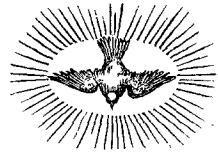


# Adventist Review



AND SABBATH HERALD.



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

VOL. 63, No. 27.

BATTLE CREEK, MICH., TUESDAY, JULY 6, 1886.

WHOLE No. 1672.

## The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

### THE SINNER'S FRIEND.

O Thou, the contrite sinner's friend,  
Who loving, lov'st them to the end,  
On this alone my hopes depend,  
That Thou wilt plead for me.

When, weary in the Christian race,  
Far off appears my resting-place,  
And fainting, I mistrust thy grace,  
Then, Saviour, plead for me.

When I have erred and gone astray  
Afar from thine and wisdom's way,  
And see no glimmering, guiding ray,  
Still, Saviour, plead for me.

When Satan, by my sins made bold,  
Strives from thy cross to loose my hold,  
Then with thy pitying arms enfold,  
And plead, oh, plead, for me.

And when my dying hour draws near,  
Darken'd with anguish, guilt, and fear,  
Then to my fainting sight appear,  
Pleading in heaven for me.

—Sel.

## Our Contributors.

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

### CANNOT COME DOWN.

BY MRS. E. G. WHITE.

"I AM doing a great work," says Nehemiah, "so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

God's people should not relax their watchfulness, or their vigilance, for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people with his temptations. If we give no place to the Devil, but resist his devices, steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments; for he knows that his time is short.

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and to act out, the most bitter hatred against us. We need not look

for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors.

It will not increase our influence, or bring us into favor with God, to retaliate or come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood to gain their object and deceive souls, and to cast stigma upon the law of God and those who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world.

The case of Nehemiah is presented before us. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it."

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might have warred against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them."

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong.

The Lord's people are seeking to heal the breach

which has been made in the law of God. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 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; for the mouth of the Lord hath spoken it."

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances.

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories. Nehemiah "clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him."

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in the work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem.

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head."

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand."

We shall receive the most fierce opposition from those who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth.

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth.

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world.

The warning needs to be often sounded, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour."

### NEW HEAVEN AND NEW EARTH.

BY ETHAN LANPHEAR.

To what use is the new earth to be put, if the saints are forever to dwell in the heavens above, as most orthodox ministers preach at the present day? If this is so, some of the writers of the gospel have made egregious blunders. Let us turn to 2 Pet. 3:5, 6, and see what we find written: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." Do we believe this? If so, let us continue: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." Verse 7. "Against the day of Judgment and perdition"—at death, or at a future Judgment, which? Listen to Peter's words again: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Verse 8. Was this written by the inspiration of God, dear orthodox friends? If so, let us read on: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verses 9, 10. Is this so, Peter? "By the same word are kept in store," as was the destruction by the flood. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verses 11-13.

Do the Church and the world look for this? What say the prophets? Look at the third and fourth verses: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." As it was in the days of the flood, so shall it be when the Son of man comes. They heeded not the warnings then, neither do they now heed the warnings of Peter or the prophets.

But the great day of the Lord will come as a thief in the night. The purposes of the Almighty are not

to be thwarted by the adversary. God created the earth for the habitation of his children. Eden was perfect in construction; it shall be perfect when renewed. Man, created in the image of his Maker, was pronounced good. The enemy entered, bringing sin, sorrow, and death; but Christ came into the world to redeem man from the thralldom of sin and death, and will reign until he puts all his enemies under his feet: "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night to the ages of ages (Rotherham's translation). "And the sea gave up the dead that were in it, and death and *hades* gave up the dead that were in them; and judged were they, each one, according to their works. And death and *hades* were hurled into the lake of fire; this is the second death, the lake of fire. And if any one was not found written in the scroll of life, he was hurled into the lake of fire." Rev. 20:10, 13-15.

Turn to Malachi 4:1-3: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Turn now to Matt. 25:31: "When the Son of man shall come in his glory," etc., the separation takes place. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom [earth] prepared for you from the foundation of the world." Verse 34. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21:4, 5.

Is not this enough? Could the meekest saint desire more than thus to be an heir of God and a joint heir with Jesus Christ, and thus inherit the earth renewed, and ever be with the Lord? How appropriate the prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven," etc., to them that are watching for the coming of the Lord!

Plainfield, N. J.

### IN ADVANCE.

BY C. GREEN.

It has been truly said that "Satan is an apt interpreter of prophecy." Especially in these last days, when he knows his time is short, will he bring to bear all his cunning, obtained through a long experience of deception. He will endeavor to hold in his power those who might otherwise escape, and "deceive, if possible, the very elect."

As the plan of redemption develops, as the flood of light from heaven opens the long-sealed mysteries of the word of God, to give the truth in its purity to those who have ears to hear and hearts to obey, showing the errors of ages and the sophistries of the "man of sin," Satan also works more and more, "with signs and lying wonders" of a character so alluring, so enticing, as to lead astray all whose feet are not grounded on the Rock of eternal truth.

As fast as the truth of God has developed and advanced, so fast has the penetrating eye of man's arch foe scanned that work, to see if he could not

forestall it with some imitation that would destroy its edge and effect upon the human heart, and thus prevent its healing influence, when it should become the saving, present truth to fallen man.

To fit his people for the time of trouble such as the earth has not witnessed, God gave to them, many years ago, light concerning the laws that govern their physical being, that they might, by observing these laws, not only be freed from pernicious habits relative to their bodies, but be better enabled to endure the assaults of temptation.

As God's people began to hail this light, and ere they had fully tested its value, a large, intelligent, and popular class of Spiritualists began to advocate in public, and practice in their families, these same things, so much so, that for a time they appeared far in advance of the people who were trying to heed the commandments of God.

To those whose experience carries them back to this time, all will appear clear and distinct now; and as new truths develop, their counterfeits will multiply, and even precede them. Faith-cures will multiply, to establish the erring in error, so that when appeal shall be made to them to obey God's holy law, and avail themselves of the privileges granted to his people in James 5:14, they will have no heart to obey. Many cases of supernatural healing, by prayer and laying on of hands, are occurring all over the land. And why is this? Is it not because Satan is allowed to appear in advance of a work that will be the true one? one that comes from the Source of light? Is it not the beginning of "strong delusions" that shall come upon those who "receive not the love of the truth"? Will not God soon demonstrate his power through his people, to establish them firmly, and to confound his enemies by means which the arch foe is now counterfeiting?

May we not expect and long for that outpouring of God's Spirit that will ripen the harvest, and make it ready for the heavenly garner? But who will be fitted and prepared for this outpouring? Surely not the lukewarm and those increased in goods, but those who have kept in advance of Satan's deceptions, and by earnest prayer and watchfulness have prepared their hearts for the reception of the Holy Spirit, as the earnest praying ones did on the day of Pentecost, and thus are fitted to finish the work the Church of God then began.

Knowville, Iowa.

### THE WAY OF ESCAPE. 1 COR. 10:13.

BY N. J. BOWERS.

THERE may be noted in our Christian experience, three modes of deliverance from the trials to which we are subjected; viz, 1. The trial or difficulty is removed away; 2. We ourselves are removed away from it; 3. We are removed out of it.

1. The trial is not removed oftentimes till we come up to it face to face. The Red Sea was not divided till the people stood in its very presence. The channel of escape was not prepared before it was needed. Not until the people could proceed no farther, was the way of escape provided. So it will be more than once with us. The trial will come, and it will seem that there is no way out. We are so near we can see the dash of the waves, and hear their roar as they leap at our feet. What shall we do? retreat?—No. The command to Israel was, *Go forward*. How could they? Would God congeal the waters that they might pass over upon them? We suppose this thought never entered their minds. There was no watercraft to carry them across; there were no bridges, and to ford was out of the question. "How shall we go forward?" thought they. Ah, God knew. He would make a way to escape. He would remove the waters, and cause the people to go through the sea. And he did. So will he do for us. God will sometimes have no going over or upon or around, but through. The Jordan did not divide till the feet of the priests touched the waters. Not until the host could go not a step farther was a way provided. Trials will not remove sometimes, until we not only stand face to face with them, but until we feel their touch. The priests' feet were bathed in the wave of difficulty before it was removed. We shall sometimes feel the glow of the furnace before it is removed. We shall sometimes taste the bitter drops before the

full cup will pass away. God will at times bring us into strait places that we may see the power of his salvation, and that we may know how helpless we are, and that without him we can do nothing.

2. We are taken *away from* our trials; that is, we escape and go on our way, but the block in the path is not removed. The dangerous Herod was not removed away from before Joseph and Mary, but they removed themselves, they went around the difficulty and escaped. Thus it is in our experience. We must at times avoid the danger, pass by it, and go on our way. The path of duty sometimes lies to the right or to the left of the siren singer of woe. There is a way to get beyond Sodom besides going through her streets. A nest of hornets and of fetid animals left undisturbed a mile away, is better wisdom than a courageous march through their midst.

3. We are delivered *out of* our trials. When the trial is not removed, and when *we* do not remove, we get *into it*, and then get out. The Lord sometimes does not see fit to remove the trial. It must stand as a test. It is likewise wrong to walk past our duties. Loyalty to right often brings with it the bigot, the warden, and the headman. Then the trouble begins. Then it is, often, that the true man or woman is delivered out of their hands. The fiery furnace and the den of lions were not removed, neither did God's faithful ones remove themselves away. *They got into them both*, but came out with no smell of fire on them, and with no lacerated flesh or broken bones. So at Damascus the apostle got into a place of danger, but got out safely. He and Barnabas escaped assault at Iconium, and fled away to Lystra and Derbe. So we will get into the furnace, but the pleasure of the Lord will bring us out whole. While our Heavenly Father will sometimes remove the trial, and while it is sometimes proper for us to pray for him to do so (2 Cor. 12 : 8, 9), it is also a blessed thing to endure. James 1 : 12.

### THE GRUMBLING BUCKET.

BY ELD. A. S. HUTCHINS.

SOMEWHERE we have read the story of the well-bucket that grumbled because it was kept going up and down in the deep well without being able to see that it accomplished any good. It did not empty the well, for there seemed to be as much water there as when it went down. And when it came up, its contents were quickly removed, and the bucket knew not where they went; knew not the good they accomplished.

Some one has said: "A great deal of our work in this world seems as discouraging as that of the bucket. We dip away at the sin and misery around us, and yet cannot see that it is materially diminished. We try to do good, but often we cannot trace the result of our efforts. Yet our grumbling is as foolish as that of the bucket. If it could have known how many thirsty ones the water carried from it refreshed, how many faces it cleansed, how many stains it washed away, it would have rejoiced."

The fruits of labors, however faithful, do not always appear at once to gladden the heart of the laborer. "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Our work is a work of faith. Without the help of God we can do nothing. The seeds of truth sown by the preacher and the faithful missionary worker, may be longer in springing forth than we could desire; but having earnestly and humbly sought and found our work, we should heed the exhortation of the apostle: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"The harvest brings us joy for pain,  
The rest repays the weary toil."

— "Be thankful for the obscurity which allows your faults to be unnoticed; the neglect that keeps you humble before God; the unpopularity which allows you time for rest and meditation; the lowly lot which saves you from envy, and delivers you from many a fall and many a danger."

### OUR MASTER KNOWS IT ALL.

BY T. E. BOWEN.

WHEN life's sea is dark and stormy,  
And its billows steep and high,  
Still there's One who knows the danger,  
And to save, in love draws nigh.  
Though in weakness we forget him,  
Trusting in our strength to save,  
Still his arm is stretched to help us  
Ere we sink beneath the wave.

He that careth for his sparrows,  
Sees, as one by one they fall;  
Shall his children be distrustful  
When their Father "knows it all"?  
Hear the Saviour, O ye doubting!  
As in him he bids thee trust;  
For thy cries of help he heareth,  
And will answer all, if just.

On time's borders we are marching—  
Earth's last battle just before;  
And shall we now prove disloyal?  
Or our hope of life give o'er?  
When heaven's gladness bursts upon us,  
And earth's pain we would recall,  
'Tis forgotten in the rapture  
That "our Master knows it all."

Rome, N. Y.

### THE TIME OF JACOB'S TROUBLE.

BY A. W. HEALD.

MANY professed Christians are saying that it makes no difference to them whether the time of our Lord's coming is near or not, if they are only prepared to die. There are others who, discerning the truths so plainly revealed in the holy word, and in view of the perilous times about to come upon the earth before the advent of our Saviour, have felt that if it were God's will they would rather sleep in Jesus than to be among the number who shall live through the time of Jacob's trouble. There are yet others who realize none the less the impending dangers, yet trusting in Him who is "mighty to save," they would esteem it a blessed privilege to see him come in the clouds of heaven and to be translated without passing under the sentence of death.

Who that has read the series of thrilling articles on the "Judgment of the Great Day" which appeared as editorials in the columns of the REVIEW, has not been filled with awe in contemplating the fearful scenes so soon to be enacted on our earth? Who shall be able to stand when the great day of his wrath is come? Were it not for the abundant mercies of our God, heart and flesh might indeed fail before the coming terrors. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Ps. 130 : 3. But has not the just God made special provision for the last generation living upon earth, who are to pass through the time of trouble? What innumerable promises of safety he has given to those who call upon his name! Wherever the fearful denunciations of the day of wrath are recorded, these precious promises are also brought to view. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30 : 7. "Thy people shall be delivered, every one that shall be found written in the book." Dan. 12 : 1. "Whosoever shall call on the name of the Lord shall be delivered." Joel. 2 : 32.

Our dear Heavenly Father has given not only these pledges of absolute security, but in compassion for the weakness of mortal flesh, he has added this most gracious promise: "Thou shalt not be afraid." Ps. 91 : 5. How much this implies! How often has the fear of evil driven peace and happiness from the mind! In that day, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Isa. 26 : 3. In that fearful night when all the first-born of the Egyptians were slain, God said to the Israelites, his chosen people, in instituting the Passover, "Take of the blood, and strike it on the two side posts and on the upper door post of the houses." "And the blood shall be to you for a token: . . . and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Ex. 12 : 7, 13. In like manner our Heavenly Father is now saying by his angels, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7 : 3.

What are the conditions upon which we may receive this seal, or mark, of the living God which

will insure our safety in the day of his wrath. The Israelite who would preserve his first-born alive, must use the blood of the typical offering for sin: we must plead the blood of the great Antitype, the Lamb for sinners slain. Through the atonement made by him, we may receive pardon for the sins that would rise up to condemn us. "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103 : 12. "I have blotted out, as a thick cloud, thy transgressions." Isa. 44 : 22. But have we no part to perform? Is it true that—

"Nothing, either great or small,  
Remains for me to do?"

It is only the *servants* of our God who are sealed with his mark. What does the term "servant" imply?—One who *serves*, especially one who renders spiritual obedience and worship. Our divine Master asks an entire consecration to his service. He says, "No man can serve two masters." He asks self-denial: "Whosoever doth not bear his cross, and come after me, cannot be my disciple. He asks a separation from the world: "Come out from among them, and be ye separate, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6 : 17, 18. Those who in their daily lives conform to these requirements of God, may safely commit their way unto him. He will exalt them to inherit the land; when the wicked are cut off, they shall see it. In that supreme moment, when the angels are addressed to us, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord," the perils of earth will not be remembered nor come into mind. Choose thou, O Lord, for us, whether, like Daniel, the "greatly beloved," we shall rest, and stand in our lot at the end of the days; or whether Jesus shall say of us, "I will that he tarry till I come."

Windham, N. Y.

### SUGGESTIONS FOR THE PRAYER-MEETING.

BY ELD. J. W. MOORE.

Be present at the time appointed.  
Come from the closet, with your heart filled with the spirit of prayer.

Never sit near the door, but advance as far forward as possible.

Bring some unconverted person with you.  
Take some active part in the meeting. Lead in prayer if the Spirit of God so directs; speak or sing. An appropriate verse of Scripture will always be in place. A verse of an appropriate hymn always helps the interest. Start it if you are familiar with it.

Never let a moment of the precious time pass unimproved.

Do your duty as the Spirit of God may direct.  
During the meeting, remember to pray for the unconverted persons present.

If you have never been converted, seek the Lord while his Spirit influences you.

While going to or returning from the meeting, remember that your acts are all noted by the recording angel.

### HOW FOOLISH.

BY WM. BRICKEY.

I ONCE lived by a very pious Methodist family, who had a very willful boy, about eight years of age. One day he became angry at his mother, when the following conversation took place:—

Boy.—I don't love pa at all.

Mother.—Oh yes, you do.

B.—No, I don't; and I don't love you either.

M.—Why, Drew, are you not ashamed to talk so to your mother!

B.—No; and I don't love God either.

He probably told the truth; for just at that time, he loved nothing but his own willful self. How foolish! It is enough to provoke a smile of contempt; and yet I have often seen Christians act in the same way. They get offended at their brethren for a very trivial cause, and then stay away from the place of worship, as much as to say, "I don't love God, either."

Dassel, Mich.

—Waiting is good for the patience.



## The Sermon.

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

### THE DAY OF WRATH.

BY ELD. L. D. SANTEE.

REV. 6: 16, 17: "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

When these words become a reality, the world will be in prayer, the hard hearts broken, the lips foul with cursing will become organs of humble supplication. But in that day of the scrolled heavens, the trembling earth, the darkened skies, there will be no hope in the prayer welling up from an agonized humanity. The seven last plagues have done their fearful work; storms of untold violence have scourged the earth; pestilence, famine, and the sword have all claimed their victims; and now the survivors, as they see the Lord coming, pray for the death they have thus far escaped. Oh, what a despairing cry is that arising from a ruined world! But it will be just so; for the Lord has written it. All gospel privileges will be in the past. All pleading with the sinner will be forever gone. Mercy will have fled away. Our Advocate with the Father will be removed. Prayers sent up to Heaven will not be heard. Repentance will not bring pardon. Sins confessed will not be forgiven. Penitence will not obtain favor; but the cry of the lost will encircle the globe. Well has the poet asked, as he wrote of that day of doom,—

"Where will the sinner hide in that day, in that day?  
Where will the sinner hide in that day?  
It will be in vain to call, Ye mountains, on us fall;  
For His hand will find out all in that day."

