.

Oh, take to him thy every care,
And learn the worth and power of prayer.
Go worship and adore thy God,
And bow before his chastening rod.

And when some darkness fills the sky
Until it hides the sun on high,
Then lean on him in faith and love,
Till he shall help thee from above.

Onarga, Ill.

THE DELIGHT OF SABBATH-KEEPING.

BY ELD. WM. COVERT.

WE love those things that give us joy. Sabbath-keeping enables us to delight ourselves in the Lord. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." The heritage of Jacob is the fullness of spiritual joy as described by Moses in Deut. 32:9-14. As the Lord stirred the nest of Israel when they were in Egyptian bondage, so he stirs the nest of the sinner now, and points out to him his disobedience; then the wings of the Almighty are spread beneath him. The Lord proposes to lead him, even to keep him as the apple of his eye. But this is not spoken of the one who will reject God's truth, disregard his reproofs, and call the Sabbath a yoke of bondage and a burdensome institution. It is when he has put away all his strange gods that he may expect to delight in the God of Israel.

It is a very strange and blasphemous god that has instituted the festival of Sunday in the professed Christian Church. Dan. 7:25. This strange god must be denied before the Sabbath can become a delight. But when every objection is surrendered, and truth clean and pure as it emanates from the God that made the heavens and the earth gets the entire possession of the heart, then God begins to nourish that soul. He can then get the pure blood of the grape. He can suck honey from the rock. His circumstances in life may be hard, but he finds the oil of gladness and a honeyed sweetness in the service of the Lord. There may be a spiritual dearth in the land, but his soul is satisfied. He is like an irrigated garden in the drought of summer. And, as the psalmist David has said of him whose delight is in the law of the Lord, he meditates in the law day and night. See Ps. 1:2. It is his joy. He is like a tree planted by a river; for he can always find moisture for spiritual growth. He does not wither away in the heat of summer (see Ps. 1:3); he is a fruitful plant, always ready in season to do the will

of God, and the work of the Lord prospers in his hands.

The ungodly (the law-breakers) are not so, but are as destitute of spiritual life as the chaff is of moisture. They are so dry that the wind carries them away. David in another psalm has said: "I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes." And again: "At midnight I will rise to give thanks unto thee because of thy righteous judgments." Said the apostle Paul: "I delight in the law of God after the inward man." Every enlightened individual in whose heart the law of God is written, will testify that there is a holy delight connected with an intelligent obedience to the commandments, that they did not have even when they were in innocent ignorance violating the Sabbath commandment.

The design of the Sabbath is, that the one who keeps it may *know* who it is that sanctifies him. As the holy hours of the Sabbath are approaching he lays aside the busy cares of the six working days, and in memory sweet of a finished creation and a promised rest he meditates upon the power and the love of the God he adores, and feels secure under the shadow of his wing. In confidence he believes that the Author of all that he can survey in the heavens above, and in the earth and seas, or conceive of in the viewless worlds beyond the range of the remotest telescopic vision, is fully able to do for him according to all that he has promised in his word. To such an one the Sabbath is a delight, and he delights in the Lord with all his heart.

A GREAT STORM.

BY E. W. WEBSTER.

STORMS of an unusual nature, cyclones, tornadoes, and electric storms, are becoming more numerous each year; and undoubtedly will increase in frequency until the last great storm.

These disturbances are becoming so severe and destructive that, as soon as a cloud appears in the distance that has the appearance of a storm, the people become frightened and seek shelter. Some shut themselves in their houses, which are frequently "anchored" by long, heavy rods of iron running through the frame-work of the building, and fastened at the bottom by running entirely through the cellar wall from top to bottom. Others, especially on the prairies, have "dug outs" or "cyclone houses" into which they flee for shelter. A person cannot tell where one of these "houses" is, but by the little mound of dirt which is thrown over it for a roof. A small door at one end of the "dug out," which is reached by a few dirt steps, just large enough to permit an individual to descend, is probably the only place it has for ventilation. Are these what the prophet calls "the pit" which men would seek in the last days? Isa. 24: 18.

In a storm that destroys buildings, uproots trees, and carries boards, brush, and even timbers a half mile or more, while the people, filled with consternation, run here and there, seeking protection, even hard-hearted, wicked men, who under other circumstances would blaspheme God's holy name, now stop in their frantic efforts to escape the danger, and call upon him for help and mercy.

We see "men's hearts failing them for fear." Luke 21: 25, 26. One case came under my notice, in a storm July 4, 1885, of a lady who was so frightened by the approach of the storm, that sickness was the result. If people are thus frightened now, how will it be in the great storm of the day of God? See Job 38: 22, 23; Rev. 16: 17-21; Zeph. 1: 14; etc. What a time of consternation for the wicked! If they become terrified at a little storm now, what will they do then, when all the elements seem to combine to destroy them? Will people then say, as they often do now, "It makes no difference to me when the Lord comes. I needn't worry about that, just so I am ready to die; that is all that is necessary"? But it will make a difference when the time comes, for it will be a surprise to many. Would to God that all would understand, and be prepared for it! for the judgments of God will be universal. Rev. 16.

As the wicked see the mountains moving out of their places, timbers, trees, and rocks flying through the air, they in great fear cry, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb," etc.

Rev. 6: 16, 17. But they refuse; and the unjust are left to receive upon shelterless heads great hailstones, every one of which is about the weight of a talent. Rev. 16: 21. (A talent, according to the Oxford Bible helps, is about 103 lbs.).

To those who are looking for, and desiring, the "day of the Lord," I would ask: Are you prepared for it? Do you become frightened at these little storms, and flee to some shelter of man's making? "Perfect love casteth out fear." That will be a dark day, even for those who desire it. Amos 5: 18-20. At that time "the just shall live by faith." Heb. 10: 38. But how are the righteous to escape that terrible storm? By seeking meekness and righteousness (Zeph. 2: 3); by trusting in God and making his truth our shield. Ps. 91: 1-4. If we study carefully God's word, it will show us how to live so that we may be protected in that trying hour. We may see thousands fall all about us by this great storm; but it shall not come nigh us. Read carefully the 91st psalm. We may see this time of trouble; but we shall be delivered from it. See Jer. 30: 7. God will be our refuge, so that when the overflowing scourge shall pass over, it will not come near us. May God help us to be prepared for it.

Marysville, Kan.

IS "WANTING" WRITTEN THERE?

BY A. L. HOLLENBECK.

OUR entire being, with all its capabilities, belongs to God. He has bought us with a price, and redeemed us from the curse. It is, therefore, right and just for him to claim his own. Some receive the truth, and walk in the light for a season; but Satan weaves his meshes about them, and soon they are drawn away from the path of holiness. Just as long as they are in subjection to the divine will, they enjoy spiritual prosperity; but as soon as the mind is diverted from heavenly things, and the eye becomes dazzled by the false glitter of the world, self asserts the sway, and judgment and integrity are overcome by carnal reason. The wily tempter, taking advantage of their weakness and inexperience, often suggests that the Christian armor is too heavy for them to bear; and, becoming discouraged, they are easily persuaded to lay the burden down. Jesus says: "My yoke is easy, and my burden is light." Had they heeded the Saviour's injunction, "Watch and pray, lest ye enter into temptation," his grace would have been sufficient for them, and they could have withstood the temptations of the enemy.

Many who profess to love, honor, and serve God, are daily dishonoring him by seeking to unite their time, their talents, and their strength with the world. The Lord says, "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Instead of yielding the peaceable fruits of the Holy Spirit, faith, patience, love, forbearance, heavenly-mindedness, and meekness, they bring forth the fruits of a fretful, complaining, and murmuring spirit. Instead of building themselves up in the truth, and becoming noble-hearted, valiant men of God, they profane the soul temple by their evil speaking, and their prayerless, talkative, and irreligious course. The fruit-bearing season will soon be over. God will prize that fruit most which matures amid tempest and darkness as well as in the sunlight. He will thoroughly test the spiritual foundation of every one. Those who are now walking easily along, with the truth in one hand, and the world in the other, will soon have to decide whom they will serve. They will have to relinquish the world, with all its vain allurements, or meet a terrible record in the Judgment. When the final reckoning is made, many will find "Wanting" written opposite their names in the ledger of Heaven. Soon the servants of God will be sealed, and the book of life closed. The all-important question which should now concern the minds of all who wish to gain eternal life, is beautifully expressed in the following lines:—

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold:
In the book of thy kingdom,
With its pages so fair,
Tell me, Jesus, my Saviour,
Is my name written there?"

KINDNESS.

BY J. M. HOPKINS.

KINDNESS is one of the most beautiful Christian graces; and it shines brightest, and is most appreciated when the storm cloud of adversity and affliction hangs heavily above us. When the heart-life have been saddened by misfortune and pain when the world looks coldly on and turns a deaf ear to the pleadings of the heart, how comforting, strengthening, and cheering are those words of deeds of kindness from a true and loving friend. How they help us to bear the load of difficulty which it may be our lot to carry! One kind word, or even look, has sustained many weary fainting hearts. The meanest of God's creatures loves and appreciates a kindly deed. Heaven smiles sweetly upon those who thus bless the world. Angels love to linger near those homes whose inmates are "kindly affectioned one to another." But how often is it the case that the deeds of loving-kindness are omitted, those "words of hope and cheer" not spoken until the loved one is cold and silent in death—until those which gladly would have listened to loving words are forever closed. Friends gather around the coffin to look for the last time upon the pale wasted form, now beyond the reach of earthly blessing. Too late those friends enumerate the good qualities of the lost one, too late they weep, too late they bedeck that form with fragrant flowers. Oh! if the deeds of love and mercy had only been performed while yet the receiver could have benefited by them, if those words of kindness had been spoken when they would have awakened a loving response, how much better it would have been.

Mary did not wait until Jesus was crucified before she anointed his body with the fragrant ointment; but while yet he could appreciate her she did the noble, kindly deed. What a lesson this for us! All around us are those who are longing, hungering for loving-kindness and sympathy—hearts made sad by the ills of this sinful, friendly world. Go in the Master's name and, "Mild Howard," seek out the lonely, sorrowful ones, and speak words of love and cheer. A drop of cold water, a handful of flowers, a prayer of blessing, may lighten and gladden the hearts of the weary and distressed, and call down upon some lowly hamlet the smile and blessing of Heaven.

"What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung
What help in a comrade's bugle blast
When the peril of Alpine heights is past?
What need that the spurring pean roll
When the runner is safe beyond the goal?
What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
No, no! If you have but a word of cheer,
Speak it while I am alive to hear."

WHY?

BY J. F. BALLENGER.

THE plan of redemption as revealed through the gospel of Christ, commencing with the types and shadows of the former dispensation and continuing down through the ages, embracing the life, sufferings, death, burial, resurrection, and ascension of Christ, and his priesthood in the heavenly temple ever had for its object the justifying of the sinner from his sins. Sin is defined by an inspired apostle to be "the transgression of the law." Query: Were all the above-named works of Christ performed to justify man from the violation of a commandment which was never *written* or *expressed*? All with one voice must say, No. Query: Is there no commandment for the observance of the first day of the week was ever written or expressed by an inspired writer, does the work of Christ in atonement include the desecration of the first day of the week? Again all must admit that it does not. That there is no commandment keeping holy the first day, any required amount of testimony might be given, both from theologians and sacred and profane historians. But this is not necessary; for all who have read the Bible must confess that there is no such commandment. Then if Sunday-keeping is not embraced in atonement, no one will be justified for keeping it or condemned for breaking it. Then why keep it? Will some one answer? Why?

Ridott, Ill.

The Home.

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

DUTY.

I REACH a duty, yet I do it not,
And therefore see no higher; but if done,
My view is brightened, and another spot
Seen on my moral sun.

For be the duty light as angel's flight,
Fulfill it, and a higher will arise
E'en from its ashes Duty is infinite,
Receding as the skies.

And thus it is the purest most deplore
Their want of purity. As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold.

—Robert Leighton.

THE TONGUE.

MUCH is said and written about the tongue, and the evil which an unbridled tongue is able to create.

Here are a few words from the highest authority on this subject. Let them be deeply pondered. "Thus saith the Lord":—

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

"If any man [or woman] among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's [or woman's] religion is vain." James 1:26.

"Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Wherewith bless we God, even the Father; and wherewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:7-10.

"The tongue of the just is as choice silver." Prov. 10:20.

"But the froward tongue shall be cut out." Prov. 10:31.

"He that hath a perverse tongue falleth into mischief." Prov. 17:20.

"Where there is no tale-bearer, the strife ceaseth." Prov. 26:20.

"A whisperer separateth chief friends." Prov. 16:28.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34:12-14.

"Let no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:29-32.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? . . . He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. . . . He that doeth these things shall never be moved." Ps. 15.

"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of God is in his heart; none of his steps shall slide." Ps. 37:30, 31.

"Hast thou heard a word? let it die with thee; bold, it will not burst thee." Apoc. Ecl. 19:10.

"In the multitude of words there wanteth not wisdom; but he that refraineth his lips is wise." Prov. 10:19.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

"Wherefore, my beloved brethren, let every man

be swift to hear, slow to speak, slow to wrath." James 1:19.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

"For out of the abundance of the heart the mouth speaketh." Matt. 12:34.

G. D. BALLOU.

LOTTIE'S SUNDAY AFTERNOON.

It was a hot July day. They had all ridden to the country church in the morning, on horseback and in carriages and spring wagons; for Grandfather Gantt's big house was full of summer company. Twelve-year old Lottie always enjoyed these Sunday mornings in the country; the ride, the pleasant party, and the luncheon on the way home. But the Sunday afternoons were tiresome. To be sure mamma did what she could: taught her a Bible lesson, and read the children's column in the Sunday papers to her, and as soon as it was cool enough went out into the sweet-smelling pine woods to walk with the little girl.

But one Sunday grandma was sick. Mamma had to be all the afternoon in her room, and Lottie was left to herself. The sun shone down hot and glaring on all the walks, the very shade under the trees seemed quivering with heat, and everything was still about the house.

"I do n't see how big people can read and sleep so much," Lottie said to herself fretfully, as she softly opened door after door and found everybody doing one or the other; "at least not Sunday books, I get so tired of 'Pilgrim's Progress.'" Then it occurred to Lottie that Miss Minnie Shields was n't reading a Sunday book, and she tripped back to the cool, dark parlor to see.

Miss Minnie was a gay, good-tempered young lady, who had never been taught to look upon the Sabbath as God's day, and only thought of it as a rather tiresome time, when nothing happened. Lottie knew in a minute that the paper-covered book she held lazily above her head, as she lay stretched out on the sofa, was not a Sunday book; it was evidently a novel.

"Do you read novels on Sunday, Miss Minnie?" she presently asked.

"La me, yes, child," answered the young lady yawning; "it keeps me out of mischief," and then her eyes went back to her book.

Now Lottie was fond of this grown-up girl, and was much influenced by what she did; and this little speech she thought very wise. Why should n't she get something to keep her out of mischief too, now that mamma was too busy to attend to her?

Grandfather Gantt's library was of the heavy, old-fashioned sort: there were no sweet, bright little Sunday-school books, some of which do so much, I think, to put earnest thought into the Sunday hours of our young folks nowadays; indeed, there was very little light reading of any sort, and Miss Minnie's paper-covered story must have come from the depths of her own trunk. But there was a long row of stoutly-bound Waverley novels, and mamma had told Lottie that she might read some of them this summer.

"I'll go and get one now," said the little girl, "and keep myself out of mischief too."

"You'd better ask mamma," said Conscience promptly.

"No, I won't," said Lottie; "it might disturb grandma."