As I trace this sad scene, I ask with an aching heart, Is there not some mistake? Is not this a shadow of the night, some horrid vision that shall never be realized? Alas, no! It is true, it is true; and the reality is fast hastening upon us—how near we cannot tell. For one hundred and thirty years we have been living in the time of the sixth seal. God pity the world as the remaining events are unfolded before them. I trace slowly down the events of the sixth seal, ending so tragically. Verse 12: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake [A. D. 1755]; and the sun became black as sackcloth of hair, and the moon became as blood [May 19, 1780]; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind [Nov. 13, 1833]. And the heaven departed as a scroll when it is rolled together." Here my pen fails. I cannot give the date, for it is yet to come. But here we stand; fifty-three years after the falling of the stars, and just before the departing of the heavens. How far in the future is the "dead line," the dividing line, between God's mercy and his wrath—the limit beyond which "he who crosses leaves hope behind"? This question comes home to us to-day with thrilling power. From our position in the sixth seal, it is a present issue. The shadows of the future are casting their deepening gloom over a guilty world. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 26. In view of these things, how many are trying to seek safety, to become pure in heart, to be reconciled to God?—Very few.

The world to-day is advancing in politeness and also in selfishness; in polish, and in licentiousness; in scholarship, and in atheism. I do not see how the Lord can remain away much longer. The state the world is in to-day we find predicted many times in the writings of both prophets and apostles, as belonging to the end.

**Selfishness:** "Men shall be lovers of their own selves, covetous." 2 Tim. 3: 2.

**Laborers defrauded:** James 5: 4. Is it not so to day with the mass of the people, whether groaning under heavy interest, employed at starvation wages, or banding themselves into "unions" to successfully hold their own against the greed of others?—Yes.

**Licentiousness:** "Likewise also as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man shall be revealed."

Luke 17: 28-30. Continually, in the presence of a just and holy God, is the record being made of this most terrible sin of adultery, damning in its consequences, world-wide in its commission. Whether childhood lays on the altar of lust her victims for the sacrifice, whether unholy marriages legalize crime, or whether, without the pale of law, prostitution and infamy carry forward their unholy work, still is the record of all made by the angel scribe. If there was ever a time when we could say "Amen" to the beautiful truth, "Blessed are the pure in heart," it is now. The scandal of uncleanness smirches the purple of the priest, and permeates all the different ranks of society. Wrong habits of living, for many generations, have left us, as a race, fearfully degenerate before God. Amorous influences reach almost into the cradle, and the use of stimulants tends to inflame the issues of life, and cause them to pour their heart treasures into the seething sea of sensuality. Sodom, lifting her lecherous hands up into a pure sky, has her antitype in the manners and polish of the nineteenth century. There is deep earnestness in the admonition of the apostle Peter, who adds temperance and virtue to our attainments. Without these, all else would be valueless. With a feeling of rest I turn to my Bible and read: "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119: 1.

**Atheism:** When ministers spiritualize away all obnoxious texts, and ignore the law of God to evade the claims of the fourth commandment, it is no wonder that infidelity is common in the pews. The question will soon be decided for all time which way is the best, God's way or the way of the world.

In considering the pitiful words of our text, we would not fail to notice the other side. On the brow of earth's blackest storm is the brightest rainbow the heavens have ever reflected. While the nations of the earth are praying for death, the children of the kingdom look up, and with a rapture that tongue has never told, greet the "Hope of all the ages." "Lo, this is our God; we have waited for him, and he will save us," is the glad cry of the "little flock," the waiting ones; and tongues that sorrow no more, and eyes henceforth strangers to tears, welcome the best loved, the chiefest among ten thousand, the one for whom they have waited and prayed. Said the apostle, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4. They are Adventists, and are waiting and looking for their covenant Lord. To them would I send this note of cheer.

Brother pilgrim, lost in the darkness, the Lord is coming very soon. He comes to receive you to himself, to count your wounds, and wipe away your tears. Do not falter, for endless life will soon be yours.

When the words of our text come to pass, that coming will open to you the portals of heaven.

"Christian, the angels will soon come for thee;  
Be of good cheer."

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 37. His enemies cannot delay his coming. The infidel or the scoffer cannot delay your crown for a single hour. Christ will not wait for the conversion of the world: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. The world has heard the gospel, and its closing notes are even now dying on the air. Soon will be gathered the armies of the sky. God's wonderful love of six thousand years will culminate in the redemption of his people. Oh, how glad I am to believe that I am numbered with his children! I think of the change to immortality, the meeting of the loved, the welcome of the angels; and the language of my heart is,—

"Let me dwell with the King in his beauty,  
And I ask, oh! I ask, for no more."

I think of the many whose eyes shall rest on this, that I may never see upon earth, and I send the glad assurance,—

"We shall meet beyond the river,  
Where the surges cease to roll."

Dear unconverted brother, one word to you before we separate: The two companies are now forming. One will pray for death, and the other be made immortal. Where will you be when the Lord comes?

## Choice Selections.

"Here a little, and there a little."—Isa. 28: 13.

### ENFORCEMENT OF SUNDAY OBSERVANCE.

THE following extracts from an article on Sunday Observance, in the *Christian Union* of May 27, 1886, written not by a Seventh-day Adventist, or any other observer of the seventh day, but by a zealous Sunday advocate, we commend to the thoughtful consideration of those who would enforce the observance of that day under the penalties of the civil law. The clear and straightforward manner in which the subject is handled, contrasts sharply with the sophistry and distortions of the Religious Amendmentists:—

"Sabbatarians, so called, generally insist that the observance of Sunday, to a greater or less extent, should be enforced by the pains and penalties of law. This, it seems to me, is a great mistake, being at once contrary to the spirit of Christianity and beyond the functions of the State. The religion of Christ makes its appeal solely to the hearts and consciences and reason of men. 'My kingdom,' says Jesus, 'is not of this world, else would my servants fight,' i. e., seek to propagate it by force; and Paul says, 'The weapons of our warfare are not carnal, but mighty.' Nothing is clearer than that Jesus abjured the law of force as a means of establishing and perpetuating his religion and the institutions that might grow out of it. John the Baptist persuaded and entreated men to enter the kingdom of heaven through the door of repentance; he neither applied nor sought to apply to them the scourge of the civil law. And Jesus pursued only the same method, leaving us an example that we should follow his steps. When at length, after three centuries of experience in the divine way, the Church entered into unholy wedlock with the State, she repudiated the law of Love for the law of Force. She deluded herself, to be sure, or sought to do so, with the notion that these two laws would work harmoniously together; but the experience of centuries shows us that this was a terrible mistake. The progress of genuine Christianity has been hindered just in proportion as the Church has been dominated by the law of force; and one of the mightiest obstacles to its advancement to-day is the habit which so many Christians have formed of looking to an arm of flesh for the enforcement of religious obligations.

"We plume ourselves in this country upon the assumption that the union between Church and State has been dissolved, and Christians sometimes pay a tribute of gratitude to the statesmanship by which this dissolution was effected. But the work has been inadequately done. Laws which sprang from the old union, and the purpose of which was either wholly or primarily religious,—laws which but for that union would never have been enacted,—still remain upon our statute-books, and many Christians appear to think their repeal would unsettle the foundations of the Church, if not those of Christianity itself. Among these laws our Sunday codes must be reckoned. They were originally enacted to enforce the observance of a religious institution supposed to rest upon the revealed will of God to all nations and for all time. But when this repeal is sought upon the ground that the institution of the Sabbath pertains to 'an establishment of religion,' and therefore cannot legitimately be an object of legislation under our system, the plea is ingeniously urged, that while the State has nothing to do with it upon religious grounds, it may and ought to enforce its observance for the secular benefits it confers. This, let it be understood, is purely an after-thought, the laws having been originally enacted avowedly upon religious grounds and for religious reasons; and those who read between the lines of popular discussion can see clearly enough, through the filmy web of secular argument, that the primary motive for maintaining them is still religious. In short, there is a desire that in this respect, if in no other, religion may be permitted to draw its nourishment from the breast of the State. On every side we hear earnest and even eloquent pleas that the screws of law, as pertaining to the Sab-

bath, should be tightened. It is not enough for the zealous Sabbatarian that the law protects him in his right to enjoy Sunday in his own way; he longs for power to compel others to keep it in that way. And when he is reminded that it is not the duty of the State to prescribe and enforce the observance of religious institutions, he at once becomes earnest for a legally enforced Sunday for the benefit of society in general, and the working-man in particular."

"The legislature has no more right to say how or when the citizen shall rest from toil, than it has to say what he shall eat or drink, or what sort of clothes he shall wear, or how he shall divide his time between waking and sleeping. It is no doubt true that the nature of man requires periods of rest from toil, and that the disregard of this law of his being will be avenged upon him. But who is authorized to say, except for himself, under what conditions or at what times this rest shall be taken? Shall he rest one day in seven, or one day in five, or one day in ten? or shall work and rest, in due proportion, divide the hours of every day? This is a question upon which the laws of physiology furnish no absolute guide. It must be left to the citizen to decide for himself. Uniformity in this, as in many other things, is certainly desirable, but such uniformity must be voluntary, not enforced by law. So far as it can grow out of common experiences and needs, and from the free consent of all, it will be beneficent; enforced by statute, it would be a curse."—*Oliver Johnson, in Christian Union.*

#### OUR NATION'S SUITORS.

FROM Rev. T. DeWitt Talmage's sermon on "The Labor Question," delivered Sunday, June 6, in the Brooklyn Tabernacle, we extract the following as worthy the perusal of our readers:—

"I propose to name some of the suitors who are claiming the hand of this Republic. This land is so fair, so beautiful, so affluent, that it has many suitors, and it will depend much upon your advice whether this or that shall be accepted or rejected.

"In the first place, I remark: There is a greedy, all grasping monster who comes in as suitor, seeking the hand of this Republic, and that monster is known by the name of Monopoly. His scepter is made out of iron rail track and the wire of telegraphy. He does everything for his own advantage, and for the robbery of the people. Things have gone on from bad to worse, until in the three legislatures of New York, New Jersey, and Pennsylvania, for the most part, Monopoly decides everything. If Monopoly favors a law, it passes. If Monopoly opposes a law, it is rejected. Monopoly stands in this railroad depot, putting into his pockets, in one year, two hundred millions of dollars in excess of all reasonable charges for service. Monopoly holds in his one hand the steam power of locomotives, and in the other, the electricity of swift communication. Monopoly decides nominations and elections—city elections, State elections, national elections. With bribes he secures the votes of legislators—giving them free passes, giving appointments to needy relatives to lucrative positions, employing them as attorneys if they are lawyers, carrying their goods fifteen per cent less if they are merchants; and if he finds a case very stubborn, as well as very important, puts down before him the hard cash of bribery.

"Monopoly, bare-faced, iron-fingered, vulture-hearted Monopoly, offers his hand to this Republic. He stretches it out over the lakes, and up the Pennsylvania and the Erie and the New York Central Railroad, and over the telegraph poles of the Continent, and says: 'Here is my heart and hand; be mine forever.' Let the millions of the people, north, south, east, and west, forbid the banns of that marriage,—forbid them at the ballot box, forbid them on the platform, forbid them by great organizations, forbid them by the overwhelming sentiments of an outraged nation, forbid them by the Church of God, forbid them by prayer to high Heaven,—that Herod shall not have this Abigail. It shall not be to all-devouring Monopoly that this land is to be married.

"Another suitor, claiming the hand of this Republic, is Nihilism. He owns nothing but a knife for universal blood-letting, and a nitro-glycerine bomb for universal explosion. He believes in no God, no government, no heaven, and no hell

except what he can make on earth! He slew the Czar of Russia, keeps Emperor William of Germany practically imprisoned, killed Abraham Lincoln, would put to death every king and president on earth, and if he had the power would climb up until he could drive the God of heaven from his throne, and take it himself—the universal butcher. In France it is called Communism; in the United States it is called Socialism; in Russia it is called Nihilism. That last is the most graphic and descriptive term. It means complete and eternal smash-up. It would make the holding of property a crime, and it would drive a dagger through your heart, and apply a torch to your dwelling, and turn over this whole land into the possession of theft and lust and rapine and murder.

"Where does this monster live?—In St. Louis, in Chicago, in Brooklyn, in New York, and in all the villages and cities of the land. The devil of destruction is an old devil, and he is to be seen at every great fire where there is anything to steal, and at every shipwreck where there is anything valuable floating ashore, and at every railway accident where there are overcoats and watches to be purloined. On a small scale I saw it in my college days, when in our literary society in New York University. We had an exquisite and costly bust of Shakespeare, and one morning we found a hole bored into the lips of the marble and a cigar inserted. There has not for the last century been a fine picture in your art gallery, or a graceful statue in your parks, or a fine fresco on your walls, or a richly bound volume in your library, but would have been despoiled if the hand of ruffianism could have gotten at it without peril of incarceration. Sometimes the evil spirit shows itself by throwing vitriol into a beautiful face; sometimes by willfully scaring a horse with a velocipede; sometimes by crashing the cart wheel against a carriage.

"The philosophy of the whole business is, that there is a large number of people who, either through their laziness or their crime, own nothing, and are mad at those who, through industry and wit of their own, or of their ancestors, are in possession of large resources. The honest laboring classes never had anything to do with such murderous enterprises. It is the villainous classes, who would not work if they had plenty of work offered them at large wages. Many of these suppose that by the demolition of law and order they would be advantaged, and the parting of the ship of State would allow them, as wreckers, to carry off the cargo. It offers its hand to this fair Republic. It proposes to tear to pieces the ballot box, the legislative hall, the congressional assembly. It would take this land and divide it up, or, rather, divide it down. It would give as much to the idler as to the worker, to the bad as to the good. Nihilism! This panther, having prowled across other lands, has set its claws on our soil; and it is only waiting for the time in which to spring upon its prey. It was Nihilism that murdered the heroic policemen of Chicago and of St. Louis a few days ago, and that burned the railroad property at Pittsburg during the great riots; it was Nihilism that slew black people in our Northern cities during the war; it was Nihilism that again and again in San Francisco and in New York mauled to death the Chinese; it is Nihilism that glares out of the windows of the drunkeries upon sober people as they go by; and its power has never yet been tested. It would, if it had power, lay every church, chapel, cathedral, school-house, college, and home in ashes. . . .

"Yet this Nihilism, with feet red of slaughter, comes forth and offers its hand for the Republic. Shall the banns be proclaimed? If so, where shall the marriage altar be? and what will be the music? That altar will have to be white with bleached skulls, the officiating priest must be a dripping assassin, the music must be the smothered groans of multitudinous victims, the garlands must be twisted of nightshade, the fruit must be apples of Sodom, the wine must be the blood of St. Bartholomew's massacre. No! it is not to Nihilism, the sanguineous monster, that this land is to be married.

"Another suitor for the hand of this nation is Infidelity. Mark you, that all Anarchists are infidels. Not one of them believes in the Bible. Their most conspicuous leader was the other day pulled by the leg from under a bed in a house of infamy, cursing and blaspheming. The police of Chicago, exploring the dens of the Anarchists, found dynamite, and vitriol, and Tom Paine's 'Age of

Reason,' and obscene pictures, and complimentary biographies of thugs and assassins; but not one Testament. . . . There are two wings to infidelity—the one calls itself Liberalism, and appears in highly literary magazines, and is for the educated and refined; the other wing is in the form of Anarchy, and is for the vulgar. But both wings belong to the same old filthy vulture, Infidelity! Elegant Infidelity proposes to conquer this land to itself by the pen; Anarchy proposes to conquer it by bludgeon and torch.

"When the midnight ruffians despoiled the grave of A. T. Stewart in St. Mark's grave-yard, everybody was shocked; but infidelity proposes something worse than that—the robbing of all the graves of Christendom of the hope of a resurrection. It proposes to chisel out from the tombstone of your Christian dead, the words, 'Asleep in Jesus,' and to substitute the words, 'Obliteration—annihilation.' Infidelity proposes to take the letter from the world's Father, inviting the nations to virtue and happiness, and tear it up into fragments so small that you cannot read a word of it. It proposes to take the consolation from the broken-hearted, and the soothing pillow from the dying. Infidelity proposes to swear in the President of the United States, and the Supreme Court, and the Governors of States, and the witnesses in the court room, with their right hand on Paine's 'Age of Reason' or Voltaire's 'Philosophy of History.' It proposes to take away from this country the book that makes the difference between the United States and the United Kingdom of Dahomey, between American civilization and Bornean cannibalism. If infidelity could destroy the Scriptures, it would in two hundred years turn the civilized nations back to semi-barbarism, and then from semi-barbarism into midnight savagery, until the morals of a menagerie of tigers, rattlesnakes, and chimpanzees would be better than the morals of the shipwrecked human race."

#### AN ALTERED ORDINANCE, AND A CATHOLIC VIEW OF IT.

RECENTLY the writer found upon the table of a Catholic friend, whose guest he was, a copy of "Haydock's Catholic Family Bible and Commentary," a very learned work, supplying to members of that faith what Adam Clarke's or Henry's Commentaries are to a Protestant. Quite naturally, in the hands of a Baptist, the volume opened at Matthew 3:5, 6; and, presuming it may prove as curious to the *Beacon's* readers as to himself, the note to that interesting passage of scripture is here appended in full. The italics are in the text.

"*Baptized.* The word *baptism* signifies a *washing*, particularly when it is done by *immersion*, or by *dipping* or *plunging* a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the Church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies.

"Not only the Catholic Church, but also the pretended reform churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the person baptized; nay, many of their ministers do it nowadays by *filling* a wet finger and thumb over the child's head, or by shaking a wet finger or two over the child, which it is hard enough to call a baptizing in any sense."

To concede, by adopting its altered form, the power claimed by the Catholic Church of changing the divinely appointed method of baptism, and then to be laughed at for doing so, is, we should think, an unsatisfactory equivalent for St. Paul's "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."—*D. in Baptist Beacon.*

— Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to one's sphere.

'Tis the brook's motion,  
Clear, without strife,  
Fleeing to ocean  
After this life.

'Tis loving and serving  
The highest and best;  
'Tis onward, unswerving,  
And this is true rest.

—Goethe.

## The Home.

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

### THE MINISTRY OF SORROW.

BY J. M. HOPKINS.

'Tis said a feathered songster  
Of rich, melodious power,  
Would never learn his sweetest song  
In daylight's shining hour.

He'd listen to the carols  
Of birds in woodland near,  
And catch a trill of this and that,  
And imitate quite clear.

Yet 't was but imitation,  
His song was not complete;  
It lacked the force of heart-felt power  
To make its measures sweet.

His master spread a mantle,  
In folds about his cage,  
Excluding sunlight from his eyes,  
His powers to thus engage.

He listened then intently,  
And tried and tried again,  
Until he sang a melody  
Of almost heavenly strain.

And thus he learned in sorrow,  
And shadows dark as night,  
To carol forth that roundelay  
He learned not in the light.