So she went to the book-shelves and took down the handsomely-bound "Ivanhoe." There was nobody in the library, and you might expect her to curl up in the big willow chair, her favorite nook. But no; when a little girl has a quarrel with her conscience, she pretty generally takes herself out of sight somewhere, and Lottie fixed herself in the library closet and shut the door. This closet was a tiny little place, only big enough for a window on one side (opening on to the long porch), and a book-case on the other, where lived grandpa's old law books, school books used when grandpa's children had a governess at home, and piles of old magazines which grandpa imagined he was going to have bound some day. There was one low rocking-chair, and here Lottie established herself and was soon lost in the enchantment of Scott's bewitching tale.

The long, hot afternoon slipped away; the air grew fresher; the trees now threw gigantic shadows away from the sinking sun, and Lottie's mamma, leaving grandpa in charge of her patient, stole away for her evening walk with the little daughter. But Lottie was nowhere to be found, and mamma began to feel uncomfortable about her, when she spied a gentle motion behind the half-closed blinds of the library closet. Lottie was too much absorbed in the golden-haired Rowena to see the figure at the window, but the slanting rays of the sunlight plainly showed the little girl and her book, and a shadow fell upon the mother's face.

Should she open the blinds and reprove her daughter at once? No; Lottie was getting old enough, she thought, to see when she did wrong, and she must now try to show her. She went round to the library and called her, and Lottie, dropping her book with a guilty start, came out and joined her mother in their usual walk. But the tag-carpeted, spicy woods had no charm for her this evening, and I am afraid she was a dull companion.

"You have n't heard any stories this evening," said mamma; "sit down on the log here and let me read you one." She took out the church paper, and holding it so that Lottie could not see the page, she began:—

"Once there was a kind father who gave to each of his children a large beautiful spot of garden ground. The gardens were each divided into seven plots. 'Now,' said he, 'you may plant in six of these plots what you choose, but in the seventh I want you to plant the seed I give you, and bring the fruits to me.' So all through the bright summer weather the children worked and planted their gardens: some of them obeyed their father carefully, and planted in his plot only his seed; others mixed some of their own seed with his; and some were so ungrateful as to throw away his seed entirely, and say their own suited them better.

"Now it came to pass that when the summer was ended the frosts came and nipped these garden beds, and fruits and flowers alike vanished; except in the seventh plot, where the father's seed had been sown! There the leaves remained green, golden fruit hung on the trees, flowers bloomed along the paths, and the air was soft and balmy. 'It was for your own sakes, my children,' said the father, 'that I bade you plant my seed in your seventh plot; I did not need your gardening, but I knew that only my plants would be left when the end of summer came. As for those disobedient and ungrateful ones, they must reap only what they have sowed.'"

Mamma laid down her paper.

"Did you know what I had been doing all the afternoon, mamma?" asked Lottie, with a very red, downcast face.

"First tell me," said mamma, "what my little parable means."

"Oh! it is plain enough," answered Lottie; "God gives us six days to spend as we think best, and then sets off one for us to spend as he tells us."

"Yes; and he does it for our own sakes," said mamma. "He does not need our service; but because he sees that we would spend all our time and thoughts on these earthly things that perish, he has set apart one day in seven for us to turn our minds and hearts to the things that are to be ours forever."

Then mamma told Lottie what she had seen through the window, and Lottie saw it with mamma's eyes this time, instead of with Miss Minnie's.

"But how did you find that little story just to suit me?" she asked.

Mamma smiled and held down the paper for Lottie to see.

The story had not come out of its columns at all, but right out of the dear, loving, watchful mother-heart.—Elizabeth P. Allan, in Pansy.

—The benefits of prayer, its world of wealth, its immeasurable good, eternity alone will be able to sum! How much there is in it for us! How little we make of it; what a priceless treasure to be prayed for by name daily through all the years! How much we owe to these prayers will never be known until the Judgment throne is set and the books are opened. These secret prayers are the test of faith, the test of love; "He loves me best who loves me when he prays."

Special Attention.

UNION OF RELIGIOUS PARTIES.

THE remarkable manifestation of political union between different sections of the country, called out by the death of Gen. Grant, is made by some religious papers the basis of a call for a greater degree of union among the religious sects. "Shall politicians," it is said, "bury their differences, and shall not the followers of Christ unite to build up his kingdom in the world?" It is not the merging of denominational distinctions that is urged, but a fraternal union among all evangelical denominations for "promoting the religious renovation of the country."

THE ANDOVER APOSTASY.

THE departure of the great theological school of Andover, from the established faith of the church in reference to probation after death, has called forth wide-spread comment in the religious world; and though it endeavors to defend itself as "Progressive Orthodoxy," it has encountered some severe denunciations which are worthy of note.

The New York *Observer* of Aug. 20, 1885, contains a lengthy article on this subject, from which we make the following quotation:—

"Just now our concern is with theological teachers and trainers of preachers, who have wandered so far away from the letter, the spirit, and the power of the orthodox church, that when they are doing their best for the faith once delivered to the saints, they are able to say only this for the great salvation of Jesus Christ—'There is much reason to believe that this present life is the most favorable opportunity for moral renewal in Christ.'

"This is from the editorial pages of the latest number of the *Andover Review*. If this is 'Progressive Orthodoxy,' then orthodoxy has already progressed from the sublime to the ridiculous. If this is the key-note of the Andover gospel trumpet, it needs no prophet to predict what will be the part of their teachers and preachers in the conflict between the unbelieving world and the Church of Christ."

All of which affords another startling evidence of the sad declension which has come, and is increasing, upon the religious world, as the Scriptures declare would be the case in the last days.

ALAS, FOR RELIGION!

THE London *Christian World* publishes the following painful medley of sacred and ridiculous proceedings, as recently occurring in England. One of the charges which the Lord by the prophet urges against certain ones is, that they put no difference between the sacred and profane. Is it not astonishing that any intelligent minister of the Church of England, or any intelligent congregation, even, could engage in such incongruous proceedings as the following:—

"The vicar of St. James's church, Stratford-on-Avon, with the choir and congregation, honored the patron saint, on Saturday, by 'special services,' commencing with a choral celebration of the Holy Communion at 6:30 A. M. At two P. M. a grand cricket match between the clergy and choir and the congregation began, in which the congregation won. After tea some rather odd competitions were held, in which prizes were given for 'the oldest woman and for the oldest man at tea;' for the heaviest baby under two years of age, baptized at St. James's church; closing with a 'grinning match—for the man who makes the ugliest face.'"

Would not St. James, who declares that "the friendship of the world is enmity with God," that those who "live in pleasure" are preparing themselves for wrath, who exhorts us to let our "yea be yea, and our nay, nay, lest we fall into condemnation," and to be patient and stablish our hearts, "for the coming of the Lord draweth nigh;"—would not he, if he were here, feel highly flattered

at such a celebration in his honor? Can any one chide the prophet for saying that "Babylon is fallen?"

"RELIGIOUS MANIA IN ITALY."

THE London *Times* gives the following account of a strange religious frenzy which has taken possession of the people of Corano, and vicinity, in Italy. What is the meaning of all these strange religious phenomena witnessed in these days, in many parts of the world? One of two conclusions seems to be inevitable: either the malignant powers of the spirit world are given greater control than formerly of human beings, or men are losing their balance and becoming more susceptible to their influence. That the bare word of a little girl, declaring that the virgin Mary had appeared to her and talked with her, should set the whole community in an uproar, seems most unaccountable. Yet such is the report which reads:—

"Rome, July 30, 1885.—A remarkable outbreak of religious hallucination has been spreading during the past month near Piacenza, where the mountain village of Corano has, it is alleged, been the scene of a miraculous appearance of the Madonna. To this lonely spot, destitute of railway and telegraphic communication, thousands are now flocking from all directions. Men as well as women are falling upon the ground in a delirium of supplication, kissing the stones, weeping, laughing, singing, many fainting or falling into convulsions, and some lying in a state of ecstatic trance. The *Stampa* publishes the following from a correspondent whom it had sent to the spot:—

"Just a month ago a little girl eleven years old, Desolina Lusenti, grandchild of the Corano bell-ringer declared that she had seen on the mountain road of the Boscone a most beautiful lady (*una signora bella, bella*), dressed in blue, coming out of the wood, who said, "My child, I am the Madonna. Christ, my Son, has allowed me to come once more on earth. He is weary of the iniquity of man, and I am weary of their incredulity. I will stay in this place for a while among you, and you shall come and adore me here, and rebuild the oratory which was once on this spot." She then disappeared; but a few hours afterward all Corano knew what the girl had seen.

"Some were incredulous, but the greater number did not for a moment discuss the veracity of the girl's statement. Desolina was hailed as the favorite child of the Madonna, and the whole population went out in procession to the spot at the entrance of the wood. From that moment there began a literal epidemic of ecstasies and visions. While I write more than thirty little girls declare that they have seen and are in direct communication with the Madonna. To these are added men and women, young and old, married and single. I had scarcely put my foot outside the walls of Piacenza before I found that nothing was spoken of by the people but the Madonna of Corano. I can only compare the frenzy of enthusiasm with which all rush to Corano to that of the crusaders when about to behold Jerusalem for the first time. For miles round this village the country has the appearance of the Tuscan Maremma at the time of the unfortunate prophet of Arcidosso, David Lazzaretti. Hanging from the branches of the trees and on the hedges on all sides are offerings presented by the peasants to the miraculous shrine, which at present consists of a basket, draped with three or four cloths, on the roadside, to the right, as you proceed toward Corano.

"Hundreds and hundreds of persons are seen laboring up the steep ascent, under the burning rays of the July sun. Some girls scramble up the bare rocks, supplicating the Virgin with loud cries to appear, until they faint with fatigue. Recovering their senses, they say that they hear the voice of the Madonna, while all present fall on the ground, kissing the earth, with convulsive sobs and floods of tears. A profound impression is produced. To aggravate matters, women known to be hysterical, sing, laugh, and cry, causing others to imitate them. While I write this, thousands are thronging hither from the valleys of the old Duchies, from Piedmont, from Liguria, from Lombardy. The number is estimated at 16,000.

"The authorities are now interfering, and it is high time. Several doctors who have visited the place declare that the spread of this hallucination is likely to assume very alarming proportions."

Bible Readings.

"Search the Scriptures."—John 5:39.

ARE THE TEN COMMANDMENTS THE LAW OF GOD?

BY ELD. R. F. COTTRELL.

A RECENT writer says, "The ten commandments are nowhere in the Bible ever separately called the law of God."

1. Did God promise to give to Moses tables of stone and a law and commandments which he had written?

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone and a law, and commandments which I have written." Ex. 24:12.

2. Did he deliver them according to the promise? "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

3. Did God write the ten commandments on the tables?

"And he wrote on the tables . . . the ten commandments, which the Lord spake unto you in the mount." Deut. 10:4.

4. Did he speak from the mount, and write on the tables, anything in addition to the ten commandments?

"These words the Lord spake unto all your assembly on the mount . . . with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. See also Neh. 9:13.

5. Do the facts that God spoke this law to the people and gave it in his own handwriting distinguish it from all his other communications to men?

6. From its being engraved in stone, may we not justly infer its perpetuity and immutability?

7. Were the tables of stone called "tables of testimony?" See answer to question 2.

8. Was this testimony a law in Israel?

"For he established a testimony in Jacob, and appointed a law in Israel." Ps. 78:5.

9. Did God command these to the fathers, that they should make them known to their children?

"He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." *Ib.*

10. Read the record of this command:—

"And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." Deut. 6:6, 7.

11. Does Isaiah make this law and testimony a test of truth?

"To the law and to the testimony; if they speak not according to this word [singular number], it is because there is no light in them." Isa. 8:20.

12. When is this test to be applied?

"When they shall say unto you, Seek unto them that have familiar spirits." Isa. 8:19. Are any saying so now?

13. Did Jesus speak of the law and the commandments as one and the same?

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, etc." Matt. 5:18, 19.

14. What did he promise to those who should do and teach them?

"The same shall be called great in the kingdom of heaven." Verse 19.

15. Did he teach the keeping of the commandments as the way to eternal life?

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

16. What commandments did he repeat which proves that he meant the ten?

"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother." Verses 18, 19.

17. Does Paul call that code the law which says, "Thou shalt not covet"?

"I had not known sin, but by the law; for I had known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

18. Does James teach obedience to the law, or commandments entire?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." James 2:10.

19. By what will men be judged?

"As many as have sinned in the law shall be judged by the law." Rom. 2:12.

20. Who shall be justified in the Judgment?

"The doers of the law shall be justified." Verse 13.

21. Who shall enter the city of God?

"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." Rev. 22:14.

Our Tract Societies.

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

ENCOURAGEMENT.

BY MRS. H. I. FARNUM.

LIFE is a little span,
Its lights and shades soon past—
Our aim—oh! if we can
Reach Eden fields at last.

Toilsome the way, and rough;
What matters all the pain?
Thy whisper is enough,
Telling 'tis not in vain.

Ah! not in vain the years
Of faithfulness and care;
Not vain the many tears,
Not vain the earnest prayer.

For Jesus walketh still,
As erst he walked on earth,
Seeking all who his will
Prefer to ease and mirth.

His hand will interpose,
And stay the surges strong,
Roll back a tide of woes,
Give in their stead a song.

A dying Saviour's love
Dispels our doubts and fears,
Points to our home above,
Points to the endless years.

But speaketh low and sweet
To every listening heart:
"My followers must meet
The agony and smart

That made the blood drops flow
Down from my sacred head,
And laid me bleeding low,
While all my brethren fled."

But oh! the joy and light
Of treading in his path,
Annuls the tempter's might,
O'ercomes his minions' wrath.

'Tis but a narrow space
Ere error's sway will cease.
Evil will find no place,
In that sweet home of peace.

ankato, Minn.

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	288
" reports returned.....	206
" members added.....	6
" " dismissed.....	10
" missionary visits.....	475
" letters written.....	115
" Signs taken in clubs.....	67
" new subscriptions obtained.....	98
" short-term subscriptions obtained.....	255
" pp. tracts and pamphlets distributed..	153,683
" periodicals distributed.....	7,010
Cash received on membership and donations, \$9.30; on sales, \$7; on periodicals, \$97 54. W. A. YOUNG, Sec.	

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members.....	447
" reports returned.....	333
" members added.....	17
" " dismissed.....	4
" missionary visits.....	649
" letters written.....	247
" Signs taken in clubs.....	168
" new subscriptions obtained.....	832
" pp. tracts and pamphlets distributed..	154,981
" periodicals distributed.....	8,291
" Bible readings.....	158
Cash received on membership and donations, \$115.89; on sales, \$519.87; on periodicals, \$282.26. Clinton society to report. L. C. CHADWICK, Sec.	

TO THOSE IN INDIANA WHO LOVE THE TRUTH.

It is my earnest desire that you may be seriously impressed with the urgent need of present help for the State Tract and Missionary Society. We must find means to purchase books, so that we can do business that will enable us to give our canvassers a good margin as other societies are giving. Deal with this as with any other business: those who have cash to buy large wholesale bills are those who enjoy the largest margins. The work is pressing up before us as never before. Many more men and women are now ready to begin

active work than there have been at any other time in the history of the cause in this State. This increase in workers will be more and more evident as the cause advances; and while this is true, it is also true that we will be tested more and more in regard to which world has the largest place in our hearts. We are glad to hear that some of the churches in the Conference have already commenced to hold regular monthly missionary meetings and to take up collections for the State Society. One church reports over five dollars donated at the first meeting. If all our thirty-five churches will do as well as this one twelve times in the year, we shall soon have a handsome sum to help us up to an independent business basis in the tract and missionary work. Let none stay away from these meetings because they cannot donate a large sum. We are thankful for anything that our friends are able to give.

I sincerely hope that every place of meeting in the State will adopt the monthly missionary meeting system for raising means, and then keep up a lively interest for every such meeting. When you are about to invest even as much as one penny in something superfluous, just stop and think that that penny would enable the tract society to buy one more tract for circulation. Refrain from these useless expenses, and put the means into the cause. Plan how you can have something to donate each month. Pray that the Lord may bless in these meetings. Pray that your hearts may be kept open to the wants of the cause, and that the way may be opened for you to do something in it. As you pray, think of the ninety-two counties in our State, with nearly one hundred cities, and many towns and villages, containing over two million souls who must appear in the Judgment. Think of the light of present truth shining in your hearts, and the darkness that is spread over so many, that might be dispelled with the same bright rays that have illuminated your own minds.

As you pray, and your souls are drawn out toward the subjects of your petitions, let your intellectual powers go out with the emotions of your hearts, deciding that you must move forward to the point indicated by God's Spirit. Pray that Satan may not deter you from doing what you know is your duty to do, and God's blessing will sustain you.

WM. COVERT.

THE RESPONSIBILITY OF MISSIONARY WORKERS.

NEVER was a greater or more sacred trust committed to finite man than that of carrying the last solemn message of mercy, love, and warning that will ever be given to a sinful and fallen world. This is a solemn thought; one that should stir the tenderest emotions of the heart of every believer in the third angel's message, and one that should arouse all to put forth their most earnest efforts in behalf of our perishing fellow-men. There are hundreds, yes, thousands and millions perishing for the bread of life, yet believers in present truth sit idly by, seemingly saying, "There is nothing for me to do."

Let us be careful we do not bury the talents the Master has given us to use for him; for he will surely require them to be returned with usury at his coming. Then what account shall we render to him if we have been negligent? He will accept no excuse. We shall then be "weighed in the balances and found wanting," and be compelled to hear the unwelcome words, "depart," "I know you not."

Our remaining inactive does not remove the responsibility God has placed upon us; for the responsibility is just the same, whether we acknowledge it by our labor or not. There is no room for idlers in the Master's vineyard.

"Tis he who labors wins the prize,
No idler ever gains the skies."

Rest will be sweeter after a life of toil for Jesus. Compare the toils, privations, sufferings and persecutions that Luther, Wycliffe, Huss, and a score of others endured for the truth's sake, and that they might enlighten their fellow-men, with what we are doing and bearing. God has given us greater light than they had. There was not the last message of mercy, but ours is. With added light, is there not an added responsibility? Shall we not labor as earnestly and devotedly for others as others have for us? God in his infinite wisdom has so arranged that all may have a part in the work of saving souls, and thus share in the great reward that awaits his faithful people. It is only those

who share in the toils and privations of this great work that will have a part in the bliss, joy, and happiness God has prepared for his people. Missionary workers, scattering the seeds of truth here and there, do not always see the encouraging results of their labors that they would wish; but a faithful record is kept above of every paper sent out, every tract distributed, and every letter written. These records are all faithfully written down, and angels water the good seed sown and anxiously watch the results. Eternity alone will reveal to us the good our faithful, untiring missionary efforts accomplish in the cause of truth. Think of the joy, if we shall see even one soul saved in the kingdom of God as a result of our labor! If this be ours, life will have been well spent. Even Christ's great sacrifice and suffering here would not be vain if but one soul were saved as a result. Such is the value God places upon the souls of men. If Christ could afford to leave his home in heaven and come here and labor so unselfishly for our salvation, can we not show our appreciation by laboring as he would have us for the salvation of others. We surely can and must if we would be found at his right hand in the great gathering day.

God has faithfully promised for our encouragement, that his word shall not return to him void. See Isa. 55: 11. Let us claim this promise as ours, and so labor that we shall not be ashamed to meet our work in the Judgment. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6. "They that turn many to righteousness [shall shine] as the stars forever and ever." Dan. 12: 3. How much encouragement, and how many promises of great reward, God has graciously given us if we will only labor for him. Unless these are heeded, they will stand as so many witnesses to condemn us. Time is swiftly passing. Soon, too soon, this year also will be numbered with the old ones. Shall we not spend its few remaining weeks, its opportunities yet before us, in a way that shall tell for and not against us? The hours of the Judgment are fast closing. Soon it will be forever too late to labor in the cause of truth. Time will be past redeeming. What we do must be done quickly.

It is time a greater earnestness and zeal should characterize our labors. We have been cold and indifferent long enough. Shall we not take hold anew and labor as never before? Let us be faithful in well doing, "for in due season we shall reap, if we faint not." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Paul appreciated this truth when he said: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. The great enemy of righteousness was never so zealous and active in trying to hinder and oppose the progress of truth and right as he is now; for he knows his time is short. If his time is short, ours also is short; and consequently a corresponding energy and zeal should characterize our work. Much light has been given us in the past, many opportunities for the dissemination of present truth have been granted; and as the work increases many more will be given. How shall we improve these opportunities? should be the all-important question with us. A great responsibility rests upon all who have received the light of present truth, to, in turn, bear the truth in some way to others. "For unto whomsoever much is given, of him shall be much required." Luke 12: 48. The blood of many souls will be required at our hands if we are slack in bearing the responsibility the knowledge of present truth has placed upon us. "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Verse 47.

Never was so great a responsibility placed upon any people, or so much ever required of any, as there is of S. D. Adventists. A wide field of usefulness opens before us, in which we may invest our money, our time, our talents, and everything God has given us; and nothing in which we can engage will afford us so great, so rich, and so lasting a reward as this. May the Lord help us to feel the responsibility he has placed upon us, and to so labor that we may be approved and accepted of him at last is my earnest prayer.

HATTIE E. HARRIS.

Pleasant Grove, Minn.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 1, 1885.

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

WHOSE COMING, IN 2 THESS. 2:9?

"AND then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [even him] whose coming is after the working of Satan with all power and signs and lying wonders."

That Paul, by the expression "that Wicked," refers to the papacy there can be no question. That the papacy is to be destroyed by the glory and power of the second coming of Christ, is also asserted. The brightness of his (the Lord's) coming, mentioned in the closing portion of verse 8, therefore refers to the second advent of Christ. Then we come to verse 9, which reads (leaving out the supplied words "even him"), "whose coming is after the working of Satan," etc.

The question is, whose coming is referred to in this last expression? The translators of the common version evidently understood it of the papacy, and so threw in the words "even him" in order to make the connection, according to their view, more apparent. The revised version seems to take the same view, supplying the words "even he," instead of "even him."

By the words, "after the working of Satan," the translators of the common version doubtless meant, "through, by means of, or, according to," the working of Satan, etc. And so the revisers understand it, translating it, "according to" the working of Satan.

Their idea very clearly is this: that it is the development of "that Wicked" whatever that may be, that is referred to by the "coming" of verse 9, and that that was to be accomplished by, or according to, the working of Satan with "all power," etc.

Now, to say nothing of the connection (which will be noticed hereafter), would this be true, as a matter of fact, as applied to the papacy? Was that developed by the working of Satan "with all power and signs and lying wonders"? That the papacy is a grand and successful scheme of Satan to destroy souls, we do not deny. But what real Satanic miracle was ever wrought for the purpose of establishing it? Base and unscrupulous priests, we know, have often pretended to work miracles, and have thus imposed upon the credulous dupes of their priestcraft; but such shams and impostures cannot surely be the "signs" and "wonders" which the prophecy brings to view.

Moreover, what is the working of Satan "with all power and signs and lying wonders"? It must be the grand master-piece of his deceptive work in the earth. And when is that? and what is it?

As to the time when it is, the Scriptures plainly answer: It is when Satan comes down in great wrath—intense energy—knowing that his time is short (Rev. 12:12), and when he will work with such power that, if it were possible, even the very elect would be deceived, just before the coming of Christ. Matt. 24:24-27.

And as to what it is, no one need be in doubt who has considered the character and watched the workings and wonders of modern Spiritualism for the past thirty-seven years. King James' revisers of course knew nothing about this work; and the modern revisers are too much involved in the great error of the immortality of the soul, and the consequent conscious state of the dead, to be able to see the real deception that it is. But when we consider that all the dead, with the few exceptions which the Scriptures mention, are unconscious in their graves, waiting the general resurrection in the future, and then suddenly find myriads of unseen intelligences abroad claiming to be the conscious living spirits of dead men, revealing the secrets, imitating the actions, the voice, and even the looks, of those whom they respectively claim to be, we gather something of an idea of the monstrous outburst of mendacity that has fallen upon the world; and when we see this accompanied with wonders which are startling and preternatural, we are made to feel that here is a movement in which Satan has come into more immediate contact with the human family than he ever has been able to do through any other device whatever. And this movement, when it

has reached the degree of development which other scriptures predict, will alone answer to the prophecy of "all power and signs and lying wonders."

If, then, this is Spiritualism, which it does not seem possible to deny, the "coming" of the same verse cannot refer to the papacy, for that was not developed by this working of Satan.

The one whose "coming" is mentioned in verse 9 is shown by the connection to be the same as the one whose coming is spoken of in verse 8; and that one, as we have seen, is Christ. In the original the connection is very direct; thus, *καὶ καταργήσει τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ· οὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ*, etc. There would seem to be no question but that the relative *οὐ* must refer to the preceding *αὐτοῦ* as its antecedent; for that portion of the passage above quoted, literally reads, "And shall destroy with the brightness of his coming: of whom the coming is after the working of Satan," etc.

It will be noticed, moreover, that the same word is used for "coming," in both members of the sentence. It is the brightness of his coming (*parousias*) whose coming (*parousia*) is, etc. But if this last "coming" refers to "that Wicked," or the papacy, we would naturally look for the same word to be used here that is used in the first part of verse 8; but the word in this latter place is not *parousia*, but the verb *apocalūpto*.

As it seems evident, therefore, that this latter "coming" must be the coming of Christ, we cannot give to the word *κατὰ*, the definition of "through," "by means of," or "according to," as it frequently means; for the coming of Christ is not "by means of," or "according to" the working of Satan.

But *κατὰ* has another definition when used with an accusative, and when referring to time. It then means, "within the range of, during, in the course of, at, about." (See Lexicons.) It is here used with the accusative, —*ἐνέργειαν*,—and although the word is not directly a noun of time, it is a word which necessarily involves the idea of duration; for the "working of Satan" must occupy time.

We submit, therefore, that it may here receive one of the definitions last mentioned, and be rendered "at the time of." The whole passage would then read: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: whose [the Lord's] coming is at the time of the working of Satan with all power and signs and lying wonders."

Thus rendered the passage becomes parallel to that of 2 Tim. 4:1, where *κατὰ* is properly rendered "at," meaning "at the time of;" thus, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing [*κατὰ τὴν ἐπιφάνειαν αὐτοῦ*] and his kingdom."

Here the reference seems clearly to be to time, rather than to instrumentality, and the noun "appearing" (*ἐπιφάνειαν*) is no more a noun of time than the *emergēian* of 2 Thess. 2:9. Hence there is no reason why *κατὰ* in the latter passage should not be translated "at the time of," and the "coming" refer to Christ's coming, and the "working of Satan" to Spiritualism; and this is the only construction which will harmonize with the facts in the case.

THE CHURCH.—NO. 16.

THE reader will understand that, in speaking of baptism as an initiatory rite, we do not mean that that is the *object* of baptism. This is spoken only in reference to its *place* in the gospel work—to its relation to other duties and ordinances.

When we speak of receiving a person into the church, all will understand that we speak of a local or individual church, as it is not possible to take a vote of the church at large in such cases. The responsibilities of church membership, therefore, must be considered principally in a person's relation to that individual church of which he is a member. A man may be a Christian without belonging to any church, provided he has had no opportunity to become a member of any church; but that does not entitle him to church privileges, nor does it render him subject to church discipline. We trust it has been shown to the satisfaction of every one that the church is of the Lord's arrangement; that it is an organized body; and that the duty of discipline is imperatively laid upon it. But the duty of organization and discipline belongs of necessity to local bodies.

This being so, it follows that the privileges of

church membership are conferred only within the bounds of that church of which a person is received as a member. The vote of any one church to receive a person as a member, does not constitute that person a member of any other church. This is recognized by all, and the proof of such recognition is found in the fact that such person cannot remove or transfer his membership to another church without a vote of dismissal from his own church, and a vote of acceptance by that other church. And again it follows of necessity that a member of any one church cannot claim the right of communion with any other church. The privilege may be conferred as a matter of Christian courtesy, and it may be quite proper under certain circumstances to confer it; but it ought to be carefully guarded, as it is liable to abuse. The following case came under our notice:

Bro. A was a member of the church of B, but was frequently more or less at variance with the body in his church. This was of such continuing nature that a state of distrust between him and his brethren became almost chronic. But a strong sympathy sprung up between him and some of the members of the church of C, and he made it in his way with the church of C on quarterly meetings, thus absenting himself from the communion of his own church and partaking with the church of C. And this occurred not a few times.

This proceeding was all disorderly. It was disorderly for Bro. A to absent himself from the communion of that church of which alone he was a member. It was disorderly for the church of C to admit him to its communion, time after time, when it could but know that he intentionally absented himself from his own church. And it was no more of duty on the part of the church of B to tolerate such a state of things to continue without calling him to account. It may be said that courtesy to Bro. A required the church of C to extend the privilege to him when he was present. But that courtesy to the church of B would have required the church of C to inquire into the reasons for such a course on the part of this member. If courtesy is demanded, it should be extended toward the side of unquestionable right, and not toward the side which is questionable in its every feature.

And this shows the abuse which is liable to result from a general invitation to members of other churches, even of "the same faith and order," to partake of the communion. It will often occur, under such invitations, that members of other churches will be present, whose standing may well be questioned, sometimes those whose standing is questionable in their own homes. But it is generally the case that those are the very ones who consider their standing at first rate, and think that they have undisputed right to church privileges wherever they are, and that the church giving the invitation cannot know their actual standing; cannot know that they are doing injustice to the church whose members they are accepting without sufficient knowledge of their case.

But some kind-hearted and well-meaning brethren may ask: If there would possibly be unpleasant feelings, were the member to partake of the supper with his own church, would it not be better that he should partake where such unpleasant feelings would not exist? By no means. Quarterly meetings—occasions of the ordinances—ought to be very profitable seasons to every church. On such occasions, if unpleasant feelings exist, they should be healed, and not covered by dodging. And we can the church, which confers the privilege of such circumstances, know but that if the member had been in his place in his own church, such feelings might have been removed and wrongs right? How can it know that it has not been instrumental in confirming and strengthening wrong in a sister church? There is as great obligation to cultivate and maintain friendly and brotherly relations between the churches, as between the individual members of the churches.

We would lay it down, then, as a rule, that the privilege of communion is, by right, under the control of the churches individually; and that that a person is a member of a church, does not prove that he has a right to commune with any other church. Disregard of this rule opens the door for great abuses. The following statement has been made, because it refers to facts of actual occurrence:—

A member of a church being subject to discipline, refuses to hear the church, and of course fellowship is withdrawn from him. Without any confession

any change of feeling, he goes to another church where, it may be, he has personal friends, and is received as a member. Returning to the church to which he first belonged, on the occasion of a quarterly meeting, he demands and receives the privilege of communion as a member of another church, this church all the while knowing that he has made no confession of his wrong, and is therefore unworthy of the privilege. If any inquire if we would not admit him out of respect to that other church of which he is a member, we answer: Not by any means. If the other church received him without knowing his standing, or that he had forfeited the right of membership, it would indorse our action in rejecting him when it learned the facts, if it had the spirit of the gospel. But if it received him knowing the facts, then it has violated the rules of the gospel, and subjected itself to censure for subverting discipline.