A lesson we may gather  
From this short, simple rhyme—  
Our Heavenly Father knows our frame,  
And in his love divine

He sometimes sends us sorrows,  
The gloomy, darksome cloud,  
Till 'neath the heavy loads we bear  
Our stubborn hearts are bowed.

The hand of keen affliction  
Will often tune the heart  
To sing sweet songs of heavenly love,  
Unlearned from pains apart.

It weans us from the pleasures  
And vanities of earth,  
And beckons us to higher joys—  
Joys of eternal worth.

Then do not sigh nor murmur,  
Though oft with sorrows pressed;  
The Hand that brings us trials here,  
Will also bring us rest.

More sweet will be the resting,  
More loud will be the song,  
After the toils and sufferings,  
Throughout life's journey long.

Chatfield, Minn.

### OBEDIENT PARENTS.

THE fifth commandment has never been officially abrogated. The New Testament rendering of it reads: "Children, obey your parents in the Lord, for this is right." There are some of us old-fashioned people who lament occasionally that the spirit of young America is not the spirit of obedience, but rather of independence and insubordination. Children too often do not obey their parents. People do not consider themselves bound to obey the laws of the land, except as they fear the consequences of disobedience. Hence, very naturally, the whole world is disobedient to its heavenly Ruler.

But there is a type of obedience neither recognized nor enjoined in the word of God that obtains to-day very generally. It is a direct reversal of the spirit of the fifth command of the decalogue. The tables are turned, and instead of obedient children we have obedient parents.

In the nursery, baby is king, absolute and imperative. His parents are willing subjects, and his imperial majesty is obeyed unquestioningly. This is all very beautiful in the first months of helpless weakness; but the trouble seems to be that parents do not realize the importance of resuming the scepter at a very early period of their child's existence. Having once commenced to gratify every known or imagined wish of the young tyrant, they continue to do it till they find, too late, that they cannot command his obedience.

There seem to be very few children in these days who live with their parents after they reach the maturity of their teens; but parents are numerous who live with their children, or at least who stay with them. There cannot be much true living in such circumstances.

The name of the business firm is "John Smith & Father," instead of "James Smith & Son." If it does not so appear on the printed sign over the store or the bank, it is nevertheless well understood in the business world that such is the actual relative position of the members of the family who compose the firm.

The obituary notice reads, "Died, T. Jones, father of Thomas Jones, Esq., Hon. Richard Jones, and Harry Jones, M. D.," rather than "Died, T. Jones. He leaves three sons to mourn his departure." One often feels, in reading such notices, that the sons consider their deceased parent as having attained all the honor earth can bestow, in being the father of such sons, and that having fulfilled his mortal mission, he ought to be satisfied to go to rest and permit them to enjoy his hard-earned wealth in their own chosen way.

Scripture does not record many instances of obedience parents. Eli comes very near the modern type. "His sons made themselves vile, and he restrained them not," is the record. If not really ready to do their bidding, he at least did not make them obey his commands. The result of such a condition of affairs in the family of Eli is not particularly encouraging to either parents or children who are following the example of the old prophet and his sons. We recall the fact that the poor father's neck and heart were both broken the day he heard of his children's ignominious death.

King David also erred in his discretion. His favorite son, the handsome, long-haired Absalom, was not an obedient son; but his father seems to have been afraid to bring the rebellious youth to terms, and so indulged him in his extravagant caprices till the young man fancied himself king instead of his father. That mournful lamentation that has echoed down the ages, "Would God I had died for thee, O Absalom, my son!" after the untimely death of the prince, need never have been uttered had David held his son to the law of strict obedience to his parental, as well as kingly, commands.

The Chinese, heathen though they are, might teach a much-needed lesson to the youth of many Christian families in America. In China, one never sees or hears of obedient parents; but obedient children are the rule and not the exception.

The fifth commandment has been called "the first commandment with promise," but in no instance does the word of God give any promise to obedient parents. It is only the obedience of children that is honored in this way. Where the proper authority that belongs to the parent is usurped by the child, both parent and child are to blame, and both are bound to suffer in consequence.—*The Interior.*

### A PARABLE OF A LAWN MOWER.

If we can find "sermons in stones," it need not be surprising if we can find a parable in a lawn mower, as I did of late. I had long been wanting a little one which I could use myself, if necessary, to keep the grass about a country home always neat and trim; and when I set it at work for the first time, I felt as pleased as a child with a new toy, at seeing the tender grass fall under the smoothly-running blades, while the lawn speedily began to assume a more kempt and cared-for aspect. So easily and smoothly did it run, that it seemed to me that lawn-mowing was quite as good a recreation as lawn-tennis, with the additional advantage to a practical mind that a useful object was being at the same time accomplished. So speedy was the effect, and so pleasant the work, that, delighted with my new acquisition, I worked away with a will, warm as the morning was.

But there were some rather rank spots to go over, and the little mower had rather harder work and a great deal more friction than should properly have fallen to its lot. Still it went briskly on, however; till, all at once, without note of warning, it came to a stand, struck work, and resolutely refused to turn another inch. Coaxing and trying to move it were all in vain. It looked all right;

nothing had visibly gone wrong with it; but work it would not.

I was almost giving up the problem in despair when I happened to notice the words, "Oil often," painted on the handle, and then the same words printed on the wheels. Light flashed on my perplexed mind. Oil was quickly applied, and the result was magical. The little mower, refreshed by the oil, set to work at once as merrily as ever, and there was no further trouble. A little oil, often applied, remedied the results of the friction, and all inconvenience was prevented.

Well, here was a parable all ready-made. Are we not all machines that need "oil often"? And for us is there not the "golden oil" which the two mystic olive branches, the "anointed ones that stand by the Lord of the whole earth," are ever pouring out of themselves through the "golden pipes" of prayer? And how often do we need it in the rub and friction of life! The keener and more sensitive the spirit, the more that friction wears it and dulls the efficiency of its working. Nay, there are at times complications of cares and worries,—a sort of "snarl" in the skein of life, to change the metaphor for a moment,—when the spiritual machinery seems to come to a stand-still, and we feel as if we could not get any farther. When the "cares of this life" or its temptations become too much for us, the only thing to be done is to follow the injunction, "Oil often." The little season of retirement, even if this can only be retirement of heart, to the solitary communion with the Father of our spirits, from which we receive a new realization of the "unseen and spiritual" and the grace that is "sufficient for us," is the ever-open way in which we can procure the "golden oil" needed to keep our complex machinery in harmonious working order.

How many a domestic collision and even tragical catastrophe might be averted by the constant care to "oil often." Were this the constant practice of the Christian members of the family, the "family jar" might often be prevented from the beginning, since it is the beginning of strife that is as the letting out of water; for not even the most devoted domestic love can always keep the most loving spirits from growing fretted and chafed by the inevitable worries and contrarieties which beset even what seem to be the smoothest lives. How much more needed is the oil when the life, even outwardly, is far from smooth! The tired mother of a family, on whom claims and cares and "worries" come crowding with perplexing accumulation, who often feels as if the "last straw" must speedily do its work, retires to her chamber, and through the "golden pipe" of prayer receives a portion of the blessed oil, the "unction of the Spirit," returning soothed and strengthened to take up the daily burden, assured once more in the depths of her heart that as her day is her "strength shall be." The busy, over-burdened eldest daughter and sister, whose time and strength are absorbed in work for others, for which she often has to postpone those more congenial pursuits of her own which she would dearly love to follow, can, with frequent recourse to the same wondrous oil, soothe the incipient restlessness and irritation that are too apt to end in a rebellion against God's providence. How often the "soft answer" to angry and unjust words, the patient self-control under an annoying *contretemps*, are the result of the secret application of the "golden oil," will never be known till the secrets of all hearts are revealed.

The Christian man of business knows its efficacy when, harassed and overworked, the strain proves too much for him, and he is apt to think that "all things are against him." So does the wearied student when, wrestling with a load of work that it seems impossible to overtake, eyes and mind seem ready to give way together. And no man knows it better and needs it more than the pastor, burdened with the responsibilities of his office and the sense of inadequacy which no one else can fully appreciate. The husband and wife whose love is the deepest and truest must yet pass through many a collision of wishes and feeling when even their true and devoted love would fail to keep their spirits in unison and prevent the small irritation from causing the "little rift within the lute," but for the anointing of oil which, to change the figure yet again, can make the most troubled waters smooth. Yet how infinitely less we all avail ourselves of this oil than we might!

Our Lord and Master found it needful to retire



often for earnest prayer and solitary communion with his divine Father. When the "contradiction of sinners against himself" had too much wearied and grieved his human spirit, when the dense stupidity and blindness of even his own followers discouraged and disappointed him, when gross ingratitude and cruel malignity pierced his sensitive heart, and the burden he bore grew too heavy, he, even he, had recourse to the same inexhaustible fountain of strength, which through him is open to us also. If he needed it, how infinitely more do we! Hear, then, the parable of the lawn mower and the sermon preached by its two words, "Oil often."—A. M. Machar.

## Special Attention.

### LOOK OUT FOR SUNDAY.

It seems that the Episcopalians are about to add, or have added, a new feast to their Calendar, called the "Feast of the Transfiguration." The *Living Church*, of June 12, 1886, notices an objection to this move in the following language:—

"A curious objection to the addition to the Calendar of the Feast of the Transfiguration comes from Virginia. One of the clergy in convention objected to the day for the observance. 'We have now as many days as we can profitably use, and these other new days have a tendency to take away from the sanctity of the Lord's Day. We should be very careful lest we do anything to diminish the sanctity of the Lord's Day.'"

The *Living Church*, while recognizing the principle involved in the objection raised, thinks it will not have that effect, and that consequently there is no danger. But to one who is looking on from without, a query will inevitably arise; namely, why should Sunday have any more sanctity attached to it, than any other of the festival days, since they all rest on the same foundation, namely, an enactment of the Church. We cannot see how the institution of any number of festivals by the same authority that instituted Sunday, can take away from the sanctity of Sunday, unless it be on the principle that just such an amount of sanctity is set apart for festivals, so that the more the festivals are multiplied, the less amount of sanctity will pertain to each one, it being divided up equally between them—just as a Methodist is reported to have said once about religion. "There is," said he, "just as much religion in the world as there ever was; but there are so many more professing it now than formerly, of course there cannot be so much to each individual as there used to be!"

### TWO GOOD PRINCIPLES APPLIED.

In the New York *Independent* of June 17th, 1886, we find two statements expressing so clearly and beautifully principles having a special application to subjects that particularly interest us, that we cannot refrain from asking the reader to notice and apply them. The first is from an editorial entitled, "Who is the Lord that I Should Believe on Him," and reads as follows:—

"Every honest man first wants to know just what the truth is. For some men it is quite as convenient and pleasant not to know the truth. The truth might trouble them. It might interfere with their business. It might lower their self-esteem. It might suggest disagreeable duties. It might even put them out of the church. But all this makes no difference to the really honest man. He asks the questions: 'Who is he?' 'What is the fact?' because he must know before he can settle what to do. What he will do, does not depend on what will sell his goods, or give him wealth or credit, but it depends on what the real facts, as God sees them and not man, show his duty to be."

If now the reader will re-peruse these words with the Sabbath question in mind, as touching the claims of the seventh day instead of the first, the application will make itself.

The next utterance is in one of the "Editorial Notes," and speaks of Christ in his position in heaven and his relation to man here. It says:—

"He acts there for man here. We have a great interest in what he did, suffered, and said while here; and we have an equal interest in what he is doing in heaven. His work in human behalf has a heavenly as well as an earthly sphere of action. He came to earth to do one part of it; and of this he said, 'It is finished,' when he died. He is now in heaven doing the other part of it. He is there the 'High Priest of our confession,' there making 'intercession' for us, there the Mediator between God and man, there our Saviour as really as when he was on earth, there the 'King of kings and Lord of lords,' there a living person, and essentially the same person that he was here, there the 'head' of the church on earth, and holding identically the same relations to men that he held when he was seen by men. It is quite as important that Christian faith should embrace what Christ is and is doing in heaven, as it is that it should embrace what he did and said when on earth. Both should be combined in the same vision. Both must be seen in order to have a true view of the Bible Christ."

While the whole of the foregoing quotation clearly sets forth the present position and personality of Christ in heaven, the declaration to which we particularly call attention is that "Christian faith should embrace what Christ is and is doing in heaven." We look upon it as one of the calamities of Christianity that this point of Christ's specific position and work in heaven, in this dispensation, upon which revelation is so clear, has been so largely overlooked or confused. And before we can mention it, many of our readers will think of the subject of the Sanctuary as one which meets every requirement in this direction. That answers the inquiries of Christian faith most fully. That shows Christ's position and work, and the *modus operandi* of the pardon and remission of sin, as nothing else does. That reveals the extent of the atonement, locates the work, and shows when the end of Christ's ministration is near. We are glad to see a recognition of the fact that Christian faith should embrace such points as these; for these all belong to what Christ "is doing in heaven."

### THE SUNDAY PROSECUTIONS IN TENNESSEE.

SUCH is the interest pertaining to the cases of our brethren now under sentence for Sunday labor in Tennessee, that we conclude to lay before our readers the following correspondence, which will give many additional and interesting particulars that all will be glad to know. When it was ascertained how the cases had turned, by a line from Bro. W. H. Parker, of Springville, Tenn., it was decided to write, to ascertain all the particulars of the cases involved. In behalf of this Office, therefore, Bro. G. W. Morse addressed to him the following letter:—

Your letter of the 8th inst. is just received, and read with great interest. The information it contains gives us deep sorrow, and we feel to most sincerely sympathize with you and the dear brethren with you, in this bitter trial that you are thus called upon to endure. Our most earnest prayer to God is that he will sustain you by his grace, and give you the needed strength, that you may be abundantly blessed in thus suffering persecution for the sake of his truth. We can only repeat to you what you already know, how that God has in times past abundantly succored and blessed those who have suffered persecution for his sake; and very many of these cases are recorded for our instruction and consolation. And, really, it is a blessed privilege to suffer for Christ's sake, for the sake of God's truth; and we can do no better than refer you to the many glorious promises in God's word for those who are thus called to suffer.

We are anxious to learn all the particulars possible relative to your case. We conclude that sentence will be passed at once, and we are anxious to know what that sentence is. We suppose it will be fine or imprisonment, or both. We also wish to know what your circumstances are; have you a family? and if so, how large? What is your age? What is the amount of the expense thus far in defending your case? and by whom has it been borne? In case you suffer imprisonment, which we suppose you will, we shall be very anxious to know the length of the term of imprisonment, and the surroundings of your place of im-

prisonment; where it is, what kind of a place, what fare, etc. Will you have any companions? and if so, what kind of persons are they? Will you have all the reading matter you wish? To what extent are any dependent upon you for support? How much per day, week, or month is your time valued at, or how much would it be worth if you were at liberty?

All these, and many more, incidents, circumstances, and conditions, we are anxious to know about, that we may the better understand your case, and be enabled to sympathize with and pray for you.

Please keep us fully informed in all these particulars, and any others that you may think of, and greatly oblige us.

And now, dear brother, we pray God to comfort and sustain you; to help you bear up bravely, and turn all to his glory and your good; to sanctify you, and make you of great service in forwarding the last message of mercy, that through this circumstance others may be brought to a knowledge of the present truth.

Your case will be one of special prayer here at Battle Creek, as well as elsewhere.

Yours in Christian love and sympathy.

To the foregoing, in due time, Bro. Parker returned the following response:—

SPRINGVILLE, TENN., JUNE 14, 1886.—Dear Brethren: I have just received your kind letter, and in answer I will say that I am very thankful for your sympathy and prayer for us. I will now try to answer your questions. I, with Bro. James Stem and William Dortch, was indicted before the grand jury at the May term of the court of 1885, and was tried at the September term following, and found guilty by the court. Or rather, my case was tried, and a verdict of guilty being rendered by the jury, the judge set the fine at twenty dollars and all the cost. The attorney for the State agreed with our attorney that the other two cases should not be tried, but abide the decision of my case in the supreme court. The supreme court confirmed the decision of the lower court, which settled a fine of twenty dollars and the cost on each of us.

Bro. Wm. Dortch will have to pay his, as he has the property from which they can collect the money. Bro. Stem and I have no more property than is exempt from execution by the law of the State. The law of the State is that if a person who is convicted of a misdemeanor is not able to pay his fine in money, he shall pay it in jail at twenty-five cents per day.

We have concluded here that it is not best to pay a fine in money except we have violated a righteous law, and that we could bear a more effectual testimony for the truth by lying in jail than by working for money to pay a fine.

There will be nothing further done in the case until the fourth Monday in September next; then we will have to pay it off or go to jail. The jail here is not the worst nor the best of prisons. It is kept moderately clean; but the fare is horrid. I do not know what they will provide for us; but the prisoners are mostly fed on fat bacon and corn bread, and short rations at that. Of course we would not care how short the bacon was.

Wages here are low. A good farm hand can get ten or twelve dollars per month. I am a blacksmith and wagon maker. I make from one to two dollars per day when I work at my trade. I shall be thirty-six years of age in July next. Bro. Stem is about fifty-five, and Bro. Dortch is sixty or over. I am worth about five hundred dollars, Bro. Stem about the same, and Bro. Dortch about fifteen hundred. I have a wife, and one daughter nearly sixteen years of age, and a boy fifteen months old. My wife and daughter are both able to work. Bro. Dortch has a wife and a grown daughter, and a son sixteen years of age at home, and four sons and a daughter married. Bro. Stem has a wife and daughter and an invalid son dependent upon him. I cannot tell how much the cost will be in each case. Our first lawyer's fee was forty-five dollars. Bro. Fulton employed another, and I don't know what his fee is. Our expenses of attending court were paid by us. Twenty-five dollars of the lawyer's fee were paid by Bro. Fulton with subscription money collected by Bro. Hall of the Sanitarium at your place. The other is unpaid yet, but I think Bro. F. has a little of the money still on hand. We have plenty of reading matter. Our place of imprisonment will be at Paris, Henry county. The length of term will be regulated by the amount of cost we pay out in jail. We think of paying off the cost this time in money, and hereafter just submit to what they may put on us, as we can do no good by defending the case. We do not think of paying the fine that way, but only the cost. We could, I think, carry it to the Supreme Court of the United States, but do not know that that would be best.

We are of good courage. My courage never was better. The precious truth is so clear, and the dear brethren so near to our hearts, that we feel as if we could suffer anything for their sake and the sake of the precious cause of truth.

Bro. Fulton is holding a tent meeting within about three miles of our church, and has a large interest. Some have already decided to obey, and I think others will do so soon. Eld. Bell will speak there on the night after the next Sabbath, against our views on the Sabbath. He will be reviewed by Bro. Fulton on Sunday following. It will be a good opportunity to show the difference between truth and error.

I repeat, we are very thankful for your interest in us and in the cause of truth in our State. I will keep you informed in regard to further developments.

Your brother in hope.

—When Trouble comes, give him a pleasant reception. He feeds on fretfulness, and seldom stays long where a sunny temper dwells. If Trouble will come to your house, let him not approach your table; there should be room there only for Joy and Sunshine.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 6, 1886.

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

### "A GRAND RALLY FOR THE CHRISTIAN SUNDAY."

"In conclusion let us through some such agency appeal to all in authority, all friends of morality and religion, to all lovers of good government and order, to the friends of the poor and all true philanthropists, to all the followers of Jesus and the lovers of his truth, to make one grand, determined, continuous rally for the Christian Sunday."

These words constitute a portion of the peroration of a paper presented by "Rev. W. C. Hopkins" to the Toledo, Ohio, Ministers' Union, and the Northwestern Convocation of Ohio, as reported in the Toledo Blade, in March last. And surely if all the classes named could be enlisted in the so-called Sunday reform, and be made to believe that its success is essential to the very existence of our Government itself, as its advocates in their frenzy claim, it would be an easy matter to carry any measure in regard to it on which they might agree.

In his paper Mr. Hopkins first set forth the points on which he asserted the Christian world is agreed. Among the points named we notice (1) that we must have one day in seven for rest, but (2) that this must be none other than the first day of the week; (3) that this must be a sacred day, and (4) be protected by the civil law, and (5) that law be enforced. And yet with the whole Christian world agreed on these points, he averred that Sunday desecration had alarmingly increased since the war.

As a remedy he suggested immediate and thorough organization and persistent agitation. Among the methods which he earnestly advocated, these are prominent: (1) Sunday societies in every county; (2) personal and private labor to induce individuals to become members of these societies; (3) legal incorporation of these societies; (4) particular efforts to have all preachers, including Roman Catholics, join the societies; (5) a Sunday pledge for all to sign; (6) one Sunday in the year in which all the ministers should preach on the subject and circulate the pledge; (7) an annual mass meeting on some week-day night in behalf of Sunday; (8) a committee on legislation, to study the Sunday laws and press needed amendments, if any, upon the legislatures; (9) a committee on the press, to offer suitable articles for publication; (10) a committee on interviews, to converse personally with Sunday desecrators; (11) a committee on prosecution, to prosecute promptly all those who refuse to obey the law; (12) to make these societies auxiliary to the "International Sabbath Association;" (13) secure co-operation, as far as possible, of the Labor Unions and Knights of Labor; and (14) agitate everywhere in favor of the Saturday half holiday.

And if all this is not done, he set forth, in impassioned language, as the inevitable alternative the entire ruin of our Christian civilization, the virtual enslavement of the laboring classes, and the prostration of the whole country beneath the feet of the great Moloch of monopoly and heartless corporations. And in view of all these alleged facts, he calls upon those classes mentioned in the quotation at the opening of this article to make a grand, determined, and continuous rally for the Christian Sunday. "The proper observance of that day," he says, "is essential to our religion. Our religion is indispensable to our morality and intelligence, and these are the pillars without which we cannot maintain our Government. In addition, as Christians our religion is absolutely necessary for our eternal happiness; therefore through such societies we could open the way whereby all in our country who intelligently love themselves, their families, their country, or their God, could effectively check, if not destroy, the flood of evil that follows Sunday desecration, and at the same time promote the highest interest of the nation, and the salvation of immortal souls."

We have presented thus fully the outlines of the main features of this remarkable paper, because it suggests a more comprehensive and thorough organization in behalf of this work than we have ever before seen presented, and that our readers may see

more clearly the hold that this question is taking upon many minds. Such efforts cannot be without their effects; and if many of these methods do not come out prominently in the future policy of the Sunday movement, it will be strange indeed.

### THE ASSURANCE OF FAITH.

In the decree given to Ezra by Artaxerxes Longimanus, as recorded in Ezra 7, a decree which marks the commencement of the seventy weeks, and of the longer period of twenty-three hundred days, we find these remarkable words: "Whoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?" Verse 23.

What does the king mean by saying, "Why should there be wrath against the realm of the king and his sons?" It is a declaration on his part that he felt assured that unless he did grant this decree for the restoration of Jerusalem, he would expose himself and his kingdom after him to the judgment and wrath of the God of heaven. But from what source had he received this impression? It must have been from the representation made to him by Ezra, who had requested of the king the favors which this decree bestowed. Thus incidentally (for we have no direct record in the case) is the curtain lifted, permitting us to behold the course taken by Ezra, and the boldness with which he acted in this matter.

Again, in chap. 8:22, we find another passage, giving us a little further insight into the internal history of this movement. Ezra started on his perilous journey to Jerusalem—perilous because he bore immense sums of treasure, and because a great portion of his company consisted of women and children, who would be an easy prey to bandits and marauders—without an escort or a guard; and in verse 22 he tells us why he did so: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him."

It is here revealed that the Spirit of God had led Ezra to plead before the king the privileges which God vouchsafes to his people, how his hand would guide and uphold all those who would seek him, but be against all who should forsake him; and having committed himself to this declaration, he must act consistently therewith, and having assured the king that God would stand by and strengthen him, he could not deny his own words by asking the protection of the king's horsemen and soldiers, as though he could not make the journey without their aid.

To appreciate the bold position of Ezra before the king, consider a moment his situation. He was a captive in a strange land, and the request he had to make was one which the king would most naturally consider against his own interest and the interest of his kingdom, namely, to let a great body of captives who had doubtless become a profitable portion of his subjects, depart out of the kingdom, and to suffer the rebuilding of a city which had been considered the stronghold of a fractious and rebellious people. It was a bold step for Ezra to simply make this request; how much bolder to urge it under threatenings of wrath from God against the king! How must the king have felt when listening to the bold request of one of his captive subjects, and his threatenings of wrath unless it was granted! And how must Ezra have felt while thus threatening wrath upon the king, the person who held in his hand not only the life of Ezra, but the lives of all his people! And with what astonishment must all have looked upon what to them must have seemed like an act of presumption! But Ezra pressed his case, gathered his company, and took his departure for Jerusalem. Such was his confidence in God; and it was not disappointed. God, he tells us, was entreated of them, and his good hand was upon them. And that move has given the student of prophecy a starting-point for the most important prophetic periods on the inspired page, and from it have resulted all the fulfillments of God's word which afterward took place in Jewish history. What a lesson for the people of God in all subsequent ages!

We want more of that faith which Ezra had, which will boldly commit itself to God's word, and take its stand to carry out his purpose, though kings and kingdoms should stand in the way. But first we

want Ezra's communion with God, and his knowledge of the divine will.

### THE SUNDAY CRISIS APPROACHING.

For thirty years or more our people have expected that the Sunday laws would be enforced in an oppressive manner against those who observe the seventh-day Sabbath. We have expected that this heathen-Catholic institution of Sunday sacredness would figure largely in the closing work of probation. We have been sure the final issue between God's true people and an apostate Church would be the word of God and its doctrines as distinguished from man-made traditions. We now see evidences of the rapid approach of the final struggle. The increasing interest in Sunday laws and Sunday sacredness, world-wide in extent, gives plain proof of the truthfulness of our positions.

The announcement in last week's REVIEW of the decisions of the supreme courts of Tennessee and Arkansas, sustaining the prosecutions of our people in those States, adds one more link to the strong chain of evidence supporting our conclusions. In a letter recently received from Eld. J. G. Wood, who is laboring in Arkansas, we are informed that the crisis is upon our people there. A little over a year ago, Sabbath-keepers had as liberal a law in that State as in any other in the Union. They dreamed of no trouble. Without any agitation to speak of, the clause giving conscientious observers of the seventh day the right to work six days if they rested the seventh, was repealed. None dreamed of such a thing. Now perhaps a dozen of our brethren are under the condemnation of the law of the land for simply obeying the law of God. They must pay fines and costs. They are liable to have their property confiscated, and to go to jail.

Here are two States already starting in their course of persecution. This is nothing short of naked persecution for conscience' sake; for thousands, all around the places where these humble believers live, work, hunt, fish, play cards, and otherwise show no regard for Sunday or any other day of the week. The blare of steam whistles, the racket of railroad traffic, the lugging of baggage and freight, the soliciting of hotel runners for patronage, and various other kinds of business go on, and the sanctity of the popish Sunday is not desecrated. But let a humble, God-fearing, devoted Christian, who has conscientiously observed the Sabbath of the Lord according to the literal reading of the commandment, go out quietly on his farm or to his place of business, making no noise, disturbing no one, and, forsooth, the Sunday people are stirred. They cannot endure such desecration of the "venerable day of the sun," as Constantine truly calls it. Here we have a fine commentary on the stale "seventh-part-of-time doctrine." Venerable Protestant divines arise with great gravity and tell us that one day of rest, after six of labor, is all that God requires or men should ask. Our people have done that exactly. We venture the assertion that none in the States of Tennessee or Arkansas have kept one day in seven more sacredly than have these very persons whom they have arrested and fined; yet they are mulcted of their scanty, hard-earned means, while thousands all around them go scot-free, and keep no day whatever. And many of these grave doctors themselves are strong in their efforts to bring this persecution upon us. Was there ever more barefaced hypocrisy and wicked cant seen than this open farce of seventh-part-of-time Sunday-Sabbath-sacredness?

Yes, this is religious persecution, nothing more nor less. There is not a shadow of excuse for it, save the desire to silence the advocates of God's holy Sabbath by the strong hand of the law. But this base effort will fail. It will help forward the work instead of retarding it. Our God will not forsake his children who fear him and bear the heavy cross of keeping holy the only true Sabbath. He is the God of Moses, of Joshua, of Sampson, of Elijah, of Daniel, and of the three who dared to go into the fiery furnace. We have been singing, "Dare to be a Daniel;" we may now have a chance to show how much of Daniel's spirit we possess.

We have heard of persons who thought that when we were threatened with fines and penalties for working Sundays, we could keep very quiet, and while not working openly, we could avoid the penalty of the law, keep the Sabbath, and in heart not keep the Sunday. Daniel had never learned this process of



serving God, potent in these last days of formality and hypocrisy. He could have gone into some secret place of retirement, or prayed to God mentally, and they would never have discovered him. He could have thus avoided that night's lodging with the beasts of prey. But Daniel never learned to serve God in that way. He prayed as he was wont to do, with his windows open toward Jerusalem. He never changed his course one particle because of this effort to destroy him. We all know the result. Brethren, we now want to practice, as well as sing, "Dare to be a Daniel."

We hope our brethren in these States where persecution is commencing, will stand firm and true to their profession. Act with no spirit of bravado. Go quietly about your business, just as you would if the law protected you and there was no danger. Do right in the fear of God. If you are arrested, and can possibly avoid paying the fine by going to jail, do so. If there is anything in this world which would give an impetus to this truth, it would be the spectacle of about one hundred of our people lying in jail for conscience' sake. Our enemies may find this means to frighten us a boomerang which will return upon their own heads to plague its inventors. There will be some noise, if we mistake not, made about these cases in the public prints while these men lie in jail for conscience' sake. People will be apt to hear about it. If God will give us ability, the people shall know about it from one end of the land to the other. We have not so poor an opinion of our American people yet as to believe that all are in favor of persecuting those who conscientiously obey God by keeping the ten commandments. If our people will stand firm, and dare to do right, they can advance the cause as fast by lying in jail as by the most eloquent preaching. Indeed, we know of no sermon so eloquent as suffering for the truth's sake. But if our people weaken in this critical time, their enemies will then have accomplished their object, and frightened them into obedience. Be not anxious about your families; God will see that they do not starve. If anything under heaven would make our people liberal, it would be the knowledge that the families of those lying in jail for the truth's sake were suffering for the necessities of life.

May God prepare us for the great crisis which is just before us. May we realize how near upon us is the great day for which we have been looking. Let us prepare for it; for it is near, and hasteth greatly.

G. I. B.

#### THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 10.

THAT the prophecy of Joel, that the people shall beat their plowshares into swords and their pruning-hooks into spears, pertains to the last days just before the Lord comes, is plainly seen from Joel 3:15, 16. In verses 9-12, he shows how the people will prepare themselves for war, and then testifies that this will be done in the great day when the voice of the Lord is heard from Jerusalem, and the Lord comes to judge the people.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27. How many were saved from the flood?—Only Noe and his family. How many were left of those who rejected the warning message of God?—Not one; the flood destroyed them all. What has this to do with the second coming of Christ?—"So shall it be also in the days of the Son of man." How many unbelieving will then be left upon the earth?—None.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. How many of the ungodly escaped in the days of Lot, when Sodom and Gomorrah were destroyed?—None. Were there some men who were counted as a kind of middle class, who were neither believers nor unbelievers?—No; no one was saved except Lot and his two daughters, who believed and obeyed the warning message. The fire from heaven devoured them all. How many Gentiles or other not very bad people who have never known nor served God, will be left in the day of the Lord,

when Christ shall be revealed?—There shall not one be left; for the Scriptures testify that "even thus [as it was in the days of Lot] shall it be in the day when the Son of man is revealed." Verse 30.

Hence we can arrive at no other conclusion than that those who believe and preach that there will be peace in the earth during the thousand years, and that millions on millions in that time shall be converted and become happy, are helping to proclaim peace and safety, inasmuch as they lull the people to sleep, and put stumbling-blocks in their way, so that they do not prepare themselves for the great day of the Lord, nor help in the great work which must be accomplished in the short time that is left before the door of mercy is shut forever.

Nevertheless, most of the religious denominations help proclaim this peace and safety cry, in spite of all the tumult and disturbance and mighty preparations for war which are seen everywhere; while the elements themselves are uneasy, so that earthquakes, storms, inundations, pestilence, and disease destroy millions of people, and those who are left are in many places, distressed, and their hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Yet there are at this time a few faithful servants who preach that probation soon will end, and that the great and terrible day of the Lord is near and hasteth greatly.

But one may be tempted to ask, on account of the smallness of their number, if they alone are the prophets of the Lord, and if the word of God must die with them? Thus it was also in the days of Jehoshaphat, the king of Judah, when Ahab, the king of Israel, invited him to go with him to battle against the Syrians. The king of Israel gathered his four hundred prophets together, and asked them whether he should succeed in battle and be able to take Ramoth-gilead. They all answered with one voice: "Go up; for the Lord shall deliver it into the hand of the king." 1 Kings 22:6. These prophets were not the prophets of Baal, but pretended prophets of the Lord, which is seen from verse 7, when Jehoshaphat said: "Is there not here a prophet of the Lord besides, that we might inquire of him?" It is also seen from verse 24, when Zedekiah, one of the four hundred prophets, smote Micaiah on the cheek, and said: "Which way went the Spirit of the Lord from me to speak unto thee?" He was sure that he himself had the Spirit of the Lord, and yet he made him horns of iron, and said to the king: "Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them." Verse 11. But a lying spirit was in the mouths of all these prophets. Verse 22.

Micaiah was alone on his side, against four hundred, and he did not prophesy good concerning the kings of Judah and Israel; therefore they disliked him. When they, nevertheless, wanted to hear his testimony, he said: "I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, These have no master; let them return every man to his house in peace." Verse 17. The other prophets prophesied peace and safety, but Micaiah prophesied of coming danger; and he was the only one that prophesied truth, and his word was fulfilled.

It has, moreover, been characteristic of these false prophets who proclaim a false message, that they have tickled the ears of the people with flattering words; but the prophets of the Lord have warned the people of coming judgments. This was the case with Enoch, (Jude 14, 15), Moses (verse 5), Lot (verses 7, 8), Moses (Deut. 28:20, 24), Elijah (James 5:17), Elisha (2 Kings 9:7-10), Isaiah, who prophesied against Jerusalem (Isa. 3:16, 25, 26; 23:1, 3, 8), against Babylon (Isa. 13:1, 19), Moab (Isa. 15:1), Damascus (Isa. 17:1), Egypt (Isa. 19:1, 2), Tyre and Sidon (Isa. 23:1, 4), and against the whole earth. 24:18, 19.

Jeremiah was a man of sorrows, and had to proclaim many sad messages, and to suffer much from lying prophets. Jer. 17:1, 27. He preached especially about war and distress in the day of the Lord. Jer. 25:31-33. Ezekiel also prophesied of tribulation in the day of the Lord. Chap. 39:1-6, 17, 18. The same can be said of Daniel (chap. 12:1), Joel, and other prophets,—of Christ (Matt. 23:38; 24:7-15, 30, 37), Paul (1 Thess. 5:1-5), James (chap. 5:1-3), Peter (2 Pet. 3:10), Jude (verse 18), and John. Rev. 14:9-11.

Let, then, Christian professors and the world unite to preach peace and safety, and to look for bright and happy days in the near future; let them flatter themselves with the hope that the day of the Lord is

far off, and that the time of probation may last many hundred or several thousand years,—all this is but a charming siren song; the song of a harlot making sweet melody, that she may commit fornication with the kingdoms of the world. Isa. 23:15-17.

The testimony of the Lord concerning our time, is plain: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. Sin and godlessness will increase among those who have a form of godliness but deny the power thereof. Verses 2-5. "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. The word of God testifies plainly that the great day of the Lord is near, and that it is coming with destruction upon all the ungodly until they are cut off from the earth.

J. G. MATTESON.

#### THE LEGITIMATE RESULT.

THE doctrine of man's natural possession of an "immortal soul," has, in all ages of the world, played a prominent part in leading men into error. Beginning with the first man, it has brought in new errors with almost every succeeding generation, until, in the present age, this great root of heresy extends its branches in directions almost innumerable. And now behold how it begins to react upon the one by whom it first gained access to the human family. Thus, the first man inaugurated the doctrine of natural immortality by accepting the declaration, "Ye shall not surely die," which same doctrine now appears in support of that theory which says, The first man came from the brute. How it supports this theory will appear from an extract taken from a leading N. Y. religious journal.

The Southern Presbyterian General Assembly, at its recent session, held at Augusta, Georgia, recognizing the egregious evil of disseminating the evolutionary theory in evangelical work, as had been and is being done by a class of ministers absurdly styled "progressive," passed a resolution that "the Scriptures . . . teach that . . . Adam's body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created of nothing; and that any doctrine at variance therewith is dangerous error." Dr. Woodrow, a champion of the cause of "progressive" theology, fiercely opposed the resolution, declaring, in the course of the long debate which preceded its adoption, that "Adam's body became a man only when it received Adam's soul," and that the Bible did not affirm that his body was created by an immediate act of Almighty power. But the resolution having been adopted by the majority, the injured cause of evolution is at once taken up by the religious press, in language which plainly regards the act of the Assembly as bordering on the fanatical.