Here the question may be raised: Do we not in this deny the independence of the churches, by denying them the right to judge of the qualifications of their own members? We have already, in another place, noticed this point. But we answer: We do indeed deny the right of any church to act independently of the rules laid down by Christ and his ambassadors. We have considered the words of Christ, that if his instructions were followed, and a member would not hear the church, he was to be considered as a heathen and a publican, and the action of the church, under such circumstances, should be ratified in heaven. If this be so, what is the standing of that church which disregards this action, and upholds the insubordinate member in his sin? For no one can deny that, to receive a man to membership in such a case, is to confirm and strengthen him in his rebellion against discipline. And the church of which such person was formerly a member, should duly report the case to the Conference to which the erring church belongs.

If the positions herein taken be true, and we think none can deny them, then the practice which is advocated by some, of indiscriminate communion with all churches, and on all occasions, cannot possibly be justified. And if baptism is an initiatory rite, without which a person cannot be a member of a church, and therefore cannot be entitled to church privileges, we can have no legal right to commune with, or to admit to our communion, those who have not been baptized, even though they may be members of some church. And it is a fact not disputed among us, that a person who has not been buried with Christ by baptism into death, has not been baptized. The formula may have been observed as far as speaking all the words is concerned, yet if the action of baptism be lacking, there is no baptism. And if no baptism, then no church membership; and if no church membership, no church privileges. This is sufficient to show the inconsistency of partaking of the communion with those who, however much we may esteem them otherwise, recognize and admit of church membership without baptism.

There are yet some other phases of this subject which must be reserved for future notice.

J. H. W.

THE COMING CAMP-MEETING IN ILLINOIS.

This will be in many respects a most important meeting for this Conference. There should be the largest attendance of our people ever seen in the State for the following reasons: 1. The Conference has been growing up to the present time, and hence has a larger number of Sabbath-keepers in it than ever before. 2. There never was a time in the history of this cause when more important interests demanded the attention of all our people than at the present. The greater nearness to the end, as the revolving years bring the approaching day of the Lord, renders these seasons of seeking God and planning for the furtherance of his work more and more important. 3. The condition of the cause in Illinois, as represented in "Testimony No. 32," demands that every S. D. Adventist who has any interest in its prosperity, should be present at this annual State Conference meeting. Yes, and if there are those who call themselves S. D. Adventists, who have little or no interest, they need by all means to be there, that they may be brought to a sense of their true condition. 4. Another important reason why there should be a large attendance is, that the one who has long stood at the head of the work in the State is now absent,

laboring as a missionary in a foreign land. Another has been called in, who is comparatively a stranger to all the believers in the State. These should come and form his acquaintance, and see whether they wish to intrust to his hands the responsibilities of the work in their Conference. 6. It is highly important that this should be a rousing, stirring, and inspiring meeting. The cause in the State demands it. Union and love and mutual confidence must prevail in Illinois, and in every part of the field, if true prosperity is to be expected. It is time that every difference should be put aside; that all murmuring and complaining should give place to mutual confidence and esteem; that the love of Christ and his blessed cause should be the great central theme of interest to every one of us.

The meeting will be held at Aurora, a large town and a new field. Missionary work has been done there to prepare the way for a large attendance of the citizens of the place. We want to present to them the best possible appearance consistent with the truth, that a favorable impression may be made.

The General Conference Committee have done their best, considering the wants of other Conferences and the scarcity of help the present year, to furnish laborers to make this meeting a success. Eld. O. A. Olsen, one of the General Conference Committee, and an earnest worker, will be present. We believe he is a new gift in Illinois. He promises to be at the workers' meeting the week before the regular camp-meeting commences, to assist in the preparations for the camp-meeting and help give instructions to the helpers present. We know from personal observation of the important help he can render. The large camp-meetings in Minnesota and Iowa, recently held, were made much more profitable because of the plans of labor and management introduced by him. We hope this workers' meeting will be largely attended for the spiritual benefit and instruction to be obtained there. It will be a most excellent preparation for the camp-meeting proper.

Another point we wish to speak of in this connection is, that Eld. Olsen will also help in the Scandinavian branch of the work. We earnestly invite all the Scandinavian Sabbath-keepers of Chicago and throughout the State to be present at this meeting. We have been much gratified that the Chicago church of this nationality have concluded to cast their lot with the Illinois Conference. This is as it should be. Elds. Olsen and Hansen, and possibly other Scandinavian help, will be present at this meeting. Aurora is only a short distance from Chicago; so there should be a general rally of that people at this meeting. Important steps are about to be taken to increase the interest in this branch of the work. Eld. Olsen has dropped all his Conference work for the sole purpose of making the Scandinavian work more efficient. Important books, like the "Life of Christ" and "Thoughts on Daniel and the Revelation," are soon to be generally circulated in that tongue. Therefore all this people within reasonable distance should attend this meeting.

Eld. I. D. Van Horn, having a valuable experience, will also be in attendance to assist in the preaching, children's meetings, etc. The friends of the cause know how to appreciate his help. The writer also expects to be present without fail. Eld. Geo. B. Starr will attend the workers' meeting, to give the benefit of his valuable help in the missionary work and in Bible readings. It may be expected that limited opportunities will be given for actual experience in Bible readings with the citizens of the place.

Brethren and sisters of Illinois, the time has come for an important advance movement in your great Central State. Come out to this meeting and let us seek the Lord together. Will the elders and leaders of all the churches of Illinois read the foregoing in their churches next Sabbath, that all may be notified?

GEO. I. BUTLER, *Pres. Gen. Conf.*

THE IOWA CAMP-MEETING.

This meeting was held at Des Moines, the State capital, in a very convenient and pleasant location north of the city, at the terminus of the street railway. The attendance was large, the number of tents being about one hundred and fifty, while many were lodged in adjacent buildings, there being an inadequate supply of tents for the later arrivals on the ground. The arrangements for the temporal comfort of the campers were admirable, and in keeping with the reputation of this prosperous Conference. There seemed, however, to be a backwardness in spiritual matters at the

beginning that seriously retarded the work of the meeting, and rendered very burdensome the labor of those who bore its responsibilities.

The Lord has greatly prospered this Conference in the past, and in many respects it is strong and vigorous; yet to an unprejudiced observer there are certain indications that its very prosperity has developed some of the Laodicean spirit, which is worse to deal with than conscious backsliding. The working ministry of the Conference were all present, the only help from abroad being that of Eld. Butler, who bore the principal burden of labor, and preached some very close and pointed sermons, and Eld. Starr, of Chicago, who gave special attention to Bible readings, etc. There seemed to be but little impression made until the Sabbath, previous to which time Brn. Olsen and Butler had labored under much discouragement. The sermon on Sabbath forenoon was preached by Bro. Olsen, and was solemn and searching. Bro. Butler followed in the afternoon with a discourse on consecration. The Lord gave great freedom, and the tender, melting Spirit of God came into the camp, affecting to tears even the visitors from without. At the close of the discourse, an invitation to the unconverted was responded to by scores, until about one hundred and fifty came forward, some of them giving evidence by their testimonies that they had undergone a mighty struggle with the Spirit of God before yielding. This result was especially gratifying, in view of the obstacles in the way to its attainment, and could only be regarded as the faithfulness of God in fulfilling his promise to those that go forth weeping, bearing precious seed. The word of the Lord did not return void.

The services on Sunday were well attended by people from the city, although the interest was somewhat affected by showers, which were occasional during the afternoon, and seriously interfered with the evening service. Three doctrinal discourses, however, on the second advent and Sabbath questions, were listened to with good attention by many intelligent people.

A commendable feature of the meeting was the preparatory or workers' meeting, held on the ground a week in advance. The effect of this plan of work is two fold. The canvassing and Bible reading awakens an interest among the residents of the vicinity, which of itself is very desirable, and it develops a working spirit that is beneficial to the spiritual interests of the meeting. The Lord greatly blesses those that "have a mind to work;" and the more largely this spirit can be cultivated the more certain we are of some good results of the meeting. Bible readings were held in many families, both before and during the progress of the meeting, and in some cases an intense interest was awakened. If this work can be followed up, some fruit cannot fail to result. At the early morning meetings of Sunday and Monday, Bro. Butler presented the wants of the cause, and urged the necessity of sustaining the various branches of the work of God which his providence is extending in every direction, and which are appealing loudly for financial help.

The revival work was continued on Monday, and in the afternoon about seventy were baptized in the Des Moines River, some of whom give much promise of useful service in the cause of God.

In summing up the results of the meeting, there is much to be thankful for, but the rejoicing is tinged with a feeling of regret that there was so little of the spirit of true consecration on the part of many who might be a power in this Conference. But the Lord gives his blessing to those that feel the need of it, and work to that end, and of this class there are not a few in Iowa; but how few compared with the great work before them in this large and populous State. May the Lord be with and bless the cause in Iowa.

WM. C. GAGE.

THE MARK OF THE BEAST.

(Continued.)

IN Rev. 7 we have a more definite description of this sealing work. It occurs immediately after the signs of the second advent have been given, and just before the day of wrath is to burst upon the world, as we have shown. John sees an angel ascending from the east, having the seal of the living God, and he seals 144,000 in their foreheads. In Rev. 14:1 he sees this same company of 144,000 with the Father's name in their foreheads. This company is the very one brought out in opposition to those who have the mark of the beast in Rev. 14:9-12. How do they

have the seal of God in their foreheads? We are not to suppose of course that they have a literal mark or name written in their foreheads, for this is symbolical language; but we understand by this, that a company will be brought out who will "remember the Sabbath day to keep it holy." The seat of memory is in the forehead; hence those who remember the Sabbath day may properly be said to have God's seal, sign, mark, or name in their foreheads; and this is confirmed by the fact that it is said of them, "Here are they that keep the commandments of God." This must mean that they keep all his commandments; for if they broke one of them, they could not be called commandment-keepers; for James says that he that breaks one is guilty of all. James 2:10.

Having found what mark God's people have, it will not be hard to find what the mark of the beast is; for it will be a counterfeit mark as nearly like the genuine as may be and still be a rival to it.

It is universally admitted that the beast here spoken of is the papacy. Turn to 2 Thess. 2:3, 4, and we have the same power spoken of under another symbol: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." The apostle foretells that there is first to come a falling away from the faith, and that out of this there is to grow up the man of sin, the son of perdition; who is to exalt himself above God, and sit in the temple of God, claiming that he is God. This is universally allowed to be the papacy, the same as the beast; for Catholicism has done just this, and it also grew out of the apostate Church of Rome. The pope claims to be King of kings, God upon earth, and to have the keys of heaven and hell. He claims infallibility, and that he is the only door into heaven. But Paul says he is to exalt himself above God. How could a mortal man exalt himself above God? Let us illustrate: Here is a teacher conducting a school. Suppose he has the rules of the school written out upon the blackboard, and for some cause he has to be absent for a few days, and a friend of his is called in to take his place. He asks the pupils, "What are these rules which I see?" They answer, "They are the rules of our teacher for the school." After looking them over he puts the first two rules into one, the last he divides into two, and the fourth one he erases and changes all over, so as to read very differently. Then, turning to the school, he says: "You will keep these rules as I have changed them." In doing this, you can see that he has exalted himself above the first teacher. Moreover, these rules as they stand now are no longer the rules of the first teacher, but of the second. If the pupils keep them, they are obeying the second teacher instead of the first. Now, this is precisely what the papacy has done to the law of God. Jehovah gave his law of ten commandments written out with his own finger. The papacy has taken that holy law of God,—of which Christ said not one jot or tittle should pass till heaven and earth pass (Matt. 5:18),—and has revised it to suit itself.

In Daniel's remarkable prophecy of the papacy, it was foretold that he would thus change the law of the Most High: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Chap. 7:25. All Protestants agree that this is the papacy. Whose laws was he to think to change?—Evidently those of the Most High; for it is against him that he is fighting. Human laws are always changing; but the laws here referred to are manifestly unchangeable. He shall "think to change" them shows that he cannot really do so, though they are given into his hand for a time. Now notice how he has tampered with God's law. A Catholic Catechism has the following:—

"*Ques.* Say the third commandment.

"*Ans.* Remember that thou keep holy the Sabbath day.

"*Q.* What is commanded by the third commandment?

"*A.* To spend the Sunday in prayer and other religious duties.

"*Q.* Which are the chief duties of religion in which we should spend the Sundays?

"*A.* Hearing mass devoutly; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"*Q.* The hearing of mass, then, is not sufficient to sanctify the Sunday?

"*A.* No; a part of the day should also be given to prayer and good works."—*Butler's Catechism*, p. 26.

In the "Catholic Catechism of Christian Religion," further instruction is given on the third (fourth) commandment, with the authority for the change as shown by the following questions and answers:—

"*Ques.* What does God ordain by this commandment?

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Q.* What is this day of rest?

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"*Q.* Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"*A.* During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

"*Q.* Had the Church power to make such change?

"*A.* Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

Here, then, the Catholics themselves openly admit that they are the ones who changed the Sabbath from the seventh day to the first. We do not read of any such change in the New Testament; while history clearly shows that it was done by the apostate Catholic Church. This same Church commands many other things about which the Bible is entirely silent. Now we are searching after the mark of the beast; that is, to find what sign, seal, or mark it puts forth as a proof of its authority to do these things. When God commands men, he points to his work of creating all things in six days, and resting on the seventh, and says that the Sabbath is a sign or seal of his authority. Now let us see what the papacy puts forward as a sign or mark of its authority. In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

"*Ques.* How prove you that the Church hath power to command feasts and holy days?

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

"*Q.* How prove you that?

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

How does the papacy prove that it has the power to command men? Their own answer is, "By the very act of changing the Sabbath into Sunday." Thus it will be seen that they point to Sunday, which Protestants keep, as a sign of their authority. Once more: The "Doctrinal Catechism," pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present one of the questions and answers:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

They appeal directly to their act of changing the Sabbath as the proof of their authority to do other things. The seventh-day Sabbath is the sign of God's authority. Now the papacy,—which was to exalt itself above God, and think to change times and laws (Dan. 7:25), and impose a mark upon all its followers,—points to the Sunday Sabbath as that mark, that sign, the proof that it has the power to command men under sin. This is just like the work of Satan, to get up a counterfeit to the true, and get it just as nearly like the true as possible. Sunday, then, is the pope's day, and not the Lord's day, but a rival to God's Sabbath. That the mark of the beast is Sunday-keeping is further shown very clearly by the fact that in enforcing the mark he (the two-horned beast) "causeth the earth and them which dwell therein to worship the first beast," that is the papacy. Rev. 13:12. This states that the very earth itself will be made to worship the beast. This can only be done by keeping a Sabbath, by resting, as that is the only way the earth could worship. When in obedience to the Sunday law the earth is made to rest upon the pope's day, then it is caused to worship the beast, as

Sabbath-keeping is worship. The land should keep a Sabbath unto God; for thus he said: "Then shall the land keep a Sabbath unto the Lord." "In the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord." Lev. 25:2, 4. Now when the earth is compelled to rest on the Catholic Sunday instead of on God's Sabbath, it is thus caused to worship the beast.

Some have argued that it makes no difference what day we keep, provided we keep one day in seven; but in the light of these facts, it will be seen that must make a great difference what day we keep. We observe God's Sabbath, as he gave it, we are keeping his law, honoring him, and have his seal, sign, mark in our foreheads. But if, knowing the facts of the case, we keep the pope's day, which has been set up as a rival to God's day, then we are keeping the pope's law and the pope's Sabbath.