The *Christian Union*, in its issue of June 3, declares that "there is not a passage in the Bible, from Genesis to Revelation, to support the declaration that the human body was directly fashioned by Almighty God, without any natural animal parentage of any kind, out of matter previously created of nothing," and sends out a challenge to the religious world to produce such a text, if there be one in the limits above named. Under date of June 17, the *Christian Union* again refers to the subject, with the statement that though the invitation was general to the entire religious world, it had evoked only one reply. An extract from this reply, which was printed in full, is as follows:—

"There is no method of interpreting language which will allow this language of Scripture—'And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul'—to be interpreted to mean anything else than that Adam, before God breathed into his nostrils, was nothing else than a lifeless mass of earth having the form of the man to be."

To which the editor of the above paper replies:—

"Our correspondent, it will be observed, discovers in all Scripture but one text which even in his judgment warrants the dogmatism of the Southern Assembly; but he is very clear that this text means that Adam was a lifeless mass of earth, and became a living being when the divine breath was breathed into him; and that 'there is no method of interpreting language which will allow this language to be interpreted in any other way. Now, the conclusive reply to this is, that it has been interpreted in a very different way by the ablest and most devout scholars of the Christian Church from the third century to the nineteenth, from Tertullian to Tayler Lewis. The opinion has been entertained in all ages, and by able,

devout, and scholarly interpreters, that its object is to make it clear that man possesses a double nature—a fleshly, which comes from the earth and returns to earth again, and a spiritual, which comes direct from God and will return to God again."

By the spiritual nature of man here referred to, is doubtless meant the "immortal soul" with which he is invested by popular theology. Taking the scriptural view of man's nature, which does not make the "breath of life" an immortal soul, the plain and simple account of his creation given in Gen. 2:7 is sufficient to sweep away all vestiges of evolutionary belief from the minds of any who accept the Bible as the word of God. But, from the foregoing facts, it appears that, from the popular interpretation of Gen. 2:7, it is impossible to prove from the Bible that the human race is not descended from the beast, or that the Darwinian monkey is not man's true progenitor. If not, why was not the proof forthcoming when such a fair and urgent invitation was extended?

Thus to the multitude of other errors to which the dogma of man's "immortal soul" gives its support, is now added the repulsive and unscriptural theory of evolution, which believers in that dogma are compelled to accept, so far as any scriptural evidence is concerned. And the person who has accepted as a part of his belief the God-dishonoring theory of evolution, has not only thrown away all that gives Bible language any meaning or significance, but is already far advanced on the direct road to atheism.

L. A. S.

## Ministers' Department.

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

### SUGGESTIONS TO MINISTERS.

#### HOW TO USE A TEXT.

THERE is a great deal in making a proper use of a plain text which God has given us. I have seen men make such bungling work in using a text of scripture that they destroyed what force there was in it. It is one thing to quote a text; it is another thing to make a proper use of it. It is one thing to have a sword; it is another thing to use that sword effectively. It may be used in such a bungling manner as to do no service. Only quote so much of a text as applies directly to the subject in hand. There are many verses of scripture which contain more than half a dozen different, distinct ideas, while you only wish that part which applies to a certain subject,—for instance: turn to 1 Pet. 1:12; it is a very long verse, with several statements in it. Now, if you wish to prove that the angels study the Scriptures, the last clause of that verse is all that applies to the subject. It would be inexpedient to go on and quote that whole long verse. By so doing, you consume valuable time, and confuse the minds of your audience. Just read the sentence that applies to the subject, and no more.

The inspired writers have given us a good example in this respect. Turn to the tenth chapter of Romans, and see how many quotations Paul there makes from the Old Testament Scriptures. He shows good sense; he quotes just that part of a verse which applies to his subject, and no more. Sometimes it is the first clause of a verse, sometimes the last clause, and sometimes a sentence out of the middle of a verse. This is the way you should do. And, further, in using a text, state what you wish to prove by that text before you have read it. Make your statement very clear, tell your audience that the text will prove it; then turn to your text and carefully read it. If the proof is in the text, the people will see it; but if you quote your text before you state what you wish to use it for, you have lost your time and muddled your subject.

Always read a text of scripture in your sermon, or even in your visits. A little experience, a little observation, will convince any one that a text has ten times the force when read directly from the Bible to an individual or an audience, that it does when merely quoted from memory. I have seen this tried a thousand times, and I know that it is so. People have respect for the Bible; and a plain statement from it, which they see or hear read right from the Scriptures, will have weight with them. But if you merely quote it from memory, somehow they count that as your talk. They think perhaps it may be so, and it

may not. They do not always know it is so, any way; but even if they do, it does not have half the force to repeat it that it does to turn to the chapter and verse, put your finger upon it, and read it deliberately. The word of God is quick and powerful, and we should use it with tact and wisdom.

#### USE OF EXTRACTS.

It is necessary and very important in our work to use quotations from eminent authors, upon the various subjects of present truth. For this purpose every minister should have a book of extracts, in which are carefully arranged in the very order in which he wishes to use them, the most choice and pointed testimonies from such authors. He can often quote them with great effect; but it requires good judgment to do it properly. The first mistake that is often made, is to read quotations that are too long. This consumes valuable time, wearies the people, and takes the life out of the sermon. Just a few sentences, read distinctly, is all that you have time to use. You can throw them in here and there, at various points and different times along in the sermon; but be sure that they are very pointed, right on the subject, and very short. Six to ten lines usually is as much as should be used; four lines will generally do better.

#### ILLUSTRATE.

Use illustrations and comparisons freely. The man who is fertile in apt illustrations, will always be an easy and interesting speaker. The man who is void of illustrations will always be a dry speaker. There is often more force in a well-put illustration than in the strongest statement or most logical argument. Examine the sermons of Christ. They just abound in illustrations, and sparkle with them from beginning to end. In fact, he used so many in his public discourses that it was said of him that without a parable he spake not to the people. A parable is an illustration. Look at his illustrations taken from the lilies, the birds, the wheat, the corn, the fish, the chickens,—everything. "Go thou and do likewise." Read the sermons of Mr. Beecher, or Mr. Moody, or any other popular speaker, and you will find them just bristling with illustrations, short, apt, and telling. Notice, yourself, the effect of illustrations upon an audience. If they are dull or listless, or become sleepy, stop a moment, and say: Let me illustrate this, and you will see them wake up instantly; every eye will brighten, every head will be bent toward you, you will have gained their attention. The little child will forget your arguments, but remember your illustrations. But illustrations, to be of force, must be short, and apt, and well stated. You can often throw in an illustration in one sentence that will "clinch the nail," and send the truth home to the heart. Do not be afraid to use an illustration over and over, as long as it is fresh and of interest to yourself. Mr. Whitefield, Mr. Moody, and all the best speakers, have been noted for telling the same anecdote a hundred times over, and everywhere they go, and yet it never loses its interest. Take the parables of our Lord, and they are just as fresh and interesting to-day as they were eighteen hundred years ago; and yet everybody, almost, knows them by heart.

#### BE ON TIME.

Begin your sermon promptly on time. One of the worst habits a preacher can have is to be late at his appointments, behind time a few minutes. There is no excuse for it; it is mere shiftlessness. It is slackness in doing the work of the Lord. The minister who does thus is setting a bad example, that will tell for evil wherever he goes. He has no moral right to do it. The time of his audience is valuable to them, and it is a shame to a minister to be one minute behind. He should not only be there at the appointed hour, but before that, so as to have his hymns selected and everything arranged for the meeting, and thus be ready to commence at the very moment appointed. But suppose only part of his audience is there?—Begin just the same. If the minister waits for them once, they will be sure to be late the next time; for that is just the way to school them in being late. But if they know that you always begin on time, they will be there on time; besides, it is decidedly wrong to keep the prompt ones waiting for the laggards. Set your church the example; let them understand that where you go your meetings will commence when appointed. The church raised up by the minister who is often behind time, will be ruined in their habits. The Sabbath-school will be late, the prayer-meetings will be late, and all their

appointments will be uncertain; and such a state of things will kill any meeting.

Close on time. One of the most pernicious habits a preacher can fall into, is that of preaching long-drawn-out sermons, stretching away into an hour and a quarter, an hour and twenty minutes, an hour and a half, and some will even afflict an audience for an hour and three quarters. John Wesley well said that no one but an angel can afford to preach more than an hour, and then he added very aptly, "and he would need an audience of angels to listen to him." The speaker should always remember that his talk seems of more interest and of more value to himself than to anybody else. An audience cannot appropriate and remember more than about so much any way, and a man can tell in one hour, or less, all that they ought to hear, all they can well remember. When a vessel is full, what is the use of pouring in more? Besides, it is a positive injury to keep a man sitting after he is tired and feels that you ought to quit. The "Testimonies" have spoken in regard to this point time and again, in the most pointed and positive manner, that our ministers should not be lengthy; that they should stop when the interest is up; that they should quit before they have wearied their hearers.

"Long discourses and tedious prayers are positively injurious to a religious interest, and fail to carry conviction to the consciences of the people. This propensity for speech-making frequently dampens a religious interest that might have produced great results." "You frequently talk too long, when you do not have the vitalizing influence of the Spirit of Heaven. You weary those who hear you. Many make a mistake in their preaching in not stopping while the interest is up. They go on speechifying until the interest that had risen in the minds of the hearers dies out, and the people are really wearied with words of no special weight or interest. Stop before you get there. Stop when you have nothing of special importance to say. Do not go on with dry words that only excite prejudice, and do not soften the heart."

This is good advice. Shall we not heed it, brethren? What is the use of speaking so lengthily? You cannot tell all you know in one sermon, any way. You cannot eat enough at one meal to last a week. If you try it, you will injure yourself. Besides, it is a great wear upon the speaker to preach so long. After an hour, the balance of the sermon will weary him more than the first part. In this way he loses his elasticity, his life; he becomes a dull and prosy speaker. And worse than that, by allowing himself more time, he forms the habit of bringing in everything. He does not come to the point, and so such a course is productive of evil every way. It wears him out, dilutes his sermon, covers up his main points, wearies his audience, and wastes valuable time. We do not say that there are not special occasions on which it may be proper for a person, once in a great while, to preach a long sermon; but we would suggest that these occasions ought to be a good ways apart, at least five or ten years. A man once aptly said that a preacher should not hope to be immortal by being eternal. If these long-winded ministers could hear the comments that are made upon them, and upon their long speeches, I think it would cure some of them.

#### MANNER OF SPEAKING.

As to the manner of speaking, each man should have his own; that which is easy and natural to himself; only there are a few rules which every one should regard. Do not speak too slowly, and in a hesitating, drawling way. Do not speak in a half-dead-and-alive manner, as though what you are saying is of little account. Put all the life, and stir, and snap, and vim, and enthusiasm into your sermon that God shall give you. Do not speak so rapidly, and in such a hurried manner, that you cannot be distinctly heard. Do not speak in such a loud, boisterous, bawling tone as to weary yourself and your audience. Perhaps more make a mistake in this way than in any other. They fall into the habit of loud preaching when it is entirely uncalled for. They will go into a little room and speak loud enough to be heard a long distance. This is not good sense, nor does it have a good effect. The most effective tone in preaching is the conversational. A man should talk to his audience in the same earnest tones he would employ to persuade a friend with whom he was in conversation. The most eloquent speakers do this, and do it with great effect. No one but a pettifogger or a third-rate speaker will stand and halloo at the top of his voice for an hour.

We should remember that it is not thunder, but lightning, that strikes.

Do not make apologies at the beginning of your sermon. Do not tell how poorly prepared you are, how little time you have had, how tired you are, how ill you have been, what aches and pains you have, how humble you are, how little you know, etc. All such remarks are uncalled for. The people understand this way of talking. It is nothing but a silly way of bragging, and of courting sympathy; and it should be entirely left out. Strike right in, say the most pointed and interesting thing you have first. Gain the attention of your audience the first sentence you speak. They are fresh then; they are all expectation; they are waiting, and the first thing you say will impress them more than anything you can say afterward. Many a man loses the golden opportunity by letting the first ten minutes slip away without saying anything. He is just getting ready to say it, and by the time he gets all ready, the people have lost their interest, and he has lost his opportunity.

A minister should always go into the desk with the solemn feeling that the eyes of God are upon him, that he has before him a congregation of Judgment-bound sinners, and that if he rightly improves the present opportunity, it may prove the salvation of a soul; if he neglects it, it may be to their eternal ruin. He should remember that angels of God are all through his audience, and listening to him, and watching with the most intense anxiety every word he says. Let him realize this as he should, and if there is any spirit in the man, any heart or enthusiasm or earnestness or devotion, it will bring it all out. After all that may be said about logical arguments, plain statements, and forcible manner, the most effective thing in a sermon is the earnestness, candor, enthusiasm, and devoted spirit with which the speaker presents his message. If his own heart is warm with it, if his soul is on fire with it, if his tears fall, if his spirit is moved, then his audience will be affected by it. All the preparation, all the study, and all the arrangement of a sermon are only the husks and the shell without this; but with it, together with the Spirit of God, even a poor sermon otherwise, may have mighty results. D. M. CANRIGHT.

#### MANLINESS.

ONE of the prime conditions of getting on in the ministry, the condition underlying all others, is simply and squarely that the minister shall be a true and thorough man. One may name a vast variety of conditions of success, for the ministry implies a vast and varied work. But all other qualifications go for nothing without the prime one of a clear, true, honest manhood. The higher you build on sand, the greater the wreck. The taller the minister, if he is not first a true man, the weaker or more disastrous his work. So orthodoxy will not avail, nor will intellectuality, nor oratory, nor any other personal gifts. There must be, first of all, the foundation of a manly character.

Of all people, the minister should be characterized by manly qualities in his intercourse among Christian people. Without these the more he runs around among them, the worse for him; he will only betray his weakness. Only strong manhood can hold familiarity back from contempt. No pietism can take its place. Goody-goody talk in private or public, that does not get tone and ring from a true, strong, manly character, does far more harm than good.

In these days of intense activity, the buzzing sort of a minister seems to be in demand,—the ubiquitous man who can be everywhere and say everything and do everything; the man who can be on all the committees in the morning, in all the parlors in the afternoon, and at all the meetings in the evening; the man who can run himself and run things all around the town. He is supposed to be specially valuable in building up a church. It is all a mistake. He can run himself into the ground—and perhaps the church—that is all. The world needs less movement and more weight,—a man who cannot call so often and does not need to, because the one call is not soon forgotten. More and more the question is not, How many things can the minister do? but, How much of a man is he? Unmanly ministers are a great stumbling-block to a generation which increasingly reverences manhood.

And in the pulpit, manhood more than brains will have power. The question is not, What kind of a

speech can he make? but, Who is it that makes the speech? The prime among manly qualities in the pulpit is intellectual honesty. It is easy to preach according to the traditions of the elders and the rules of seminaries and the propositions of confessions; but it is not so easy to keep the mind crystal clear in its loyalty to the truth. It is easy to become the slave of a system; but there is real nobility only in being the slave of truth, and in daring to speak it all out. The witness in court is sworn, not only to tell the truth, but the whole truth. The minister is under a similar oath. The pulpit is not the place for suppressed convictions, neither is it the place for floating off the vapors of doubts and unformed opinions. No man has a right to speak beyond his convictions. No man has a right to speak short of his convictions.

It is easy enough to be smart; and a sentimental pietism that runs to tears is not difficult to some natures; and multitudes are born full of Yankee energy. One ounce of genuine manhood will outweigh them all. It has a ring that is never mistaken, and a weight that is never forgotten.—*Sel.*

#### THE MINISTER SHOULD BE VERY HUMBLE.

[In looking over the *World's Crisis*, of March 24, 1886, my attention was called to an article under the above heading, which did me so much good that I herewith present a few extracts from it, which I would be glad to see in the *Review*.

W. S. CRUZAN.]  
“Some ministers give too much evidence that they are greatly lacking in the grace of humility. . . . Nothing looks more hateful in a minister than pride, than the appearance of a feeling of self-importance. His office brings him into such prominence before the people, and he is watched so closely, even to the muscles of his face and the look of his eyes, that any appearance of undue self-esteem or self-complacency awakens in his hearers a measure of disgust. There is no sin he needs to deprecate more than this; yet from his position and his surroundings he is liable to constant temptation to commit this sin. He has, or ought to have, a knowledge of the Bible, and some knowledge of literature; and human knowledge and pride are often found together, but humility always accompanies spiritual knowledge—a knowledge of the deep things of God.

“And while even the old are not exempt from the temptation to be proud, and are not above the danger of yielding to it, the young are especially exposed to it. They have yet but little experience, and know not the depth, and craftiness, and power of Satan's temptations.

“There are many subtle ways in which Satan may come to a minister with temptations toward pride. The enemy may assail him from various stand-points. He will sometimes incite persons to use flattering remarks in respect to a sermon he has preached. Sometimes a minister will be led to compare himself with others, usually with the temptation to prefer his own discourses to those of his brethren. Sometimes Satan will fill a minister with the thought that he is destined to become a great man, and so he tries to shape himself, and his sermons, and all that he does to that end, and thus spoils himself for real usefulness. ‘I was never of any use’ said a minister, a little while ago, ‘until I found out that God did not make me for a great man.’ God has made us to fill a certain place, and though it may be a little one, we should be willing to fill it. The minister's highest aim should be to win souls. Baxter says, ‘Our work is to win the hearts to Christ; and he is not fit to be a pastor who knoweth not how hearts are to be won. Whatever may be the end a minister may have in view in preaching, he will be more likely to gain that end than any other.’ If he seeks popularity, he may become popular; but he will not be likely to win souls. If he seeks gain, he may obtain it; but he need not expect to win souls. If he preaches philosophy, learning, his people may grow in knowledge; but that will not save their souls. It is only when a minister makes it his chief, nay, his only, business to win souls to Christ, that he succeeds in any marked degree. . . . If a minister would be successful as a minister, his highest aim must be to lead men to Christ. The saving of one sinner often leads to the saving of another. . . . Nothing advertises a physician like his doing wonderful cures; . . . nothing advertises a lawyer like his winning the cases of his clients; and nothing advertises a preacher like his winning souls to Christ. Success becomes the means of further success. . . . But this success will never be attained without earnestness—intense and constant earnestness; and our earnestness should be commensurate to the importance of the message we have to declare. . . .

“When our time of work is about closing, and we see so much work that needs to be done, we shall doubtless regret our comparative lack of earnestness. . . . Surely, if we viewed things more in the

light of the Lord's second coming, and in the light of the solemn judgments that will follow, we would be more awake to our obligations.”

## The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 478.—APPAREL OF WOMEN, AND PRIVILEGES IN PUBLIC ASSEMBLIES.

Will you kindly explain why S. D. Adventists teach the obligation of 1 Tim. 2:7, 9, and do not that of 1 Cor. 14:34, 35? MRS. R. E. T.

The first-named text refers to the manner of dress, wearing of ornaments, etc., and the last is taken as a prohibition of public speaking on the part of women. That Paul did not discountenance all speaking in public by women is proved by the 11th chapter, where he gives instructions relative to the appearance of women while “prophesying,” that is, taking part by way of speaking, or testifying, in religious meetings. Then what did he mean by the exhortations to keep silence, as given in 1 Cor. 14:34, 35, and elsewhere? The answer is found in verse 35, where he specifies the very point. It was asking questions, disputing, or propounding points for discussion. In those days the custom prevailed largely of men, especially of learned men, congregating for the purpose of discussing various questions, asking questions for others to answer, disputing over sundry points of law, etc. It is evident that it was the relations of women to these assemblies of dispute that Paul referred to when prohibiting them from speaking in public. As that custom has passed away, the instructions to women relative thereto are no longer applicable; and hence it would be manifestly inappropriate for S. D. Adventists or any other denomination to insist on their enforcement.

With regard to the wearing of extravagant clothing and useless ornaments, the same principles hold good to-day that did when Paul wrote the text under consideration; and their importance is emphasized by the times in which we live. The nearer we approach the last great day, the greater is the necessity for strict conformity to the divine instructions relative to the development of character, that we may be enabled to stand through the perilous times just before us.

#### 479.—THE LETTER KILLETH.

What is meant by the expression found in 2 Cor. 3:6, “The letter killeth,” and what is the difference between the letter of the old covenant, or testament, and the new? J. N. V.

By the “letter” of a law, contract, or covenant is signified the verbal form. By the expression, “the letter killeth,” is signified that a mere formal compliance with a law or covenant does not fulfill the intent thereof, nor entitle one to the blessings designed for true law-keepers and doers. In the case of the law of God, a correct observance of its requirements anticipates a willing, hearty, glad obedience, so that one can say with the psalmist, “I will delight myself in thy commandments, which I have loved.” Ps. 119:47. A formal compliance with the conditions of the old covenant was not sufficient on the part of those who wished to enjoy its benefits; they must needs enter into the spirit or real purpose of the same; it must be a heart work. It is just so under the new covenant. A formal profession of religion, formal baptism, formal membership with the church, although all these are necessary, will not give life. There must be earnest, deep-seated conviction, a spiritual heart-work, in order to comply with the full intent of the new covenant. The difference between the “letter” of the old covenant and the “letter” of the new covenant is just the same as the difference between the verbal form of the two. The old covenant provided for a system of sacrificial ceremonies; the new also makes provision for certain ceremonies, but of a different character.

#### 480.—THE SIN NOT UNTO DEATH.

In 1 John 5:17 we find these words, “All unrighteousness is sin; and there is a sin not unto death.” Please explain what this sin is that is “not unto death;” also what is the sin that is “unto death,” spoken of in the 16th verse? O. J. E.

In order to arrive at correct conclusions with regard to the points involved in the above queries, it is necessary to consider the immediate subject of discourse. By reading verses 14, 15 it is evident that prayer to God for ourselves and others is the topic upon which the apostle is speaking. Verse 15 reads thus: “And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” In verse 16, the apostle refers to prayer for each other, using these words: “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it.” By this is taught that our prayers in behalf of a brother who has sinned, will be effectual, provided his sin is not one unto death; that is, provided his sin is not of a kind that may not be forgiven. All sins unrepented of and unfor-



given, will eventually result in the death from which there will be no resurrection; but all sins will not necessarily result in that death, and hence we may say that pardonable sins are not necessarily sins "unto death." From this it follows that the sin that is "unto death" is the unpardonable sin mentioned in Matt. 12:31. This is evidently what is referred to in the expression in the 16th verse before quoted: "There is a sin unto death: I do not say that he shall pray for it." The idea is that it will be of no avail for us to ask God to forgive a sin that he has declared will not be pardoned. It would be but an insult to God to make such a request.

#### 481.—LAW OF MATT. 22:40—GOSPEL OF THE KINGDOM—GREAT TRIBULATION.

1. What "law" is referred to in Matt. 22:40?
2. What is meant by "gospel of the kingdom," in Matt. 24:14?
3. What great tribulation is referred to in Matt. 24:21?

A. R. D.

1. The law of God—the ten commandments.
2. The glad tidings of salvation.
3. The tribulation of the church of Christ during the 1260 years of papal persecution. For a full exposition of the last two points mentioned, see the pamphlet, entitled, "Matthew Twenty-four," for sale at this Office.

#### 482.—GOD'S CHOICE OF JACOB.

Please explain Rom. 9:11-14.

M. A. G.

The texts named read thus; "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." Paul begins the chapter by expressing his sorrow that his own kinsmen according to the flesh, that is, the Jews, do not understand that the mere fact of their being Israelites by nature does not make them God's chosen children. He says: "They are not all Israel which are of Israel;" that is, they are not the Israel of God because belonging to the Israelitish nation. He then discourses upon God's right to make choice of whomsoever he will; to select beforehand and raise up individuals to perform a special work, or to fulfill any special design. To substantiate this, reference is then made to the cases of Abraham, Isaac, and Jacob. In the 11th verse, before quoted, Paul refers to the fact of God's choice in respect to Jacob, even before he was born. After making statements and citing examples in support of the same, the apostle says in the 14th verse, "What shall we say then? Is there unrighteousness with God? God forbid." The idea is, God does not err in thus making these selections; it is his prerogative, and man has but to acquiesce. It is God's right to raise up agents to perform any work that he wants performed. Another important point sought to be impressed, is that God is no respecter of persons. Because he at one time chose the Jewish nation as his peculiar people, it does not necessarily follow that they will always be his peculiar people to the exclusion of other nations, nor that all members of that nation will necessarily be saved because the nation was once so chosen. He emphasizes the principle that all may be saved who comply with the conditions upon which salvation is offered.

#### 483.—THE NEW COMMANDMENT.

How do you harmonize John 13:34 with Lev. 19:18? In the first text Christ says he gives a new commandment, and yet we find the same commandment recorded in Lev. 19:18.

J. A. B.

Lev. 19:18 says: "Thou shalt love thy neighbor as thyself." In John 13:34, Christ says: "Love one another; as I have loved you." That which was new in the command given by Christ, is found in the words "as I have loved you." Christ more than fulfilled the Mosaic precept; he not only loved his neighbor as himself, but he loved him more than himself; for he laid down his life for men. In the command given by Christ, there is no abatement from that given in Leviticus; but the standard of love is placed higher.

#### 484.—"ZEAL OF THINE HOUSE HATH EATEN ME UP."

Please explain the meaning of John 2:17, last clause—"The zeal of thine house hath eaten me up."

A. S. G.

John 2:13-16 contains an account of the act of Jesus in driving out of the temple the dealers in oxen, sheep, and doves. After he had performed that bold and quite remarkable work, the record states that the disciples then remembered the statement quoted in the text—"The zeal of thine house hath eaten me up." This is from Ps. 69:9. The Emphatic Diaglott, which is a word for word translation, renders it, "My zeal for thine house consumes me." In the act of Jesus, the disciples saw this saying illustrated. His zeal for the purity of the temple and its service was so great as to cause him to be entirely forgetful of himself in other particulars. It was a very bold act on his part thus to break up a long-established custom; and in doing it in so summary a manner, he was in danger of incurring the serious displeasure of those whose business he thus interfered with. So great was his zeal, however, that he was oblivious to all consequences relative to himself.

## 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.

### THE GUIDING LIGHT.

O BLESSED Lord, how much I need  
Thy light to guide me on my way!  
So many hands, that without heed  
Still touch thy wounds and make them bleed;  
So many feet, that day by day,  
Still wander from thy fold astray!  
Unless thou fill me with thy light,  
I cannot lead thy flock aright;  
Nor without thy support can bear  
The burden of so great a care,  
But am myself a castaway!

—Longfellow.

### FRANCE.

THOUGH I have been extremely busy since coming to France, in securing rooms and suitable tent ground, and in moving my family, yet with the help of Brn. Comte and Garside, I have held two meetings a week at Nîmes, and as many at Vergezé, a village ten miles from Nîmes. At Nîmes, two persons have decided to keep the Sabbath of the Lord, though we have not as yet spoken directly on that subject, all our discourses having been on other subjects, of a practical character.

I never was in a field where a radical reform was more needed than here. The powers of darkness have a mighty hold on the people generally. Pray that God may give me strength and wisdom for the work. At times it seems as though I could go no further; yet the ship has been sent into broad ocean, and there is no stopping it.

My P. O. address is Rue St. Giles, Nîmes, France.  
June 17. D. T. BOURDEAU.

### PENNSYLVANIA.

MARTINSBURG, BLAIR Co.—We have now held five meetings in the tent, with good congregations. The people are friendly, and appear to have a desire to learn the truth. We greatly desire wisdom to be enabled to do the work of God in an acceptable manner.

June 28. J. E. ROBINSON.  
F. PEABODY.

### IOWA.

WILTON JUNCTION.—Our tent has been pitched in this place four days, and we have conducted five services. The attendance has been fair, and the interest seems to increase. Many are friendly, while deep prejudice exists in the minds of others. Book sales amount to \$3.37; contributions in money, \$3.13. Our temporal wants are not forgotten. We are of good courage in the Lord.

H. NICOLA.  
L. T. NICOLA.

### NORTH PACIFIC CONFERENCE.

SEATTLE, W. T.—We have our tent pitched at this place. Commenced meetings last Sunday evening, with the tent crowded with attentive listeners. This is the largest and most important city in this part of the United States. It is beautifully situated on Puget Sound. We are treated with marked kindness. Our colporters meet with a hearty welcome, and find more work than they can do. We believe that God has a people in this city, and shall earnestly seek by his grace to gather them out.

CHAS. L. BOYD.

### TEXAS.

CADDO MILLS AND OLIVERIA.—The work at Caddo Mills, the former location of our tent, is not yet finished. We have there fourteen adults keeping the Sabbath as the result of our labors, one of whom is a Baptist minister. Besides these, there are four old Sabbath-keepers, making eighteen in all, six of whom are heads of families. There are others who we hope will obey soon.

Our tent is now pitched at Oliveria. Have preached twice. Our congregation last evening numbered about three hundred. The interest to hear seems to be good. We have much opposition here from one denomination. Have been challenged for a debate, but have kept out of it so far. There is an opposition sermon to be preached to-day. We have the free privilege of using the academy for holding our meetings, and we can reply to this discourse at once. The people have been very kind in supplying our wants. We have received donations to the amount of \$2 in money, and some \$10 worth of clothing. We have sold \$22.30 worth of books and tracts, and \$18.95 worth of Bibles. Brethren and sisters, remember the cause in word and deed.

June 19. J. M. HUGULEY.  
W. T. DRUMMOND.

### MISSOURI.

UTICA.—I began meetings in the tent here Thursday night, the 24th inst., with a fair congregation. The attendance has steadily increased, and excellent attention is given to the preaching. We hope for good to result from this effort. I wish again to appeal to our brethren in Northern Missouri to arouse to the importance of assisting in the work now. Look at the condition of our brethren in Arkansas and Tennessee. Their means are being forced from them to pay fines for the privilege of obeying the law of God. Let us be admonished by this, and put of our substance into the Lord's work. Our tent here is unsafe to move and pitch again. We must have a new one, or the tent work in this part of the Conference must stop. I feel sure you will not suffer the work to be hindered at this juncture. Send to me at Utica what you can, to assist in this enterprise.

N. W. ALLEE.

June 29.

### ARKANSAS.

SILLOAM SPRINGS, ROBINSON, AND CINCINNATI.—June 4-11, I visited the churches at Silloam Springs and Robinson; found the brethren all holding on to the truth. The interest to hear at Silloam Springs was never better. This interest was increased by a protracted effort of the Disciple minister against the Sabbath, the law of God, the Adventists, and other denominations not of his peculiar faith. After listening to one of his sermons, in which he told his audience to go to hear me at night, and they "would have fun over this matter," I replied to a full house, with many on the outside who could not get in. The Lord gave me great freedom in speaking, and made the truth solemn and impressive. The preacher referred to was present, but left before the meeting closed. Six were added to the church by baptism, and others are almost persuaded to obey.

At Cincinnati some were sick, and therefore could not attend the meeting. All seemed firm in the faith, and our meeting was good; one was baptized and added to the church. Deep trials are upon us; but God lives and reigns, and "he that endureth to the end shall be saved."

J. G. WOOD.

June 21.

### KANSAS.

HUTCHINSON.—June 18 we began meetings here in the tent. Have tried to follow the advice given in regard to advertising, taking up collections, etc. Our large tent has been well filled at nearly every meeting. We have spoken twice on the Sabbath question, which has seemed to create quite an interest, and several have already signified their intention to obey. Our donations have been \$14.70, besides much help received in fixing up our tent and in our living. We praise the Lord for the privilege we enjoy of laboring for his blessed truth.

June 28.

OSCAR AND RUIE HILL.  
E. A. MOREY.

LEBO, COFFEY Co.—As soon as possible after our good camp-meeting, we entered the field. Found an opening at Lebo, Coffey Co., where we pitched the tent and commenced meetings June 10. The attendance and order thus far have been quite good; and now that we are presenting the Sabbath question, the interest does not seem to abate, which we take as a good omen. Yet there are some influences that operate against the work. We hope and pray much that this labor will accomplish the purpose of God in the salvation of some, but if otherwise, that we may so do our duty as to be clear in the day of Judgment. We are trying to live near the Lord and keep humble.

June 24.

JOHN RILEY.  
W. W. STEBBINS.

### ILLINOIS.

CHICAGO.—We are now pitching our tent in this city. Meetings will begin Friday evening, June 25. We feel that God is blessing us in securing our good location, a beautiful lot on the corner of 37th St. and Stanton Ave., just one block west of the mission. We go forward in this great work in faith, realizing that all our help must come from God. We need his blessing for the success of this meeting.

June 24.

GEO. B. STARR.  
R. M. KILGORE.

CENTRALIA.—Since our last report, our meetings here have continued with a fair interest and attendance. Last Sunday evening the audience was larger than on any previous occasion. Quite a degree of interest was manifested both then and on the following evening, in listening to remarks upon the mark of the beast and the National Reform movement. Five have already taken their stand for the truth, and quite a number of others are on the point of deciding. Every day, except Sabbath, we have had articles in the daily paper, ranging from a third of a column to a column and a half in length. The same office also publishes a weekly edition of the paper, and therein reprint all our articles from the daily. There is still

another office that publishes a weekly, and we have also had something in this paper each week. We hear of many who have become interested by reading the papers, who have attended our meetings but little. Our tract and pamphlet sales to date amount to about six dollars.

June 22.

F. D. STARR.  
A. O. TAIT.

## OHIO.

WASHINGTON C. H.—We secured a very pleasant location in this city, the county seat of Fayette county, pitched our tent, and commenced meetings June 15. The attendance thus far has been good. The daily paper gives us one column each day for a synopsis of the discourse of the previous evening, and announces all our meetings free. We value this privilege very highly. We are now in the midst of the Sabbath question, and are trying to seek the Lord, and through him we hope for success. We shall commence Sabbath meetings June 26, and would be very glad to have any of our brethren within reach attend our meetings on the Sabbath. Sabbath-school at 10 A. M.; preaching at 11. We shall probably remain here until August.

W. J. STONE.

H. H. BURKHOLDER.

WASHINGTON C. H.—Our meetings here have been in progress about two weeks. We held our first Sabbath meeting last Sabbath, and organized a Sabbath-school of twenty members. After speaking to those assembled, twelve, by rising to their feet, expressed their determination to obey all the commandments of God. We hope by the blessing of God to see a large company raised up at this place.

June 23.

W. J. STONE.

H. H. BURKHOLDER.

ARCADIA.—We have been at this place a little over three weeks. Our tent is conveniently located in a pleasant part of the town. The attendance has been good from the start; and although the truths presented have been straight, and the season a busy one, yet every evening our tent is comfortably filled with eager listeners. Three have decided in favor of the truth, and a good number more are almost persuaded. The Methodist presiding elder spoke against the Sabbath of the Lord yesterday, and we reviewed his discourse in the evening, before a congregation of fully five hundred. The Lord gave freedom, and the weakness of contradictory positions was made apparent to all the candid ones. We believe a good work will be accomplished here. Our desire is to be humble, so that the Lord can use us.

E. A. MERRIAM.

O. J. MASON.

## INDIANA.

KEMPTON.—Came to this place June 23, pitched our tent, and began meetings the 24th, with about one hundred and fifty present; and every night there has been an increase in attendance and interest. The people began to supply our wants at the first. Invitations are coming in, and we are of good courage and hope. Our testimony was not wanted at Tipton; so, after three weeks of hard work upon inflexible material, we turned into more fruitful fields.

June 29.

E. E. MARVIN.

N. W. KAUBLE.

WILLIE GRAY.

BRIMFIELD.—We have been here a little more than three weeks. Have given twenty-five discourses, and held two public Bible readings. There is a fair attendance, but little enthusiasm. Many acknowledge that we have the truth, but few realize the necessity of obeying. Nearly all are satisfied with their present condition. The people show us much friendship. They manifest more anxiety concerning our temporal wants than they do about their spiritual welfare. We will stay here awhile longer.

June 28.

JOHN W. COVERT.

F. M. ROBERTS.

HOMER.—The interest is good at this place. Many are already convinced that we have the truth from hearing us, who now are searching the Scriptures to see if these things are so. The ministers are becoming aroused, and we have already had one opposition sermon, which we will review to-morrow evening, June 22. Many of the leading citizens of the place came to us this morning, and said that they had never before heard of such a thing as that the ten commandments of God were abolished; and that if we could not from the Bible prove that they are all still binding, they wanted that we should take down our tent, and go home, as they needed no preaching. Thus we see that by abolishing the law, we only give license for sin. Eld. Covert was with us over Sabbath and Sunday, and preached two discourses, which were appreciated by all. We are of good courage in the Lord, and hope by the blessing of God to be able to bring some to see and accept the truth.