Let us take another illustration: A man receives a bill in good faith that it is genuine. He offers to pass that bill, but is told that it is a counterfeit. He carries it to the bank to ascertain for a certain whether it is counterfeit. Has he done anything wrong so far? No, certainly not. As long as he thought it was genuine, no one could blame him. But now, after the banker has shown him it is counterfeit, let him endeavor to pass it, and he immediately becomes guilty of passing counterfeit money and can be prosecuted for it. Why this difference? Because in the first instance he did it ignorantly, in the second he did it knowingly. So it is with the Sabbath. As long as a man keeps the pope's Sabbath ignorantly, he is not to blame for it, and will not be held guilty. He does not know that he is keeping the pope's Sabbath, but thinks he is doing God's service; but when he becomes enlightened, he knows that Sunday is not the Lord's day, but only a command of the pope, then it becomes a different matter. He knows now that he is obeying the mandate of the pope. This explains how it is that some men will have the mark of the beast in their foreheads, and some only in their hands. The first class persistently reject the light of truth, and cling to the papal institution in opposition to all evidence. They will persist in believing it is the Sabbath. These may be said to have the mark of the beast in their foreheads. Another class, having no reverence for the day, simply desist from laboring with their hands on that day; these have the mark in their hands only. This will be the case when the image to the beast is formed, as foretold in Rev. 13:11-18. This is yet future.

But if Sunday is the mark of the beast, has not every one who has ever kept Sunday had the mark of the beast? We think not in the sense of the prophecy we are considering—Rev. 13:11-18; 14:1-12. This points to the time when that mark of the beast will be placed in opposition to the commandment of God, and enforced upon men by pains and penalties. Then the issue will be squarely made: worship the beast and receive his mark or obey God and receive his seal. Then men will have to deliberately choose between the two with a full knowledge of what they are doing. That time has not yet come, but it is fast approaching. Light upon this question is rapidly being spread over all the land, while on the other hand strenuous efforts are already being made to enforce the papal Sunday upon the consciences of all.

D. M. CANRIGHT.

(Concluded next week.)

PERSECUTIONS IN RUSSIA.

WE are sometimes charged with making proselytes to our faith by the use of personal influence or by making lucrative offers; but nothing could be farther from the facts in the case. We are very thankful that the faith which we advocate needs no such artificial props to make it effective; on the contrary, it recommends itself by virtue of its own merits alone. This has again very recently been illustrated in the case of some honest souls in Russia, who had never seen or heard any one of our people, neither preacher nor layman, but had been supplied with reading matter in the German language, which is to a great extent the language of Western Russia. Quite a number became convinced of the truth which we believe, and, honest souls that they were, at once set about to observe the Sabbath. But soon difficulties began. One was a colporter for the British and Foreign Bible Society in Moscow, and writes that his employer, Pastor Nikelson, at that place, a man of considerable attainments as a theologian and a scholar, threatened to dis-

him, if he should continue to trample the Christian bath under foot. We translate the following from his brother's last letter to us :—

I have not, as yet, received intelligence from one soul that professes with me this truth. However, very frequently I receive letters which warn me against you, and represent you [meaning S. D. Adventists] as that old serpent, who seeks to rob the children of their freedom. Our agent of the British and Foreign Bible Society in Russia wrote me another long letter, in which he cites many Scripture passages. I have, however, considered these texts for myself. He thinks if I am determined to go back to the Jewish Sabbath, I must also observe new moons and other traditions, and will finally be compelled to be circumcised. It is astonishing how these highly learned theologians quibble, and it is simply horrible to see how they try to prove that I am wrong. I shall freely express to him my mind. I think of sending him a few tracts to enlighten his understanding, such as "The Two Laws," for instance. I think, that although I am a good colporter, the duty cannot keep me, if I persist in desecrating the day."

Another brother writes from Southern Russia that the government has taken it in hand to examine into doctrines which he holds. He expresses himself in the words :—

We were accused of base heresy before the government authorities through vile calumniators. In consequence of this, a government dignitary with several attendants came to our house, and demanded of me to state how I came by this faith, etc. They searched my house from cellar to garret, and took all books, *Stimmes*, and tracts away from me; so I request you to send me some more."

His brother will no doubt have to answer in open court for his faith. A third writes :—

I am so thankful that I can now feast my soul on the word and the *Stimme*. Some time ago, when I was opposing this work, I could not have believed I would ever accept this faith. But the Lord has convinced me that this is the truth of God, and that I must prepare for his coming by obedience to his re-ments."

We could cite quite a number of cases of this kind, which demonstrates beyond all doubt that men not only accept our faith without bribe or lucrative prospect, but even in the face of persecution and affliction. Such is the power of truth.

AUGUST KUNZ.

Ministers' Department

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

WHAT A PRAYER DID.

Some time ago, one of our brethren was telling me he came to be interested in the truth. The tent pitched in his neighborhood, but he was so opposed that he would not come. One day he happened to be riding by just at prayer time. He thought he would listen to the prayer to see what of people the Adventists were. The prayer was earnest, so tender, so full of devotion and the love of God, that it took hold of his heart. He said to a man who could pray like that must be a good man.

He tied his horse and went into the meeting, fully relieved of his prejudice; and his interest resulted in the conversion of himself and his entire family. I have heard several others tell the same experience. This should teach us that it is not simply a sermon or argument that convinces men, but that it is something else that touches their hearts. Let those who have the opening prayer to make, do not go into the desk carelessly or coldly. Remember, it may decide the destiny of some precious soul. Every man, when he kneels before an audience, should feel this in his very soul. This should draw out the warmest emotions from his heart, and the tenderest words from his lips. The prayer need not be long, but it should be full of fervor and devotion. I have often been pained to hear a brother open a meeting with prayer in a careless, and lifeless manner, as if to say to all that it is simply a formal act that did not amount to anything. The earnest, heart-felt prayer at the beginning of the service is itself half a sermon.

D. M. CANRIGHT.

FLOWERS.

From my window I look out upon thirty acres of flowers; flowers on the vines that clamber over the trellis; flowers on the beds of pansies and daisies; flowers covering the rockery on the lawn; flowers on

the shrubbery, and flowers on the trees; for the orchard is in full bloom. How beautiful all of them, and how fragrant, though of varied sizes, shapes, and hues! How eloquently a teacher of the new theology, sitting beside me, could discourse upon the love of God. He would quote the words of Jesus, "Consider the lilies," and say: How can the dear Father, who thus shows his delight in beauty, and his desire to make us happy, condemn any conscious, shrinking soul to the worm that never dies, and the fire that is not quenched?

I yield to no one in my love for flowers, or in gratitude to Him who has made them so abundant in this land of sunshine. I look over the trees where the opening leaves mingle with the snow-white blossoms, and realize that I have, just now, more pearls and emeralds than any king on the earth. I look beyond at the hills, where millions of wild poppies are in bloom, and it seems as if fairies had sown my fields with golden eagles. I wonder and adore as I gaze. But I believe that we need many things in this world besides flowers, and that God has given us a great deal to consider in addition to the lilies.

We gather bouquets every morning. We take them into our dining-room. We put them in vases on our table. But when the dinner hour comes we want something more on that table. We cannot feed on the flowers. They delight our eyes and regale our nostrils, yet we are hungry for beef, bread, and potatoes. If the sentimental theologians should visit us, they would not want us to feed them on flowers.

Saturday afternoon we take baskets full of flowers to the church. We put bouquets upon the platform where the preacher stands. We twine garlands around his reading desk. We love to see our minister surrounded by these silent but eloquent heralds of God's love. But we don't want him to preach always about flowers. We don't want him to offer us flowers of rhetoric when we come hungering for the bread of life.

Even herbivorous animals do not eat flowers. If I picket my pony on the lawn, he will not touch the pansies or the anemones. He knows that grass is nutritious, that blossoms are not. The bride in Canticles was a shepherdess. She knew the habits of flocks and herds, and hence, when she represents her beloved as a roe or young hart, she sings, "He feedeth among the lilies." Yes, among them, but not upon them. And so we want to feed in the sanctuary among the flowers, but not on the flowers.

Jesus said, "I am the bread of life." He did not represent himself as the richest and rarest blossoming of the beauty and glory of God that has ever appeared on the earth. This he was, and by saying so in poetic strains, he might have made himself the most popular orator of his day. But his aim was practical. He sought only and always to do good. Hence, he presents himself under this homely figure of daily bread. It is as if he had said, I came not to gratify your carnal tastes—to pander to your ideas of culture and refinement. I came to feed you; and that not on spiced and tempting viands, but on plain bread. The great sad fact is that you are starving, and you know it not. My object is to save you; here is bread, taste, eat, and live. And we are told that when he preached thus, the people murmured. See John 6:41. Yes, they murmured at the Prince of preachers because he offered them food instead of flowers.

I have been in churches where the Lord's prayer was repeated. But the minister and people both seemed to forget the petition, "Give us this day our daily bread," as soon as they had uttered it. The people came to be charmed by novelties, to be entertained by a meteoric shower of metaphors, to have the pulpit made a conservatory for the display of rare exotics. Bread, plain and practical truth, exposition of God's word with appropriate application—did they hunger for it? Did they come to meet the Lord's steward in order to receive their portion of manna? No, indeed! Would they pay a minister \$5,000 a year, just to give them bread? That kind of Sabbath-day fare might do for plain country or village folk; but the First Church in Christ, with its quartette choir and its \$200 pews, had a right to expect something better. Its congregations come for dessert and not for dinner. And the minister, aware of this expectation, will try to meet it. He will, of course, offer a little bread in the bouquets that he dispenses. But the bread is pronounced dry and permitted to fall on the floor, while each grasps his bouquet, and says to his neighbor as they go home, "Wasn't the doctor eloquent to-day?"

I am glad to know that there are ministers with large congregations and salaries to correspond, who preach the old-fashioned gospel with unction and power. But these ambitious upstarts who seek popularity by hanging flowers all over the cross until its offense ceases—may God pity and convert them! He needs the flowers, and we have a right to enjoy them. But he also set up the cross, and groaned and died upon it. And the preaching of the cross will be the power of God and the wisdom of God to the end of time.—B., in *Interior*.

Laurel Ranch, near San Jose, Cal.

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.

BUGLE CALL—"THE CHARGE."

BY TORIA A. BUCK.

"And they overcame him by the blood of the Lamb," Rev. 12:11.

GATHER you, gather you, soldiers of God,
The night shadows darken the sky.
Across the wild waters a signal is borne,
A blast from God's herald, that summons the morn
That shall redden in splendor on high.
On! for the right that shall triumph to-day,
Though demons assail us in wrath,—
On! for the truth that shall batter away
Old Jericho's walls in its path.
The legions of hell on the earth are at large;
Then rally and on! brothers, on to the charge!
For the day of the Lord is at hand, at hand,
East Randolph, N. Y.

ENGLAND.

THE interest in our meetings has not decreased. From one hundred and fifty to two hundred are present each evening. Last Sunday night there were over four hundred present, and quite a number went away because they could not obtain seats nor standing room near the speaker. The tent will comfortably seat two hundred and forty, and nicely accommodates our regular congregations. We speak twice on Sunday, once each evening, and hold public Bible readings twice a week. The Bible readings are always on some point we have previously presented, which enables us to teach the same truth the second time. They are interesting, and those present aid in reading. As we hold them in the afternoon a number of elderly people come who would not be able to attend at night. At our last reading several were present from seventy-five to ninety-three years of age. After the reading we held an interesting social meeting, in which several took part.

The people are very friendly to us. There have been \$15.10 placed in our contribution box in less than three weeks. Besides this, donations of vegetables, groceries, and fruit,—which is so scarce that we look upon it truly as a luxury,—are made. Persons are sent to our rooms or tent with these donations, and, politely bowing, say in a pleasant tone of voice, "My master" or "mistress," as the case may be, "hopes you will not be offended at the smallness of the gift;" and when we say, "thank you," they heartily respond, "Oh, do not mention it; you are quite deserving." We cannot always learn who sends them, but when the donor becomes deeply interested we learn by some means.

There were thirty-five adults present at our last Sabbath meeting, five of whom, all sisters, kept last Sabbath, and are the first Sabbath-keepers in Central England. One of the sisters who owns property, states that meetings can be held at her house when the tent is removed. Several more are preparing to keep next Sabbath; so we hope, through the blessing of God, to leave a little company living out the truth when we leave this place. Several men are deeply moved by the truth, but they have not sufficient faith to take a stand on account of not being able, as they think, to make a living; most of them earning but a few cents a day, many less than half a dollar. On this account England is a hard field in which to induce people to accept the truth; but were it not for this, it would be (basing the assertion on our short experience) a fine field in which to labor; for the people here revere the Bible more than in many other fields. Hearts are affected and tears flow as we present the truth, and many are so troubled over the Sabbath question that they study the matter many hours after the meeting closes at night. They even talk it over on the street. The difficulties we have mentioned, which seem to hinder those convinced from embracing the truth, we wish were removed; but their existence shall not discourage us, for God created hearts, and he can turn them to obedience. It is our duty to preach the truth in a humble, courageous manner, leaving the result with the Lord.

Our three canvassers are busily engaged in canvassing for papers. They sell from twenty-five cents' to one dollar's worth of publications a day, besides taking orders for our paper, *Present Truth*. They have canvassed the country and surrounding villages, and are now at work in the city of Bedford. When our lady canvassers were ready to enter this place, a lady here wrote to her sister at Bedford, giving them a recommendation. When they reached B. they met a kind reception, and remained during the week. Held two Bible readings at her house. When they left she charged them nothing for board. They received some \$8, during the week, for publications.

People who have become interested through reading, come to meeting from several miles distant. The other day we saw two ladies reading on our tent the advertisement of our meetings. One asked, "Please, sir, will there be service this afternoon?"

When informed there would be none, she regretted it much. She stated that one of our lady canvassers had called on the family where she was visiting, and sold to them a paper; and that she had become interested, and she and her lady friend had walked four miles to hear us preach. They could not remain to the night meeting, so returned on foot. Thus by all the means employed the truth spreads.

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

NEVADA.

VIRGINIA CITY.—Our meetings here have closed, and the tent has been sent to Carson City for use at the camp-meeting. Thirty-two have signed the covenant to keep the law of God and the faith of his Son. As they have been taught all the different points of present truth, and have gladly accepted the same, we hope finally to meet souls from this place in a better world.

G. W. COLCORD.
E. A. BRIGGS.

OHIO.

MT. VERNON.—Our meetings continue with increasing interest. Yesterday more than a thousand persons were present, and last night more than five hundred. Next Sunday we shall preach four discourses on the law and the Sabbath. We are located in a beautiful grove, and have a "basket meeting" every Sunday.

D. E. LINDSAY.
O. J. MASON.

NEW YORK.

SEAMAN'S DISTRICT.—The interest in the meeting has been remarkably good. Six have expressed their purpose hereafter to hallow the Sabbath and strive to be children of God; and several others I believe will obey. Sunday evening over fifty voted that they believed the seventh day to be the Sabbath of the Lord. Shall continue meetings over next Sunday.

Aug. 19. G. D. BALLOU.

CALIFORNIA.

SANTA BARBARA AND GOLETA.—We have closed our work in Santa Barbara. A small company are obedient to the faith, who held their first Sabbath meeting at a private house yesterday. If all who have accepted the truth since we came had remained in the city, we would now be able to organize a little church. But we are not without hope that a good society of Sabbath-keepers will yet be organized in Santa Barbara. We are now at Goleta, a little country place seven miles from Santa Barbara. Have had three meetings, with an average attendance of about fifty.

Aug. 16. H. A. ST. JOHN.

OREGON.

SUMMERVILLE.—Our tent has been pitched in this place about four weeks. It is a small village in the midst of a good farming community; and although it is the busiest season of the whole year, our tent is well filled every night. It is said that if we had come before the busy season began, our tent would not have held the people. The country is stirred for miles around. Fourteen have already taken their stand for the truth, and there are many others for whom we are hopeful. Those who have come out are substantial citizens; none of them use tobacco. One sermon has been preached against us. After reviewing it before a large audience, we took an expression of the people, and there was not a hand raised for first-day observance. The people are very kind to us, and our wants are well supplied. We are of good courage.

Aug. 19. H. W. DECKER.

KENTUCKY.