June 21.

M. J. HUFFMAN.

O. C. GODSMARK.

## MICHIGAN.

MORRICE.—The tent meetings here have been in progress a little over two weeks, and everything has been very favorable thus far. We have had a good attendance, and many kind friends have looked after our temporal wants. We are now in the midst of the Sabbath question, and excellent attention is paid to the word spoken. Fully four hundred were present last evening. Collections to the present time have amounted to \$12.88. Have made some sales of books and tracts. We are trying to humble ourselves that God may abundantly bless our labors.

June 28.

J. F. BALLENGER.

T. M. LANE.

TUSCOLA.—It has been one year since we began labor in this vicinity. There is now a church of thirty members organized, and a meeting-house is in process of erection. The tent is pitched on the lot which is the site for the new church building, and though we presented the truth in a full course of lectures of eight weeks at the school-house a few rods distant, yet the tent was crowded at our first meeting, and the interest seems to be as good as ever. Sunday, June 13, six willing souls went forward in baptism, Eld. G. K. Owen administering the rite. We are thankful for the good work which has been accomplished here, and shall hold on a little longer until all have made their decision.

June 21.

EUGENE LELAND.

CEDAR LAKE, MONTCALM Co.—Began meetings at this place April 23, and closed June 30. Bro. G. W. Caviness was with me at the commencement, but after giving two discourses, he was called away to fill a vacancy in the Battle Creek College. The interest was good from the start, and remained so till the close. About thirty have begun the observance of all of God's commandments. Some of the best people of the place had formerly been very much opposed to our interpretation of the Bible; but they laid aside their prejudice, and began to investigate, searching the "Scriptures daily, whether those things were so." They are now endeavoring to obey the whole truth, and to get others to do so. This makes the majority of the people in this community Sabbath-keepers. Faithful missionary work on the part of the church here previous to the meetings had much to do with bringing about this result. The brethren and sisters also acted their part nobly while the meetings were in progress. On the last evening, we took up a collection, which amounted to about \$24. Eld. H. M. Kenyon was with us Sabbath and Sunday, May 15, 16, and baptized nine. Three weeks later, June 5, 6, Eld. E. Van Deusen administered that ordinance to eleven more. The remainder have not yet been baptized.

June 23.

S. M. BUTLER.

## VIRGINIA.

PORT REPUBLIC.—Our tent meetings are still in progress at this place. The busy harvest has made the attendance less for a week or two, but some interested ones have been regular attendants. We have organized a Sabbath-school of twenty-six members, and we hope others will soon join. Have ordered a club of *Instructors*. Yesterday (Sunday) afternoon there were three more willing souls baptized in the Shenandoah River, with quite a number present to witness the solemn scene. A good impression was left upon the minds of those in attendance. After the baptism, we again met at the tent, and organized a church of eight members. Proper officers were elected, and all seemed willing to do their duty in the good work. The company is small, but we think others will soon be added to the number. There are several other Sabbath-keepers in the community who, we hope, will soon connect themselves with the church. We think these members are all true, earnest souls, who will be of much strength in the cause of God. They have a mind to work, and although few in number, we think it is best that they are permanently organized. The Lord can do more with a few faithful souls than with a multitude of unfaithful and unwilling ones. We hope their influence may tell upon the side of truth, and have a gathering effect, that others may be added, such as shall be saved.

We have sold some books, and received some donations. We do not know exactly how long we shall remain here, but we want to follow up the interest, and get the work as firmly established as possible. We are seeking the Lord that we may follow in the path of duty. Those who seemed so anxious for discussion a few weeks ago, seem now to be somewhat settled down, and we hear but little more from them. Perhaps when they set up an investigation they found their side of the Sabbath question, and other subjects, to be based upon much weaker evidences than they had ever supposed. By proper management, we think that this "strife and debate" can usually be avoided, and the truth come out victorious in the end.

June 28.

B. F. PURDHAM.

G. A. STILLWELL.

T. H. PAINTER.

## MICHIGAN SABBATH-SCHOOLS AND THE COLLEGE.

Two weeks ago, we spoke of the Sabbath-school interests in the State, and of our purpose to hold conventions during the summer, to advance these interests. We now announce a list of appointments, so arranged that those who conduct the conventions may attend them with as slight an expenditure of time and money as possible. We hope our Sabbath-school workers will accommodate themselves to these appointments; but if changes seem necessary, they may be arranged by corresponding with C. C. Lewis at the places mentioned below:—

Flint,	July 10, 11
Vassar,	" 17, 18
Ithaca,	" 24, 25
Cedar Lake,	July 31, Aug. 1
Denver,	Aug. 7, 8
Wright,	" 14, 15
Allegan,	" 24, 25
Pottersville,	" 28, 29
Hillsdale,	Sept. 4, 5

The following program has been prepared, which, with such changes as may be made necessary by circumstances, or may be suggested by experience, will govern the order of exercises in each convention:—

## PROGRAM.

## Friday Evening.

SERMON.—The study of the Bible, 8:00-9:00.

## Sabbath.

## FORENOON.

Teachers' meeting,	9:00-10:00
Sabbath-school,	10:00-11:15
Singing,	11:15-11:30
TOPIC.—The superintendent's work in conducting the opening and closing exercises and the review exercise.	11:30-12:00

## AFTERNOON.

TOPIC.—Co-operation of parents and teachers in helping the children to learn the lessons.	1:00-1:30
TOPIC.—Co-operation of parents and teachers in training the children to habits of thoroughness, industry, and promptness.	1:30-2:00
Singing.	
TOPIC.—Co-operation of parents and teachers in teaching the children reverence and love for God, his house, and his service.	2:00-2:30
TOPIC.—How parents and teachers may co-operate in government.	2:30-3:00
Singing.	
TOPIC.—The teacher's work in the preparation of the lesson.	3:00-3:30

## EVENING.

ADDRESS.—Education and the College.	7:30-8:30
TOPIC.—Helps, appliances, etc.	8:30-9:00

## Sunday.

## FORENOON.

TOPIC.—Gaining and holding the attention; illustrations, blackboards, maps, etc.	9:00-9:30
TOPIC.—The teacher's work in discovering and applying practical lessons.	9:30-10:00
Singing.	
TOPIC.—The teacher's work in counseling, aiding, and influencing his pupils.	10:00-10:30
TOPIC.—Incidental duties of the teacher; such as, attending teachers' meetings, looking after absent pupils, keeping class records, etc.	10:30-11:00
Singing.	
TOPIC.—General qualifications of the teacher.	11:00-11:30
TOPIC.—The superintendent's work in organizing, overseeing, directing, appointing teachers, etc.	11:30-12:00

## AFTERNOON.

TOPIC.—The superintendent's work in training, counseling, and encouraging teachers.	1:00-1:30
TOPIC.—The general qualifications of the superintendent.	1:30-2:00
Singing.	
TOPIC.—The secretary's work; weekly report, permanent records, financial account, etc.	2:00-2:30
TOPIC.—Working to a program.	2:30-3:00
Singing.	
Answering of questions.	2:30-3:30

## EVENING.

SERMON.—Teachers of righteousness and their reward. 7:30

Another interesting feature of these meetings will be the attention which will be given to the subject of education in general, and to the relation of the Battle Creek College to the different branches of the cause in particular. A representative of the College will attend each convention, to deliver an address the evening after the Sabbath, and to give information and counsel to all who may think of attending school the coming year. We would recommend all such to take especial pains not to miss this opportunity of meeting one who is prepared to give them information upon every matter connected with the school.

The President of the Association will be engaged in tent meetings, and consequently, much to his regret, will not be able to attend all these conventions; but the services of Profs. E. B. Miller and C. C. Lewis have been secured, one or both of whom will

conduct each convention, assisted by such other help as it may be possible to provide.

The conductors desire all Sabbath-school workers to think over their wants, and to write out their questions before coming to the convention, so that they may be collected at the first meeting. So far as possible, all questions will be answered in connection with the discussion of their respective topics; and a study of the topics in the program may suggest questions.

Of course the holding of nine Sabbath-school conventions will be attended with considerable expense; and we would suggest two ways in which our friends may help bear this burden: first, by being liberal in their Sabbath offerings; and, secondly, by coming prepared to purchase needed Sabbath-school supplies, such as Bibles, maps, dictionaries, the new Sabbath-school singing book, etc., the profits from the sales of which go into the treasury of the State Association.

The first meeting of each convention will be held on Friday evening, at eight o'clock; and it should be remembered by all that *then the convention really begins*. Let it be further borne in mind that every meeting will open sharply at the time mentioned in the program. There is much work to be done, and little time in which to do it; hence every moment must be employed. For this reason it will be necessary on each day to come prepared to eat a basket dinner, as only one hour's intermission is given between the forenoon and afternoon sessions.

And now, brethren and sisters, let us come up to these conventions praying that God will make them a great blessing to our Sabbath-schools throughout the State.

M. B. MILLER, Pres.,  
G. W. CAVINESS, Vice-Pres.,  
J. FARGO,  
D. H. LAMSON,  
C. C. LEWIS,

Executive  
Committee.

## News of the Week.

FOR WEEK ENDING JULY 2.

### DOMESTIC.

—Anarchists in New Haven are subscribing to pay Herr Most's fine of \$500.

—Harvard graduates this year a class of 235, the largest in her history.

—During the past year the tobacco sales at Danville, Va., aggregated \$41,000,000.

—Independence, Cal., was almost totally destroyed by fire Wednesday. The loss is \$200,000.

The business portion of Alturas, Cal., was swept away by fire Tuesday. The loss is placed at \$60,000.

—Ex-Vice-President David Davis died at his home in Bloomington, Ill., at the advanced age of 71 years.

—The first train of deciduous fruit ever sent from California left Sacramento June 25 for the East.

—It is predicted at the Treasury Department that the public debt statement for June will show a decrease of about \$11,000,000.

—The first train from Montreal to Vancouver via the Canadian Pacific starts Monday morning. Time, 136 hours; distance, 3,000 miles.

—A hail storm Sunday in Grand Forks and Walsh counties, Dakota, ruined crops and leveled buildings. The loss is estimated at \$500,000.

—In a speech at Toledo Wednesday night ex-President Hayes condemned President Cleveland for his vetoes of pension bills.

—The sash, door, and blind factory of Briggs, Whorton, & Beveridge, at Appleton, Wis., was destroyed by fire Tuesday night. The loss is \$55,000.

—It is said there is no part of the moon's visible surface half a mile square that is not accurately mapped, while the earth contains immense tracts which have never yet been surveyed.

—Severe storms and floods have caused distress in Rapids, Grant, and Catahoula parishes, in Louisiana, and Governor McEnery requests the people of the State to send contributions to aid the sufferers.

—By order of the War Department, the military guard was withdrawn Wednesday from President Garfield's tomb at Cleveland. The casket was uncovered, and the features of the deceased were found to be unchanged.

—A company has been incorporated at Washington, with a capital of \$2,000,000, to run a line of steam vessels from Baltimore to the Congo country in Africa for the purpose of emigration and commerce.

—A band of excursionists who had become drunk and wrecked a saloon at Fairport, Ohio, Sunday, next attacked a Polish tenement. The Poles, armed with clubs, fought the invaders, the result being that several persons were wounded.

—The new Mayor of Newport, R. I., is enforcing an old law which forbids all labor or business, or any game, sport, play, or recreation on the first day of the week, under a penalty of \$5 for the first offense, and \$10 for any subsequent offense.

—At Weirs, N. H., Sunday, June 27, during a baptismal service at the Salvation Army camp-meeting, a portion of the steamboat pier gave way, precipitating fifty persons into Lake Winnepesaukee. Many had narrow escapes from drowning, and but for assistance promptly rendered by the crowd near by several lives would have been lost.

—Mr. Moody has received from Wm. Mackinnon, a Scotch shipbuilder, a model of Solomon's Temple, made of cedar overlaid with gold, with many of the smaller articles of solid gold. It is one fifty-fifth the size of the original, having the court, tabernacle, altar, laver, ark, holy of holies, mercy-seat, and cherubim in proportion and relation to each other.

—Sam Jones, the evangelist, who created a sensation in Chicago by forswearing tobacco in all its forms, has again taken up with dog-tail twist and strong cigars, and is extolling their virtues to big audiences in St. Paul and Minneapolis. The Rev. Sam evidently forgets the strong tirades he preached against tobacco and kindred vices during his recent revivalistic efforts in Chicago.

—The United States Senate has passed the resolution for submitting to the States a Constitutional Amendment extending the period of President Cleveland's term and the session of the 50th Congress to April 30, 1889, the 100th anniversary of Washington's inauguration, which date, instead of March 4, shall hereafter be the beginning of Presidential and Congressional terms.

—The carriage drivers of Philadelphia connected with the Knights of Labor propose to demand a uniform rate of \$10 for a week's work and no work on Sunday, except in cases of emergency. It is also proposed to organize the grave-diggers and secure their agreement not to dig any graves for Sunday burials. The clergymen favor doing away with Sunday funerals.

—According to the census of 1880, America has the largest tenant farming class of any nation. In the language of another, "The number of tenant holdings at present in the United States amounts to a million and a quarter. In Great Britain and Ireland, the countries that have clung most tenaciously to the aristocratic system, the number of tenant holdings, according to statistics obtained during the late Parliament, is as follows: In Ireland, 547,222; in England and Wales, 414,804; in Scotland, 80,101; total, 1,069,127. Thus the United States, at the present day, possesses a quarter of a million more tenant farmers paying rent to landlords than the three kingdoms and the principality together. It contains more than three times as many as England and Wales, and more than twice as many as landlord-ridden Ireland.

### FOREIGN.

—The Greenland seal fisheries have been an entire failure.

—Lord Wolseley has founded "Wolseley," a colony of eighty families, in South Africa.

—The Three-Emperors' Alliance, which was to expire in 1887, is said to have been renewed for a number of years.

—The Spanish government makes known its intention to construct at once a number of speedy and powerful cruisers.

—Telegrams announce the election of Senor Balmaceda, the candidate of the Liberal party, as President of the Republic of Chili.

—The Spanish Congress has declared, by an overwhelming majority, that no government of Spain will ever give autonomy to Cuba.

—The German delegates sent to China report that there will be no opportunity for railroad building on a large scale until the emperor attains his majority, at the close of next year.

—The excitement over the political situation is increasing in Nova Scotia. The total popular majority for secession from Canada is over 12,000 out of about 60,000 votes polled.

—The very important discovery has been made that the Sankauron and Kassai Rivers in Central Africa are navigable, thus opening direct access to the eastern portion of the Congo Free State.

—The German government has ordered 75,000 of a new kind of shell, which when charged with rolls of gun-cotton is so destructive that no defensive works, however solid, can resist the projectile.

—The Catholic Review states that in the twelve provinces of this country and the Indian Mission there are 4,225 Roman-Catholic schools, including 3,002 parochial schools, with 625,984 scholars.

—It is expected that the Bulgarian Assembly will shortly proclaim the union with Roumelia. The Porte will not attempt to prevent it, although Turkish troops are being massed on the Roumelian frontier.

—A force of British troops with two batteries had a severe fight with 1,500 Burmese rebels strongly intrenched near Tumoo. The fight lasted five hours. The British, failing to dislodge the rebels, retired. Several officers were killed and wounded.

—The Eastern question is again cropping up. Russian influence is again at work in Bulgaria and Eastern Roumelia, and Prince Alexander is kept in a constant state of alarm by the discovery of fresh intrigues. An unsettled feeling prevails throughout the two provinces, and the belief spreads that Russia will soon take decisive steps to re-establish the czar's supremacy on both sides of the Balkans.

## Appointments.

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

QUARTERLY meeting for Dist. No. 4, Mich., will be held at Allegan Sabbath and first-day, July 10, 11. We want to see our district well represented. Ministerial help is expected. Some very important business is to be attended to. Forward your reports to the district secretary without fail.  
ALEX CARPENTER, Director.

QUARTERLY meeting for Dist. No. 10, Kan., will be held at Moline July 10, 11. Eld. J. W. Bagby will be with us. Hope to see a good attendance.  
GEO. D. SYMMS, Director.

QUARTERLY meeting for Dist. No. 3, Vt., will be held at my home, near Johnson Village, July 10, 11. We urge the brethren and sisters all to come. Come, it will do you good. Hope some of our preaching brethren will be present.  
C. C. DROWN, Director.

QUARTERLY meeting for Dist. No. 8, Indiana, will be held in connection with the Worthington camp-meeting, June 28 to Aug. 4.  
N. W. KAUBLE, Director.

QUARTERLY meeting for Dist. No. 12, Kan., will be held at Cherry Vale Sabbath and Sunday, July 17, 18. All are urged to come, to help and to be helped. Eld. E. M. Kalloch or J. Lamont will be with us, probably both of them. Librarians and workers and those desiring to canvass are especially expected to be present. Librarians, please look after accounts due your societies, and collect as far as is practicable.  
C. McREYNOLDS, Director.

We expect Eld. Shultz to be with us at our general meeting to be held in connection with our tent meeting at Cedar Rapids, Boone Co., July 8-11. We trust there will be a general attendance of our brethren in this part of the Conference. Come, brethren, and let us spend a few days in seeking God and helping others into the light.  
D. NETTLETON.

QUARTERLY meeting for Dist. No. 1, Ind., will be held at Corunna, De Kalb Co., July 10, 11. We desire to see many of our brethren and sisters at this meeting. This branch of the work has not received the attention it deserves, and we hope to revive the interest of our people in it. Come if you can.  
JOEL YEAGER, Director.

QUARTERLY meeting will be held with the church at Newburyport, Mass., July 10, 11. A good attendance is desired.  
MRS. S. N. PEABODY, Director.

QUARTERLY meeting for Dist. No. 1, Mich., will be held at Hillsdale Sabbath and Sunday, July 10, 11. Meetings will begin Sabbath evening. We hope our librarians will make every possible effort to attend this meeting. It is important that we have as general an attendance as possible.  
GEO. O. WELLMAN, Director.

## Publishers' Department.

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

### BUSINESS NOTICES.

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

FOR SALE.—A two-story house of twelve rooms, good stable 20x20, with land 120 ft. front by 190 ft. deep. There are apple, pear, peach, plum, and cherry trees, currant bushes, grape vines, etc. House has been built eleven years; is convenient for two families or one; located in center of the village of South Lancaster, near S. D. A. church and academy; also near post-office, and within ten minutes' walk of depot. Here is an excellent opportunity for some good, live Sabbath-keeping family to connect themselves with the work of God, and send their children to the academy, where they will be under good influences and receive excellent instruction. For further particulars, inquire of Mrs. R. A. Rice, South Lancaster, Mass.