NEBO AND PROVIDENCE.—Held meetings at Nebo four weeks. Two accepted the truth. Others are reading, who became interested toward the last of the meetings, and for whom we have hopes. Received in donations, \$13.81; on book sales, \$17.50. Began meetings at Providence Aug. 13, with only a few in attendance, as there was a revival meeting in progress. This is a place of nearly one thousand inhabitants, mostly Baptists. It is a great tobacco center; hundreds of tons being exported annually. At our meeting last evening between three hundred and four hundred persons were present. We are seeking the Lord as never before, for his special blessing to rest upon our efforts to get the truth before the people. We are of good courage.

Aug. 24. W. H. SAXBY.

MINNESOTA.

ALEXANDRIA.—Since our last report, we have held meetings every evening, with one exception, and also each Sabbath. The weather has been favorable although rather cool. We have quite a regular attend-

ance of about sixty, and are kept quite busy with visiting the interested ones. The testing truths have been presented, and the interest seems to widen. Nineteen have signed the covenant, including nine who had formerly been identified with us. Some twelve or fourteen others have signified their intention to obey the present truth, and there are as many more for whom we have strong hopes. We have so far met little opposition, although there is much of Spiritualism and infidelity here. There were sixty-three present at our meeting last Sabbath, and the Spirit of the Lord seemed to meet with us. Twelve arose for prayers. Preliminary steps for the organization of a Sabbath-school were taken. About thirty-five promised to attend. Bro. A. L. Curtis, who joined us August 4, takes charge of this work. We hope to see the work enlarge, and the people of this place warned of the approaching end. We desire to labor in the fear of God, so that he can accept all that we do.

Aug. 24. JOHN W. MOORE.
E. A. CURTIS.
F. A. LASHIER.

MASSACHUSETTS.

WORCESTER.—The past week has been very encouraging. The new converts are becoming settled in the truth. We have spoken very plainly on the tithing system, spiritual gifts, the ordinances, and all the points of our faith, which are well received. Our Sabbath-school is now thoroughly organized with over eighty members. Sabbath morning nearly all were in their seats promptly on time. After the close of a practical sermon on the Sabbath, over forty earnest testimonies were borne. This did us great good. Ten came forward for baptism. Sunday morning hundreds of people gathered on the banks of a beautiful pond where these persons were baptized. Everything was quiet and orderly, and the scene was solemn and impressive. Our audience on Sunday was even larger than that of the week before. A number of new ones are interested, for whom we hope. About forty in all have commenced the observance of the Sabbath, and we think we can count on some thirty or thirty-five who are firm in the faith. These with about thirty who were keeping the Sabbath when we came, will make a good sized church. The opposition here does not seem to affect them. We are of good courage.

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

KANSAS.

HARVEY COUNTY.—I was called to attend the funeral services of Sr. Olive Pierce of Alta, which being postponed, Eld. Gibbs requested me to unite with him in laboring for the good of the church. A week was spent in visiting and holding evening meetings. Discords gave way and union was increased. The funeral services were held first-day in a beautiful little grove, on the banks of the Little Arkansas River. Words of counsel from Num. 23:10 were blessed to the awakening of the husband, who with fifteen others, including his entire family, gave their hearts to God on the following day. He and eleven others were buried in baptism, and fifteen were received into fellowship with the church. Meetings were continued during another week, and four more were converted and baptized. I then at the request of Eld. Gibbs went with him to Lakin Center, where he took leave for home and I remained. One more was baptized and united with the church. Two backslidden souls renewed their covenant, and I trust perfect harmony was restored in the Harvey county church, which, with the twenty thus added, now numbers forty-seven. One lady residing at Sedgwick, has since signed the covenant, and desires to be baptized as early as possible. I feel to praise God for his goodness and mercy to us during these meetings. I humbly trust that God will bless this church which now feels a desire to labor for others.

G. H. ROGERS.

WISCONSIN.

MELROSE, JACKSON Co.—Since our report of July 16, we have continued our meetings here with increasing interest. We have now canvassed nearly all the main points of our faith. The truth has stirred the community for miles around, and the various church creeds have been shaken. A wide-spread interest was awakened by the presentation of the Sabbath question, and considerable opposition was manifested, especially by church members; and as quite a number expressed a desire to hear the other side, we gave them the privilege of having it presented. Eld. Z. R. Ward, of Dakota, was finally engaged. Those who sent for him had great confidence in his ability to vindicate the Christian Sabbath (?). He gave two discourses, which were reviewed before large congregations. On his third evening he publicly announced that he was through, and should withdraw from the contest. The people generally regarded this as a complete defeat. We closed the discussion the next evening, after which a vote of the congregation was taken as to whether or not Eld. W. had sustained the Sunday Sabbath from the Bible. Not one voted in his favor, while a whole tent full raised their hands

to express the opinion that we had proved that seventh day was the Bible Sabbath.

We can truly say that the warning message gone out before this people in a remarkable manner. Though there has been such an interest to hear, people seem very slow to obey. Still we are without hope that some will take a stand for the truth.

Aug. 19. N. M. JOY.
F. W. FIELD.

MISSOURI.

NORTH SPRINGFIELD.—We still continue our meetings at this place, but since we have presented Sabbath, law, and immortality questions, the congregations have decreased somewhat; but those that attend seem really interested. Ten have signed covenant to keep all the commandments of God. We hope others will do so soon. We shall move after week to another part of the city.

J. W. WATT.
R. S. DONNER.

CALLOWAY COUNTY.—We came to this county Aug. 24. There had never been an S. D. Adventist here, and only one Sabbath-keeper. We pitched a 50-ft tent at the village of Auxvasse, on the Johnson branch of the C. & A. R. R., and began meetings July 3. The interest was not large at any time. People in the surrounding country were rushed to their harvesting and haying, and the two ministers the town exerted themselves to keep their people away. A few embraced the truth.

Aug. 5 we began meetings at Bachelor. The attendance and interest have been good, increasing from first. Nearly all denominations are represented, and the interested ones are distributed among them all. At the present writing, we have given two discourses. We are now canvassing the Sabbath question. The Lord has given us freedom in presenting this important subject, and some have decided to obey; we hope for others. When we leave this place for the camp-meeting, perhaps not to enter it for some time, we hope to leave a people here who will hold up the standard of God's law.

Aug. 21. DAN T. JONES.
N. W. ALLEN.

PENNSYLVANIA.

GROVER AND CANTON.—We closed our meetings at Grover, and came to Canton. As immediate result of our effort at Grover seven signed the covenant, and several more have signified their purpose to do the same. Some others who had just commenced the observance of the Sabbath were settled in the points of the truth. We had considerable opposition having three discourses to review on the subjects of the covenants, the law, and the Sabbath. That the Sabbath was reviewed at the Disciple church. The minister was present, and at the close of the service arose and charged us with misrepresentation, but failing to sustain this charge, he finally challenged us to discuss the question here at Canton. We informed him that we could not consent to do so at the present stage of our meetings; and so the matter rests at present. We have now been here for two weeks, and are just introducing the subject of the law. We are having a good and very uniform attendance, and apparently a good interest. We are hopeful in God of fruitful results.

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

VENANGO AND EDINBORO.—We closed our meetings at Edinboro Aug. 9. Held in all seventy meetings. Gave sixty sermons and held twenty-six Bible readings. Sold over \$65 worth of books, pamphlets, tracts, gave away over two hundred periodicals, and obtained ten subscriptions for the *Signs*. This has been a hard field in which to keep up the interest. The State Normal School is located here, and three leading churches have become quite popular. The stay-away argument has been their leading thought. Some of the students became quite interested, and gave us strong solicitations to come to their different localities and present the truth. When these left the school they supplied themselves with our reading matter. There is also located here a "no-law" Adventist church. They rendered many tokens of kindness till we presented the subjects of the messages, sanctuary, and two-horned beast, when they manifested their hostility by seeking to misrepresent us and arouse prejudice against our work. But there were some honest souls among them that have taken hold of the truth, and others are weighing matters carefully. They challenge us for a discussion, but this we have avoided thus far. As results of our effort a few have taken hold of the truth, some of whom give the best evidence of true conversion. They bid fair to be a great help to the cause of God.

We are now in Venango in a rich farming community. Have held six meetings here with our tent crowded to its utmost capacity, and on some occasions many have been unable to gain admission.

Aug. 21. J. G. SAUNDERS.
D. A. BALL.

MICHIGAN.

GRANDVILLE, KENT Co.—Since our last report, the state of the weather has interfered much with tent work here, though we have filled every apartment. Our congregations usually are not large, though the order and attention are remarkable. We have given four discourses on the law of God and the Sabbath. Two persons have decided to obey, and we joined us in our Sabbath meetings. Others are deeply interested. Surrounding churches of our faith render valuable aid, making our Sabbath meetings very interesting.
J. L. EDGAR.
A. SMITH.

GOBLEVILLE AND DECATUR.—We closed our meetings at Gobleville Aug. 2. Two signed the covenant, and there are several more who we have hopes will obey. Our efforts here were a source of strength to the Bloomingdale church; three being baptized into that church during our meetings. Friday evening, Aug. 7, we commenced a course of lectures in Decatur, where twenty-one meetings have now been held. The tent is well filled every evening, and there is a good interest. Some have already commenced to keep the Sabbath. Bro. G. T. Wilson and wife are assisting us in the work here. Sabbath, Aug. 22, one of us went with the Bloomingdale church. Four were baptized, making a membership of thirty-four. We believe the Lord has many honest ones here in Decatur, and we want to so labor that they may be gathered in.
Aug. 24. T. S. PARMELEER.
GEO. O. STATES.

CLAYTON AND HUDSON.—We have now been holding meetings in this village ten days. Have thoroughly advertised our meetings, having visited every family within a radius of two miles from the town. Thus far, have given three discourses on the Sabbath question. This is a town of about six hundred inhabitants, and the people have given us a good hearing, our tent being filled each evening with the most intelligent portion of the community. The most intense interest has been shown from the start, and the presentation of the Sabbath question has reached the excitement to the highest pitch. We expect to hold our first Sabbath meeting next Sabbath, and we confidently look for substantial fruit as the result of our efforts here. The people are very kind to us, one lady loaning us her organ; and the organist of the Baptist church presides. The combined musical talent of the place has rendered assistance our singing, thus furnishing a valuable auxiliary to our meetings. The Baptist minister, an able man, very friendly, attending our meetings and paying undivided attention to the subjects presented. At the close of a discourse on the second advent, he expressed to us his gratitude for the sermon, every word of which he said he heartily indorsed. Besides our services at Clayton, we hold three meetings each week with the company at Hudson, making twelve meetings held weekly in both places. Since our last report, four more have commenced the observance of the Sabbath in Hudson. All seem to be making rapid advancement in the truth. A number expect to attend the camp-meeting. We feel that the Lord's blessing has attended our efforts this summer, for which our hearts respond with gratitude. We are of good courage in the work.
W. C. WALES.
A. W. BATHER.

INDIANA.

GILBEAD, MIAMI Co.—Our interest continues about the same. Many are convinced, but only one thus far has taken a stand for the truth. The M. E. minister last Sunday took upon himself the arduous task of proving by divine authority that the first day of the week is the Christian Sabbath. His "divine authority" consisted of a pile of immense volumes. He resented custom, Sunday laws, Lincoln's Sunday law, Gen. Grant's observance of Sunday, marriages, "ascension robes," time-setting, etc. He did not read a single passage of Scripture till called upon to do so. He misquoted 1 Cor. 16:2, insisting that the work mentioned was to be done when they were assembled together. His effort at opposition served to establish the young believers in the third angel's message. We reviewed his discourse that evening, with a large audience, and are hopeful of good results.
Aug. 25. E. E. MARVIN.
J. W. COVERT.

BRYANTSBURG.—We have now been here four weeks, and have given twenty-seven discourses, four of which were on the Sabbath question. Some have commenced to keep the Sabbath, and others for whom we have great hopes are almost persuaded. The beautiful grove in which our tents are pitched, belongs to the Campbellites. Their church stands within a few yards of our tent. They became very much alarmed, and notified us to leave the ground; but it was not long till we were offered a beautiful lot on which to pitch our tents, and also help to move them. It made such a stir that they came and told us we might remain; but they sent for one of their champion ministers to come and hold meeting at the same time as

ours. He came yesterday (Sunday), and the people gathered from all directions. We began our meeting at 10:30 A. M., and the people came flocking to the tent till their minister was left with but eight or ten to hear him. He soon drove off in his buggy without preaching, and has not been back since. We will have to dismiss meeting for a few days on account of the old settlers' meeting which is to be held in this grove. Since moving to this place, our expenses have been \$1.58, and our donations \$6.70. The Lord has greatly blessed our labors this summer, and the truth has made a great stir in Southeastern Indiana. A man told us the other day that several ministers and leading citizens, including himself, were to form themselves into a committee, and come to hear what kind of doctrine we preached, after which they were to notify the various churches. How much we should rejoice to know we have a truth that is stirring the world! May the Lord help us to be faithful to our trust. Soon the work will be done and the Master will come to gather his jewels home.
Aug. 24.

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

Handwritten signature

HUMBOLDT COUNTY CALIFORNIA CAMP-MEETING.

This meeting was held July 30 to Aug. 10, in Eureka, a town of about five thousand inhabitants, and the county seat of the county. The camp was pitched in an alder grove within the city limits, and in sight of the ocean, the murmur of whose waves as they broke upon the shore could constantly be heard. There were twenty-five tents on the ground, not including the large one, and about seventy-five campers. From the first it was apparent that the outside attendance would be small; yet each evening there was a fair congregation, and especially on Sunday evenings. Seventy-two public services were held, of which twenty-five were discourses. Of these Eld. Waggoner gave six; Eld. Loughborough, six; Eld. Ings, four; Eld. McClure, one; and the writer, eight. Bible readings were held on leading points of our faith, and valuable lessons were given on tract and missionary work, Sabbath-school and church interests. The cause in this part of the State is comparatively new. Two years ago there were no more than eight or ten Sabbath-keepers in the county; now there are about one hundred. Nearly all upon the ground had received the faith during this time. They were eager for instruction, and received it with willing minds and joyful hearts. The interest increased from the beginning to the closing service. The vivid and solemn impressions made by the Bible readings, especially on the sanctuary subject, will not soon fade from the minds of those who enjoyed these excellent opportunities. Bro. Waggoner labored under the embarrassment of physical pain and exhaustion, much to the regret of all present. His discourses on justification by faith will not be forgotten by those who heard them.

The Sabbath-schools were good, especially on the last Sabbath, and will have a strong influence in molding the schools in the different churches represented. There were some converted on the ground, who praised the Lord that they had found the truth. One young man who had about six weeks before been converted among the Methodists, was stopping in Eureka for a few days. He had been to the grove to pray, and when he came again he found our camp there. He heard one discourse, and made up his mind to stay and hear another. He had intended to leave for San Francisco the next day; but after hearing the second discourse, he concluded to stay over till the next boat, which sailed three days later. When that time came, he had fully decided to stay till the close of the meeting. He did, and was one of the eleven baptized at that time. As the meeting was closing, we heard several ask, "When can we have another one?" When told "Next year," they said, "Will we have to wait so long as that?" The necessity for a camp-meeting fund was set before them, when their appreciation of this meeting and their desires for more were shown by quickly subscribing, and partly paying, about four hundred dollars for this purpose. The people returned to their homes cheered and strengthened; and in time to come when we look back over our experience to recount its mercies and favors, we shall ever look upon the camp-meeting at Eureka as one of the blessings by the way.
E. R. JONES.

VIRGINIA CAMP-MEETING.

This meeting was held near Marksville, in a grove owned by Bro. Painter. On our arrival Tuesday afternoon, we found the most of the brethren in the State present, listening to a discourse from Eld. Rupert. Nineteen tents were pitched on the ground in a tasteful manner. A forty-foot and a fifty-foot tent were pitched side by side, forming quite a pleasant place for holding meetings. The severe drought and a fire that had passed over the ground, made it very dusty during the meetings. The outside attendance was small until Sabbath and Sunday. This gave us an excellent opportunity to labor for our own brethren. We found them needing instruction on many points. We enjoyed freedom in bearing a pointed testimony.

The preaching was done largely by Bro. Rupert and the writer. The Lord gave power to the word spoken. Confessions were made and advance steps were taken by a goodly number of the brethren. We found a disposition on the part of all to learn and advance as the light was given. We found as good talent in this Conference as we have in any other that we have visited this season, considering its numbers.

There is no lack for means to carry forward the work in this State if all do their duty in paying tithes and offerings. We found that there had been a great lack in this respect in the past, and thus the work had been crippled. We tried to set before them the need of broader views and larger plans for future labor, and we expect to see a marked improvement in the year to come. We never saw brethren more anxious to learn how to engage in the work of God. A goodly number will engage in the canvassing and colportage work. We raised \$782 in cash and pledges, to help the Conference and tract work, part of which were paid. Some saw new light on the subject of health reform. Several testified that "the abominable thing (swine's flesh) should be put away from their tables." They confessed that they had robbed God, and pledged loyalty to him in tithing, the same as in the Sabbath. Several made a start in the service of God for the first time. Seven were baptized on Monday by Eld. Rife. We were surprised to see the outside attendance on the Sabbath, some coming eighteen or twenty miles with teams. From one to two thousand were present on Sunday and gave excellent attention to the word spoken. A good impression was left upon the outside world. The best of order prevailed throughout the entire meeting. On the last day of the meeting the services were somewhat interrupted on account of the illness of three of the ministers.

Our brethren went home feeling that it was the best meeting they had ever attended; and they determined to work in the cause as never before. If Eld. Rupert could spend six weeks in this Conference the coming year, we believe it would be a great blessing to the cause in this State. We know that the brethren would appreciate his help, and that he could give them instruction and encouragement in making advance moves to extend the cause in their own Conference. There are just as true men in the South as in the North, and also excellent talent if properly developed. Since our pleasant and profitable meeting with these dear brethren, we shall watch with interest the progress of the cause in the South as never before.
R. A. UNDERWOOD.

PROCEEDINGS OF THE TEXAS SABBATH-SCHOOL ASSOCIATION.

The seventh annual session of the Texas Sabbath-school Association convened on the camp-ground at Arlington, Texas, in connection with the camp-meeting.

FIRST MEETING, JULY 26, 1885, AT 5 P. M.—President in the chair. Prayer by W. S. Cruzan. Minutes of the last annual session read and approved. Remarks were made by several of the leading brethren in regard to the Sabbath-school work in the State. On motion the Chair was empowered to appoint the usual committees, which were as follows: Committee on Nominations, W. T. Johnston, J. M. Huguley, and J. W. Gage; on Resolutions, W. A. McCutchen, R. W. Roberson, and W. T. Drummond.
Adjourned to call of Chair.

SECOND MEETING, JULY 30, AT 9 A. M.—The Committee on Nominations reported as follows: For President, W. S. Cruzan; Secretary and Treasurer, Mrs. Mamie M. Cruzan. Report was adopted and nominees elected. Committee on Resolutions reported as follows:—

Whereas, The utility of resolutions consists in their being carried out, rather than in the adoption of a multiplicity of them; and—

Whereas, Those passed at the last annual session of our S. S. Association are all good and applicable at the present time; therefore—

Resolved, That we put these into practice in our Sabbath-school work the ensuing year.

Resolved, That we deem it the duty of Sabbath-school officers and teachers to take the *Sabbath-School Worker*, and by its study prepare themselves for efficient work in this branch of the cause of God.

The report was adopted by considering each resolution separately. The Association voted to have the resolutions prepared in a form that they could be read by the different schools at least once each month.
Adjourned *sine die*.
MRS. MAMIE M. CRUZAN, Sec.

PROCEEDINGS OF THE TEXAS HEALTH AND TEMPERANCE SOCIETY.

The third annual session of the Texas Health and Temperance Society convened on the camp-ground at Arlington, Texas.

FIRST MEETING, JULY 27, 1885, AT 5 P. M.—W. S. Cruzan occupied the chair. Prayer by W. A. Mc-

Cutchen. On motion Mamie M. Cruzan was chosen secretary *pro tem*. On motion the reading of the minutes of the last session was waived. Interesting remarks were made by Eld. R. M. Kilgore and others in regard to the health and temperance work. On motion the Chair was empowered to appoint the usual committees, which were as follows: On Nominations, J. M. Huguley, H. H. Hunter, and J. C. Cole; on Resolutions, W. A. McCutchen, Frank Green, and A. W. Jenson.

Adjourned to call of Chair.

SECOND MEETING, JULY 28, AT 5 P. M.—Committee on Nominations made the following report: For President, J. F. Bahler; Secretary, Mrs. M. J. Bahler. Report was adopted and nominees elected. Committee on Resolutions reported as follows:—

Whereas, The battles in the Christian warfare demand all our powers, both physical and mental; and—

Whereas, We cannot exercise these to their fullest capacity while disregarding the laws of health and temperance; therefore—

Resolved, That we show our appreciation of the light and knowledge which we have received through the testimonies of God's Spirit and other sources, by a strict observance of the principles of health reform as advocated by *Good Health* and the *Pacific Health Journal*; and that we heartily recommend every S. D. Adventist family in the State to take one or both of these journals.

Whereas, The name of this Society indicates that its mission is to bring about a health reform as well as a temperance reform; and—

Whereas, Our people are far below that standard in matters of healthful living, which we believe the Bible and the Spirit of God enjoins; therefore—

Resolved, That we will make an earnest effort to take an advance step in this matter, and by our example try to influence others to do the same.

Whereas, The mission of this society is not confined to our own people, but is world-wide in its scope; therefore—

Resolved, That we make an effort to instruct the people among whom we are thrown, relative to the injurious effects of unhealthful articles of food upon the system, placing special stress upon the evils resulting from the use of tobacco, pork, tea, and coffee; and that we try in a kind and prudent way to get them to discontinue the use of the same.

Whereas, We find that a great many persons imbibe these principles by simply reading a small tract on the subject, thus preparing them for the reception of the third angel's message; therefore—

Resolved, That we interest ourselves in circulating small tracts on these questions, and in soliciting orders for *Good Health* and the *Pacific Health Journal*; and endeavor to circulate the Danish health journal among our Scandinavian friends.

Resolved, That we request all the ministers to make an earnest effort to promote the interests of the health and temperance work, by carrying with them a supply of pledges and soliciting signers to the same, making a special effort to get them to sign the teetotal pledge, and by paying the twenty-five cents become entitled to, and receive, a certificate.

The Resolutions were adopted by considering them separately.

Adjourned *sine die*.

W. S. CRUZAN, *Pres. pro tem*.

MRS. MAMIE M. CRUZAN, *Sec. pro tem*.

Special Meeting Department.

MICHIGAN CAMP-MEETING DIRECTIONS.

THERE will be sheds and hay furnished for teams, at reasonable rates; but all who possibly can, should come by rail. Your baggage will be carried in the same manner as last year; and *remember* you can save much labor by presenting your checks to the men at the depot who wear a red badge marked, C. M. Agent. COMMITTEE.

LOCAL CAMP-MEETINGS IN IOWA.

It has been decided to hold three local meetings in Iowa as follows: Ruthven, Sept. 16-21; Elgin, Fayette Co., Sept 23-28; in Dist. No. 4, where Eld. Washburn may appoint, Oct. 7-12. The Conference will provide efficient laborers for this work. Eld. John Wilson will attend each meeting, and labor among the Scandinavians. The interests of the cause in these localities will be especially considered, and plans will be laid for fall and winter labor. It is hoped that all within reasonable distances of these points will be present. Bring your neighbors with you, and also your children; and pray that God may bless the meeting to their good. Tents enough to accommodate all who are not thus provided, will be furnished at reasonable rates of rent. Now brethren, begin at once to prepare for these meetings. They come at a leisure time, and will involve but little expense; and why should they not be occasions of great spiritual blessing? Let us resolve to make

them such, and to this end seek the aid of God's Spirit. Remember, meetings will begin at each place as dated above, on Wednesday evening, and continue over Sunday. We shall try to secure a reduction of fare on the railroads. CONF. COM.

FARE TO INDIANA CAMP-MEETING.

THE three railroad companies running trains into Logansport, have kindly granted us reduced rates to our annual gathering. Certificates ordering railroad agents to sell excursion tickets to the S. D. A. camp-meeting at Logansport, to all who hold those orders, are in the hands of W. A. Young, Noblesville, Ind., and can be had by addressing him with stamp. Give your own name and name of station where the ticket is to be purchased. Each church or place of meeting had better learn immediately the names of all who desire certificates, and send them in at one time. The Wabash, St. L. & P. will sell tickets at all stations in Indiana, Sept. 22 to Oct. 2, good till Oct. 8, at one and one third fare for the round trip. The Vandalia R. R. will sell to those holding certificates, round trip excursion tickets from South Bend and all intervening stations to Terre Haute (rates not specified). Time of sale and return, the same as on the Wabash. Both lines of the Chicago, St. L. & Pittsburg running through Logansport, will sell the same as the Vandalia road, except dates. Their tickets will be on sale from Sept. 21 to the close of the meeting, and will be good until Oct. 9. These may be had at all stations on these railroads in Indiana. Remember that you must have these certificates in order to get reduction, and they must be signed by W. A. Young before returning. WM. COVERT.

FARE TO THE OHIO CAMP-MEETING.

ALL pay full fare going to the camp-meeting. The N. Y. P. & O., C. C. C. & I., Indiana, Bloomington, and Western, and Ohio Southern Railroads will return passengers at one cent per mile, who have paid full fare to the meeting. This will accommodate the most of our brethren throughout the State. Those from Wheelersburg can take the Ohio Southern; those in the northwestern part of the State, the Indiana, Bloomington, and Western; while the northeastern and central parts will be accommodated by the C. C. C. & I., and the N. Y. P. & O. We have been unable to arrange any reduction over the roads reaching the extreme southeastern border of the State. This may be all we shall be able to secure, as those are the only roads that run into Springfield. Those that come by way of Columbus, coming over the I. B. & W., will be returned to that point at reduced rates. The N. Y. P. & O. trains do not run within two miles of Springfield. Passengers buying tickets for Springfield, paying full fare, should ask the conductor for a ticket that will give them a free ride to the city, on a hack line employed by the company. If you do not get this ticket from the conductor you will have to pay 50c. hack fare to get to the city. *Remember this*. It is probable that this ticket gives you a free ride to any part of the city. If so, they will drive you to the camp-ground, with baggage free of charge. R. A. UNDERWOOD.

MISSOURI CAMP-MEETING.

THE annual camp-meeting and Conference for this State will be held at Pleasant Hill, Cass Co., Oct. 1-13. This place is easy of access from all parts of the State; four lines of the M. P. R. R. system center here. The Missouri Pacific Railway has always been the first in the State to show us the courtesy of reduced rates to and from our annual meetings in the past, and we expect the usual reduction over all their lines this year. The authorities have kindly offered us the free use of the fair grounds for the meeting. In some respects the location will not be as pleasant as last year, while in other respects the accommodations will be better.

The meeting will continue two weeks. The time is the most favorable that could be selected for a general gathering of our people from all parts of the State. The place is as central as could be secured. We are promised the best of help from the General Conference. The annual meetings of all the organizations under the control of the S. D. Adventists in this State, and also Arkansas, will be held in connection with this camp-meeting. These are sufficient reasons why every Seventh-day Adventist within the limits of the Conference should attend this meeting. We hope to see every church, Sabbath-school, and tract society fully represented. This will be an important meeting. Able ministers from abroad will be present to labor with and for us. We cannot afford to lose the benefit of their labors.

Tents can be furnished on the ground, at reasonable rates, to those who desire them. Those wishing to rent tents will please write to me *at once* at Kingsville, giving size desired, and the tents will be on the ground, pitched and ready for them the day before the meeting begins. Every family should provide themselves with a tent. The expense is but a trifle compared with the convenience it affords, and the appearance of the camp and consequently the influ-

ence of the meeting will be increased thereby. Notice of reduced rates and how they may be obtained will be given in the REVIEW as soon as definite arrangements are made.

Now, brethren and sisters, as this meeting draws on, *decide to attend*. Lay your plans to attend it when the time comes, be at the first meeting and last one. Bring your children and unconverted friends with you, and give them a chance to hear the truth and make a start in the service of God. Let the cares of the world entirely behind, and spend weeks in seeking God and enjoying the society of people. "Let us consider one another to prompt unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much more as ye see the day approaching."

In behalf of Committee.

DAN T. JONES

OHIO CHURCH QUARTERLY MEETINGS.

THE first Sabbath and Sunday in October is time for our regular church quarterly meetings. This is the first Sabbath and Sunday of our camp-meeting. We would recommend the churches to hold their quarterly meetings for this quarter Sept. 19-20. This would give you one week to get reports out, and tithes collected and sent to the proper officers, before starting for camp-meeting. We want all our brethren to attend this quarterly meeting. Elect your delegates for the State Conference. Make it a missionary meeting to help the church and workers who may be interested to go to the camp-meeting. Do not neglect the interest of the youth in planning for this meeting. New churches should, by vote of their church, present a request to be received at the Conference, and appoint their delegates to represent them there. At these quarterly meetings request each church to select from one to three, to make in advance, to assist the camp-meeting committee in making preparations. These persons should be on the ground as early on Monday as possible. We want to see all our brethren on the ground as early as Wednesday morning. The Spirit of God has spoken to us time and again, that we should be everything in readiness at the hour for the meeting to begin. We feel very anxious, dear brethren, that this light and counsel should be carried out by us, that the angels of God may come near to us at the very commencement of our annual feast. We expect the very best meeting ever held in the Conference. Bro. Butler and other experienced laborers will be with us to instruct us. The young people and children will have special labor bestowed upon them. We say once more to Sabbath-keeping parents, have children growing up unconverted, as well as those who are converted, bring them to the camp-meeting. No means that you can invest for the present or eternal good will pay better.

We ask those who have not done so, to see what they can raise at this meeting to help our camp-meeting and tent funds, either by cash or pledges. Those who feel that they cannot possibly go to the meeting give the more, and send their offerings to those that do go. We request each church treasurer to personally see or write to each member of the church to collect all the tithes that are due up to the close of this quarter, and either send them to the State Treasurer or bring them to the camp-meeting; we shall need all the tithes to meet the expenses of the Conference this year.

LAST YEAR'S PLEDGES.

But few of the pledges made to help the work of our own State and abroad have been paid. We know that times are very hard; but, brethren, unless the pledges are paid, we shall be obliged to stop the work in our cities. Let all who possibly can, come prepared to cancel their pledges. We ask those who have not pledged, who have means that will soon be given to the moles and the bats if not used in the cause of God,—we ask you, while you can, to use the means which God has made you stewards of, for the sake of perishing souls. Read carefully the appeals made by Bro. Butler in the last REVIEW.

There will be a dining hall on the ground, controlled by the Conference, where board can be obtained for 20 cents per meal, by regular board, and where all can get good hygienic food. Should be glad to have all who desire to board at the dining hall notify the committee. Provisions and household feed, at reasonable prices, will be on the ground.

Let me say once more, that those who have tents should, if possible, secure them. We have few yet to rent. Let none stay away because they have no tents. Provision will be made to accommodate such. Let all bring a good supply of bedding and suitable under-clothing, that they may be provided for should the weather be cold and stormy. Do not let worldly cares and a few dollars keep you away from this important meeting. Come to see God and labor for souls. R. A. UNDERWOOD.

—Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources. Learn what you are not fit for, and cease wishing for it; learn what you can do, and do it with the energy of a man.—F. W. Robertson.

News of the Week.

FOR WEEK ENDING AUGUST 29.

DOMESTIC.

Three of the original seven men appointed to guard President Garfield's grave have gone crazy. Three pilotboats hailing from Beaufort, S. C., were wrecked in Tuesday's hurricane, fourteen lives being lost. Telegraphic dispatches from various portions of the Northwest indicate that the crops suffered little or no damage from the frosts. Heavy snow fell Wednesday night in Huntington County, Pennsylvania. There were hard frosts in Dutchess County, New York. The Cunard steamship Etruria made the passage from New York to Sandy Hook in six days, five hours, and forty-one minutes—the fastest on record. A party of enthusiasts have just left Portland, Me., to search for the cotin and gold and silver bars buried by Captain Melville on the desolate coast of Labrador. A cyclone at Charleston, S. C., Tuesday morning, unroofed one fourth of the houses in the city, sunk four vessels, damaged three churches, swept away the new Ashley River bridge, and grounded two steamers. The loss is estimated at \$1,690,000. Two little boys at Montgomery, Ala., watched their father kill and dress a pig for a barbecue, and the next day they saw how closely they had observed the process by butchering their baby brother in the same manner. The engine, tender, baggage, mail, and smoking cars of a passenger train en route for Natchez, Miss., plunged into the water at Big Bayou Pierre bridge Thursday morning. Three persons were killed instantly, two dangerously, and seven slightly wounded. A camp-meeting held by Northern Methodists (colored) at Piney Hill, Rutherford Co., N. C., was attacked by an armed body of Zion Methodists, and fired into. The Northern Methodists fled in disorder, seven of them being wounded. Invaders then collected the effects of the routed party, and burned them up, and made a bonfire of them.

FOREIGN.

A very severe and disastrous rain-storm recently visited the vicinity of Canton, China. The streets of that city were flooded for more than a week. More than 10,000 people lost their lives, and a far greater number are left in a wretched condition. Entire villages were engulfed, and the rice and silk crops in the vicinity were almost ruined. Samudu, an alleged prophet of Islam, at the head of 10,000 men, is fighting Pagan potentates in Central Africa, spreading the faith of Mohammed. Already the power of several rulers has been destroyed and thousands of lives sacrificed. It is believed that Samudu's operations will have the effect of opening interior sections to American missionaries, and that American commerce will also be enhanced thereby.

Appointments.

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

The annual session of the Michigan Health and Temperance Association will be held in connection with the camp-meeting at Jackson, Sept. 17-29. H. M. KENYON, Pres.

The third annual session of the Colorado State Conference will be held at Denver, in connection with the camp-meeting, Sept. 30 to Oct. 6, 1885. WM. OSTRANDER, Pres.

The second annual session of the Colorado State Tract and Missionary Society will be held in connection with the above meeting. It is earnestly desired that all delegates, missionaries, representatives, and directors be on the grounds on the 29th of September. WM. OSTRANDER, Pres.

The next annual State Conference of Seventh-day Adventists of Ohio, will be held in connection with the State camp-meeting at Springfield, Oct. 1-13. Delegates should appear upon the ground the first day of the meeting. CONF. COM.

The twelfth annual session of the Indiana Tract and Missionary Society is to be held in connection with the Logansport camp-meeting; the first meeting Sept. 27 at 9 A. M. Officers for the ensuing year are to be elected, and much important business is to be transacted. All members of the Society are delegates, and their presence is desired. WM. COVERT, Pres.

The tract and missionary meeting of Dist. No. 3, Indiana, will be held on the camp-ground at Logansport, Sept. 26 to Oct. 6, 1885. Let all the churches in the district hold their quarterly meetings Sept. 19, 20. Let each one pay their individual indebtedness, and receive a blessing from the Lord. JESSE WOODS, Director.

The thirteenth annual session of the Indiana Conference for the election of officers and the transaction of other business that may come before the body, will be held at Logansport. The first meeting will be called at 9 A. M., Sept. 25, 1885. All churches should be prompt in the election of delegates, who are expected to be present at the first and every subsequent meeting. Any church may send one delegate. A church of thirty-five members is entitled to two delegates, and one additional delegate for every fifteen members above thirty-five. IND. CONF. COM.

DURING the camp-meeting at Aurora, several sessions of the Illinois Tract and Missionary Society will be held. Advance steps will be taken. All our workers that consistently can, should be present, that they may be fitted for the work of the coming year. Let this branch of the cause receive the attention its importance demands. Let each district be well represented. Every director in the State should be present if possible. We are desirous that the right fields should be entered by the right laborers, and that the most efficient means should be employed in this great work. Come and let us counsel. B. F. MERRITT, Pres.

No preventing providence, there will be a general meeting at Oakland, Jefferson Co., Wis., beginning with the commencement of the Sabbath, Sept. 19, and continuing over first day. On Sabbath there will be a prayer and social meeting at 9 A. M., Sabbath-school at 10, and preaching at 11; also preaching at 3 P. M. and at 7:30. On first day there will be a missionary meeting at 9 A. M., and preaching at 11; also preaching at 3 P. M. and at 7. All the brethren and sisters at Bark Woods, Little Prairie, and Milton Junction are urged to attend. All who desire to come by rail will please write to Thomas Bickle, Edgerton, Wis., and tell on which road they will come and at what station they will stop. We hope that all who possibly can will come to this meeting, and do all they can to help carry forward this great work of letting our light shine. A. J. BREED. I. SANBORN.

- BORDOVILLE, Vt., Sept. 3-7
Montgomery, " 8-10
East Richford, " 11-14
Troy, " 15-20
Brownington, " 20-24
Cabot, " 25-30
Wolcott, Oct. 1-4
Johnson, " 5-11
Waterville, " 12-14
Binghamville, " 15-17
Jericho, " 18-20

This probably will be our only opportunity this year for visiting churches in the northern part of the State. We much desire to improve this time by becoming acquainted with and being of benefit to the churches; and hope that meetings may be held evenings, Sabbaths, and Sundays as far as consistent, at the above-named places. J. E. KIMBALL. H. W. PIERCE.

Publishers' Department.

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

BUSINESS NOTICES.

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

FOR SALE.—Two hundred acres of land in the southwestern part of Cumberland Co., Tenn. Small improvements; well watered, good springs, and creek water. Nice young orchard; apples, peaches, pears, etc. Good stock range, and healthful climate. It is also well timbered; will sell very low, at \$3 per acre. Nearest post-office is Mt. Gilead, Cumberland Co., Tenn. For further information write to P. D. Moyers, at the above address.

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 Freight.—Mrs Elizabeth Taylor, E W Whitney, H E Hansen, H P Holser, Andrew Hones, Wm Arnold.

Books Sent by Express.—B M Shull, Mrs Sarah E Hill, Julius Jensen, A S Nystrum, Jacob Reiswig, Mrs M A Pitts, Lettie Robinson, O C Godsmark, Jefferson Sellards, A O Tait, Elias Styles, J F Emery, L T Dysert, Mathias Patton, Axel Johnson, John Carlson, Mr Pfeiffer, Edward Brandt, Geo S Howne, Magnus Hallgren, Alex Gleason, Eld O Hill, B F Davis, Lee Mason, Austin Fix, M V Thurston, E T Palmer, W D Curtiss, A N Hale.

Cash Rec'd on Account.—Ohio T & M Soc pr M L Huntley \$110.22, Tenn T & M Soc pr J H Dorth 10., Minn Conf pr E W Darling 5., Mich T & M Soc pr Hattie House 85.84, Mich General Fund pr A T Oxley 30., New England School pr Mrs Dorcas Stiles 10., Iowa Conf pr W W Stoner 7.

Inter. T. & M. Soc.—J L Harmon \$10.

S. D. A. E. Soc.—F Squire (share) \$10.

General Conference.—D Chamberlin \$2., Dakota Conf. 186.

English Mission.—Hattie Bute and W Wood \$2.50, J A Cole 10.

Australian Mission.—D R and E A Seeley \$7., Mrs M J Chapman 10., Mrs R C Baker 3., Hattie Bute and W Wood 2.50.

THOUGHTS ON THE REVELATION.

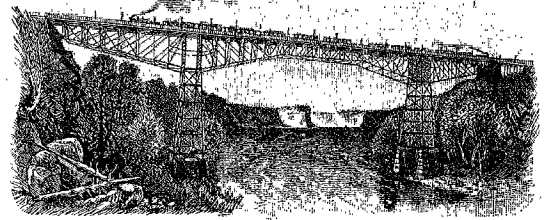
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Travelers' Guide.



MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, 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. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 25, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, 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. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

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 PACIFIC.

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

*Daily. †Daily except Sundays. ‡Daily except Mondays. §Daily except Saturdays. ¶Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 1, 1885.

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Missouri, Pleasant Hill, Cass Co.,	" 1-13
Iowa, Dist. No. 4,—	" 7-12
Illinois, Marshall,	" 8-13
Northern Michigan, Traverse City,	" 8-14
Kentucky, ———,	" 14-20
Nebraska, Lincoln,	" 14-20
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Tennessee, ———,	" 21-27
Kansas, Newton, Harvey Co.,	" ———

We have received two copies of a paper issued in Bangor, Me., called "The Setting Sun of the Gospel Day." It is devoted to the advocacy of a new time for the coming of the Lord, which is set at some point within six months from July, 1885. We sincerely hope the sun of the foolish and mischievous practice of fixing times for the Lord to come, is setting—setting never to rise again.

The Detroit News of last week contains the wonderful piece of information that the Battle Creek Adventists have finally fixed upon May 14, 1885, as the day for the end of all things. We are very glad the News was so considerate, if it was determined to set a time for us, as to name one which is already far

in the past. We hope that whenever the News does attribute time-setting to S. D. Adventists it will put the date somewhere away in the past; for of the two falsehoods, that will be a great deal better than to name any point in the future.

CAMP-MEETING FOR NORTHERN MICHIGAN.

ELD. R. C. HORTON, having consulted with the Michigan Conference Committee, writes us that it has been decided to hold a camp-meeting for Northern Michigan, at Traverse City, commencing Oct. 8, and continuing till Oct. 14. He writes that the weather at that time, in that section of Michigan, is most likely to be warm and pleasant, and that the brethren in that part of the State should have the privilege of such a meeting.

FANATICISM IN INDIANA.

ELD. J. P. HENDERSON writes from Xenia, Ind., Aug. 21, 1885:—

"We are in the midst of one of the most manifest fanatical religious frenzies the world ever saw. I have been much exercised in mind as to how to meet it. Last Sunday morning I gave a Bible reading on the subject of trances. After the reading, the congregation requested it printed, and donated enough to pay for the printing of 1,000 copies. It seems to meet the case, and I have taken the responsibility of ordering 4,000 copies more, which we can sell for \$1.00 per hundred. Whatever is received from them will go to the benefit of our district tract society."

The movement of which Bro. Henderson writes is led by one Mrs. Woodworth, and he says is calculated to injure the cause of true religion, wherever its influence extends. This reading is designed to counteract its effects by setting forth the teachings of the Bible in regard to true and false manifestations of this kind, which it does in a very clear manner. Any who may wish to aid him in circulating them, may address C. S. Edwards, Kokomo, Ind. Discount by the quantity.

NOTICE FOR COLORADO.

ALL who are intending to come to the Colorado camp-meeting by railroad, should send their names to me or Bro. Ostrander by Sept. 15, in order to get the benefit of reduced rates in railroad fare. Address Wm. Ostrander at Loveland, Colorado, until Sept. 10. CHAS. P. HASKELL.

CORRECTION.

In a note calling attention to the resolution passed by the Minnesota Tract and Missionary Society, relating to missionary meetings, signed by the Conference Committee, it was stated that the last Sabbath in the month was the one set apart for this purpose. This is wrong. The resolution designates the fourth Sabbath, which is not always the last one in the month. Please notice, it is upon the fourth Sabbath in each month that missionary meetings should be held in the Minnesota churches. CONF. COM.

PAPERS FOR CITY MISSIONS.

OUR work in the city missions during the summer has called for large numbers of papers for free distribution; and as our supply is nearly exhausted, we would call upon our brethren and sisters to aid us in thus sowing the seeds of truth, by furnishing such papers as they may have suitable for this purpose. Please bring or send them to the coming camp-meeting at Syracuse, and thus save the expense of sending by freight or otherwise. M. MAY TAYLOR.

GLEANINGS BY THE WAY.

ABOUT three weeks more of colporting has been done in Geneva, Switzerland, by Brn. A. Vuilleumier and Oscar Roth, and the way is gradually opening for a course of lectures both in this city and at Lausanne, an enterprising city of 30,000 inhabitants. At the last-named city the way is even better prepared than here, though there are some good omens even in Geneva. Geneva is the largest city in Switzerland, and its position, inviting scenery, and other advantages make it a place of resort for pleasure-seekers, and those of other countries, and even of Switzerland, who are in pursuit of religious or literary knowledge. It is

also quite a patriotic place. Genevans generally take the first prizes in military drill at home, and also abroad, where they are lauded even by popular monarchs. This is also the city of Voltaire and Rousseau.

Such things make this a place of great excitement spiritual and national pride, and infidelity. Hence the necessity not only of using great prudence, but also of bringing into requisition our mightiest agencies, and putting forth our best efforts to gain the desired object; especially of seeking that moral fitness and divine help without which all human means and endeavors are worse than useless.

To the praise of God, we are happy to report encouragingly. We meet interesting cases from time to time. Among those we have met from abroad is a professor of language from an American college to whom we explained our work, and whom we supplied with reading matter in different languages. A more congenial and appreciative spirit I have rarely met. He spoke of Bro. Smith's large work on Daniel and the Revelation, which one of our canvassers had sold to a professor of history and belles-lettres in his college, who defended warmly all the views set forth in that excellent work. As we parted, he said: "I have lost much by not being with you more, because of being so occupied with other duties. Surely these things are worthy of a candid and thorough perusal."

To our colporters and city workers in America we would say, Go on in your blessed work, and we will do all we can to help you in Europe.

A physician here is showing great interest in our views in the little meetings held at my home. We have also had a pleasant interview with an author of a French dictionary and French concordance of the Bible, through an acquaintance I formed with a brother at school in America about thirty-three years ago, and a pleasant relationship with him since that time. Since coming here, I have also providentially met Sr. Rupp, who lost her husband in the mob at Alexandria, Egypt, at the time of Bro. Ribton's death. I found this sister in deep sorrow, crushed by the fearful calamity she had met. She is now more hopeful, and very thankful for becoming more closely connected with our people.

We are now in affliction in consequence of a fever our daughter contracted about three weeks ago through exposure at an incendiary fire, which threatened to turn us out with a loss of all. God spared our house and property, but our daughter has been very ill. She now has more favorable symptoms, though still feeble and helpless. Pray that God may spare her to us. She senses the necessity of thorough preparation to stand in the Judgment, and has a burden for her young associates. She says she prefers to fall asleep rather than to pass through the troubles that are coming on the earth; but we hope she will still live on to encourage us in the work. God has been very near to us, for which we praise him.

At the time of the great fire, 20,000 people gathered together, and some were in deep distress. We thought of the fires of the last day, and of the time that is fast approaching when we shall have to flee and seek in retired places a shelter from the wrath of the oppressor. God help us now to cut loose from earth and earthly things, and to transfer all our treasures to the better country, that we may not make the sad mistake of selfishly hiding our talents in the earth, to be destroyed with us in the burning day. What a terrible mistake this would be! yet many will make it, and awake, too late, to see what they might have done, what they should have done, to lay up treasure in heaven and secure precious souls in the heavenly garner. D. T. BOURDEAU.

Aug. 17.

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