WANTED.—An efficient person to do general housework. To such an one a permanent situation will be given. Address Mrs. Uriah Smith, care of REVIEW AND HERALD, Battle Creek, Mich.

### RECEIPTS.

12c. 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.—Clara E. Low, I. C. Chadwick, M. B. Patterson, Maggie J. Haren, Pacific Press, J. H. Dorch.

Books Sent by Express.—F. Howe, R. M. J. Pound, L. T. Dysert, T. M. Steward, H. Randolph, P. W. Baker, L. T. Dysert, L. H. Farnsworth.

Cash Rec'd on Account.—Penn T & M pr L C C \$200., N Y T & M pr M M T 300., B C V M Soc pr M A E 125.01, Mich T & M pr H H 100.80, B C S S pr W B W 8.55, Ills Conf pr A Sister 5.

Scandinavian Mission.—Clyde Kan S \$5.72.

English Mission.—A Sister \$5, Mich T & M 5.

European Mission.—Peter Salverda \$3.

General Conference.—James Hackett \$25.

S. D. A. E. Soc.—Robert Ladlee (shares) \$50.

Australian Mission.—Mich T & M \$25.



## THE TRUE EDUCATOR.

A Sixteen-Page Educational Journal

FOR

TEACHERS, STUDENTS, PARENTS, and SCHOOL-OFFICERS.

DEVOTED to the discussion of the best methods of General Education, and especially to the question of combining Manual Training with Mental Culture.

PRICE ONLY 75 CENTS PER YEAR.

Also an advertising medium for schools, all kinds of school supplies, maps, books, pianos, organs, and other first-class advertisements. Address,

THE TRUE EDUCATOR, South Lancaster, Mass.

## THE LOST-TIME QUESTION.

BY ELD. D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

Single copies, post-paid, 3 cts. Discount by the quantity.

Address, REVIEW &amp; HERALD, Battle Creek, Mich.

## SANNINGENS HAROLD.

A 16-page Swedish Religious Semi-Monthly.—Published at Battle Creek, Mich., and Christiana, Norway.

SANNINGENS HAROLD is devoted to the proclamation of the Second Coming of Christ, the explanation of Prophecy and Bible doctrines in general, and the defense of the commandments of God and the faith of Jesus.

ITS FAMILY DEPARTMENT

Is filled with instructive reading, accompanied by beautiful illustrations, and also contains graphic news items of the most important events transpiring from time to time.

TERMS, INVARIABLY IN ADVANCE.

To American and European Subscribers, 1 copy, one year, \$1.00  
To new subscribers, with Swedish Hand-Book as premium, 1.50  
To new subscribers, with Swedish "Sunshine" as premium, 2.00  
In Clubs to be used for Missionary purposes, per copy, .75

Address, SANNINGENS HAROLD, Battle Creek, Mich.

## STIMME DER WAHRHEIT.

An Eight-page German Semi-monthly.

Devoted to the furtherance of practical Christianity and Bible religion. Bold and outspoken in its explanation of the prophetic portions of the Scriptures; a firm defender and advocate of the doctrines of the near Coming of our Saviour, and the binding obligation of the Law of God; a thorough expounder of the Bible doctrine of the soul; also a warm friend of true Temperance.

Its neat appearance and excellent reading matter make it a general favorite, while the unusually low price at which it comes, enables every one to have it.

TERMS STRICTLY PAYABLE IN ADVANCE.

TO AMERICAN SUBSCRIBERS:

Single copies, one year, \$1.00  
Five or more, for missionary purposes, per copy, .75

TO FOREIGN COUNTRIES:

An additional 10 cents per copy is charged to defray the extra postage.

The choice between two charming premium pictures is offered to every new subscriber, one of which he may have FREE upon receipt of subscription price. Old subscribers may have either premium by paying an additional 25 cts. Price of either picture alone, 50 cts. Special terms to agents. Write for information.

Address, REVIEW & HERALD, or  
STIMME DER WAHRHEIT, Battle Creek, Mich., U. S. A.

## TESTIMONIES FOR THE CHURCH.

NUMBERS ONE TO THIRTY.

BOUND in FOUR VOLUMES, about 700 PAGES EACH.

EACH VOLUME CONTAINS

A COMPLETE INDEX OF SUBJECTS.

VOLUME ONE.—This volume contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, Mrs. E. G. WHITE, together with Testimonies numbers 1 to 14. 724 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

VOLUME TWO.—Contains Testimonies numbers 15 to 20. 712 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

VOLUME THREE.—Contains Testimonies numbers 21 to 35. About 600 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

VOLUME FOUR.—Contains Testimonies numbers 26 to 30. About 675 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Price of the Complete Set of Four Volumes, bound in Cloth, \$6.00; Sheep, \$8.00; Half Morocco, \$9.00.

Testimony for the Church, No. 31.—Contains 244 pages of most interesting and important matter. Neatly bound in Muslin. Price, 50 cents.

Testimony for the Church, No. 32.—Contains 240 pages, and is full of warnings, counsels, and reproofs, very important to all Seventh-day Adventists. Bound in Muslin (uniform with No. 31). Price, 50 cents.

Sent post-paid to any address, at the above prices.

Address, PACIFIC PRESS, Oakland, Cal.,  
REVIEW AND HERALD, Battle Creek, Mich.

Or any State Tract Society.

## SANDHEDENS TIDENDE.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time. Each number contains 16 pages of varied reading matter, treating upon different points of Bible truth, besides departments devoted to our current Sabbath-school lessons, the family circle, and general news of the day.

TERMS, PAYABLE IN ADVANCE.

To American Subscribers, \$1.00 a year  
In Clubs of Five or more copies to one address, to be used in Missionary work, .75c. a copy.

New subscribers receive the paper and a Danish-Norwegian Commandment Chart, for \$1.00; or the paper one year and Dr. J. H. Kellogg's "Household Manual" in Danish-Norwegian, for \$1.50.

To European Subscribers the paper is sent at \$1.10 a year.

Address, SANDHEDENS TIDENDE, Battle Creek, Mich.

## SOUTH LANCASTER ACADEMY.

AN EDUCATIONAL INSTITUTION OF INCREASING POPULARITY.

THIS school is located at South Lancaster, Worcester County, Mass., thirty-five miles from Boston, and was founded in 1882.

It is prosperous because operated on correct educational principles. Thorough instruction is given in all the common branches, and those of the usual high-school and academic courses. There are also well-sustained Biblical Normal Departments for the training of missionaries and teachers.

ITS SPECIAL FEATURES ARE

1. A judicious discipline for the development of moral character. It is a safe place for the young.
2. Methods of teaching that aim at mental culture of a high type.
3. Instruction and practice in various kinds of manual labor and the use of tools.
4. Astonishingly low expenses. Fifteen dollars per school month pays all expense of tuition, board, lodging, washing, lights, fuel, etc.

For catalogue or further information, address

CHAS. C. RAMSEY, A. M., Principal.

OUR COUNTRY:  
THE MARVEL OF NATIONS.

Its Past, Present, and Future, and what the Scriptures Say of It.

By URIAH SMITH,

Author of "Smith's Parliamentary Rules," and other Popular Works.

THIS is a new and popular work on a subject of the deepest interest to all American Citizens. It takes a brief but comprehensive view of our Government from a

Historical, Political, and Religious Stand-point.

It also shows that the United States is a subject of prophecy; that an outline of its history was written nearly two thousand years ago. It calls the attention of the reader to

A CHAIN OF PROPHECY,

Of which our Government is an important link, and shows that the location, the time of its rise, the nature of its constitution, and its wonderful growth and subsequent influence, as well as its future attitude, were all clearly foreseen and pointed out by the Prophet of God, hundreds of years ago. Other great nations of the world are subjects of prophecy, and *Why not our own?*

THE SUNDAY QUESTION, MODERN SPIRITUALISM, and NATIONAL REFORM

Are prominent among the topics ably discussed in this work.

"THE MARVEL OF NATIONS" is a work of 289 pages. It contains a steel plate of the author, and

FORTY-ONE ILLUSTRATIONS.

It is printed in clear type, and elegantly bound. Price, - \$1.00.

Address, REVIEW AND HERALD,  
Battle Creek, Mich.

## YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

THIS paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are

ALWAYS FULL OF USEFUL INFORMATION.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains a series of lessons for youth.

Subscription Price, 75 Cents a Year.

For every new subscription, accompanied with 85 cents, we will give the "Sunshine Series."

TERMS TO CLUBS, PAID IN ADVANCE.

5 to 10 copies, per copy, post-paid, 60 cents per year.  
10 copies and upwards, per copy, post-paid, 50 " " "

Subscriptions for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

Address, YOUTH'S INSTRUCTOR, Battle Creek, Mich.

## WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW &amp; HERALD, Battle Creek, Mich.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL, devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the

MAINTENANCE OF HUMAN RIGHTS.

Both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

TERMS.

Single Copy, 50 cents.  
To foreign countries, single subscription, post-paid, 25  
Address, AMERICAN SENTINEL, 1059 Castro St., Oakland, Cal.MATTER AND SPIRIT;  
OR,  
THE PROBLEM OF HUMAN THOUGHT.

By D. M. CANRIGHT.

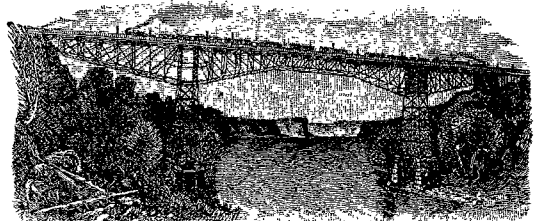
A PHILOSOPHICAL ARGUMENT ON AN IMPORTANT THEME.

TABLE OF CONTENTS:—

Organization of Matter Imparts to it New Qualities—Confessions of Eminent Men—What is Matter?—What is Vegetable and Animal Life?—How Different Species of Plants and Animals are Perpetuated—God has Organized Matter in Certain Forms so that it does Think—The Beauty and Power of Matter Lies in its Organization—Cause and Effect—Confounded—Instinct and Reason—From whence Comes the Immortal Spirit?—The Disembodied Spirit—Material and Immaterial—Cause of Infidelity among Scientists—Is Matter Naturally Corrupt? 66 pages, pamphlet form. Price, 10 cts.

Address, REVIEW &amp; HERALD, Battle Creek, Mich.

## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.					GOING WEST.				
Dr. Ex.	Day	N. Y.	Albany	Rich.	Ar.	Dep.	Pacific	Evening	Rel. Exp.	Dr. Ex.	Day	Chicago	Rel.	Exp.
a.m.	p.m.	p.m.	a.m.	a.m.	Ar.	Dep.	p.m.	p.m.	p.m.	a.m.	p.m.	a.m.	p.m.	p.m.
11.45	6.45	11.15	6.00	8.00	Detroit	9.15	8.00	4.00	9.10	1.30	10.25	5.30	10.25	2.32
9.15	4.29	9.15	3.15	5.25	Ann Arbor	10.38	9.23	5.30	10.25	2.32	9.15	4.29	9.15	3.32
7.57	3.10	8.22	1.58	4.17	Jackson	12.08	10.55	7.15	11.30	4.22	7.57	3.10	8.22	1.45
7.31	2.27	8.01	1.30	3.50	Marshall	1.04	11.55	8.22	12.45	4.22	7.31	2.27	8.01	1.30
6.45	1.50	7.23	12.35	3.08	Battle Creek	1.30	12.22	8.52	1.08	4.40	6.45	1.50	7.23	1.08
.....	12.15	6.14	11.14	1.20	Kalamazoo	2.35	1.12	9.45	1.10	5.15	.....	12.15	6.14	11.14
.....	11.11	5.11	10.18	12.02	Niles	4.18	3.03	.....	3.25	6.55	.....	11.11	5.11	10.18
.....	9.00	3.30	8.15	9.55	Mich. City	5.40	4.35	.....	4.35	7.32	.....	9.00	3.30	8.15
a.m.	a.m.	p.m.	p.m.	p.m.	Chicago	8.05	7.00	.....	6.40	9.30	a.m.	a.m.	p.m.	p.m.

All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express, daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.

May 30, 1886.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

## MICHIGAN &amp; OHIO RAILROAD.

GOING WEST.			STATIONS.			GOING EAST.		
No. 36.	No. 34.	No. 32.				No. 31.	No. 33.	No. 35.
.....	p.m.	a.m.	Lv. ....	Toledo	Ar.	a.m.	p.m.	.....
.....	5.45	10.10	.....	Dundee	.....	11.10	5.10	.....
.....	6.40	11.02	.....	Tecumseh	.....	10.10	4.15	.....
.....	7.16	11.39	.....	Jerome	.....	9.32	3.37	.....
.....	8.25	12.48	.....	Hanover	.....	8.20	2.28	.....
a.m.	8.42	1.08	.....	Homer	.....	8.02	2.10	p.m.
3.00	9.15	1.38	.....	Marshall	.....	7.26	1.38	8.00
6.30	9.44	2.05	.....	Ceresco	.....	6.50	1.11	7.33
6.43	9.57	2.17	.....	Battle Creek	.....	6.43	1.00	7.20
7.04	10.15	2.36	.....	Augusta	.....	6.25	12.43	7.02
7.22	p.m.	2.56	.....	Monteith	.....	a.m.	12.23	6.41
8.24	.....	3.45	.....	Allegan	.....	.....	11.35	5.50
5.50	.....	4.10	.....	Grand Rapids	Lv.	.....	11.10	5.25
11.00	.....	6.25	.....			.....	9.00	12.50
a.m.	p.m.	p.m.				a.m.	p.m.	p.m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

JUNE 6, 1886.

## CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, &amp; Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
Davenport Express	7:10 a.m.	7:45 p.m.
Council Bluffs and Peoria Fast Express	7:10 p.m.	7:30 p.m.
Kansas City, Leavenworth, and Atchison Express	11:10 p.m.	7:30 p.m.
Minneapolis and St. Paul Express	11:20 a.m.	8:00 p.m.
Kansas City, Atchison, and Leavenworth Express	11:20 a.m.	8:00 p.m.
Peru Accommodation	11:45 p.m.	10:00 a.m.
Council Bluffs Night Express	11:00 p.m.	10:00 a.m.
Kansas City, Leavenworth, and Atchison Night Express	11:00 p.m.	10:00 a.m.
Peoria Night Express	11:00 p.m.	10:00 a.m.
Minneapolis and St. Paul Fast Express	11:00 p.m.	10:00 a.m.

\*Daily. †Daily except Sundays. ‡Daily except Mondays. ††Daily except Saturdays. ‡‡Sundays only.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 6, 1886.

## CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selection in *italics*.]

### Poetry.

The Sinner's Friend, <i>Sel.</i> .....	417
Our Master Knows It All, T. E. BOWEN.....	419
The Ministry of Sorrow, J. M. HOPKINS.....	422
The Guiding Light, <i>Longfellow</i> .....	428

### Our Contributors.

Cannot Come Down, Mrs. E. G. WHITE.....	417
New Heaven and New Earth, <i>ETHAN LANPHEAR</i> .....	418
In Advance, C. GREEN.....	418
The Way of Escape, N. J. BOWERS.....	418
The Grumbling Bucket, <i>Eld. A. S. HUTCHINS</i> .....	419
The Time of Jacob's Trouble, A. W. HEALD.....	419
Suggestions for the Prayer-meeting, J. W. MOORE.....	419
How Foolish, Wm. BRICKY.....	419

### The Sermon.

The Day of Wrath, <i>Eld. L. D. SANTEE</i> .....	420
--	-----

### Choice Selections.

Enforcement of Sunday Observance, <i>O. JOHNSON</i> .....	420
Our Nation's Suitsors, <i>T. De Witt TALMAGE</i> .....	421
An Altered Ordinance, and a Catholic View of It, <i>D. in Baptist Beacon</i> .....	421

### The Home.

Obedient Parents, <i>The Interior</i> .....	422
A Parable of a Lawn Mower, <i>A. M. MACHAR</i> .....	422

### Special Mention.

Look Out for Sunday.....	423
Two Good Principles Applied.....	423
The Sunday Persecutions in Tennessee.....	423

### Editorial.

"A Grand Rally for the Christian Sunday".....	424
The Assurance of Faith.....	424
The Sunday Crisis Approachng, <i>G. I. B.</i> .....	424
The Reign of the Saints with Christ During the Thousand Years.—No. 10, <i>J. G. MATTESON</i> .....	425
The Legitimate Result, <i>L. A. SMITH</i> .....	425

### Ministers' Department.

Suggestions to Ministers, <i>D. M. CANRIGHT</i> .....	426
Manliness, <i>Sel.</i> .....	427
The Minister Should Be Very Humble, <i>Sel.</i> .....	427

### The Commentary.

Scripture Questions: Answers by <i>G. W. MORSE</i> .....	427
--	-----

### Progress of the Cause.

Reports from France—Pennsylvania—Iowa—Washington Territory—Texas—Missouri—Arkansas—Kansas—Illinois—Ohio—Indiana—Michigan—Virginia.....	428
Michigan Sabbath-schools and the College, <i>Ex. Com.</i> .....	429

### News.

.....	430
-------	-----

### Appointments.

.....	430
-------	-----

### Publishers' Dep't.

.....	431
-------	-----

### Traveler's Guide.

.....	431
-------	-----

### Editorial Notes.

.....	432
-------	-----

## CAMP-MEETINGS FOR 1886.

Texas, Midlothian,	Aug. 17-24
Indiana, Worthington,	" 3-10
Vermont, Vergennes,	" 10-17
Virginia, Harrisonburg,	" 3-10
Arkansas, Springdale,	" 4-10
Kansas, Osborne,	" 19-30
Nevada,	Aug. 31 to Sept. 8
California, Woodland, State Meeting,	Sept. 22 to Oct. 5
California, Los Angeles Co.,	Oct. 14-25
California, Santa Barbara Co.,	Nov. 4-11
GEN. CONF. COM.	

The P. O. address of Eld. J. G. Matteson will be for some time, and until further notice, Stockholm, Upplandsgatan 52, Sweden. The postage on letters to Sweden is 5 cents on each half ounce or fractional part thereof.

Bro. J. G. Matteson, writing from his new residence in Stockholm, Sweden, says:—

"I am now not far from the great Russian kingdom, and have already received an invitation to visit Finland, where there are a few Sabbath-keepers who desire baptism, and the preaching of the truth to their neighbors. The people in the cities understand Swedish.

The little 4-page tract, "Candid Admissions from Sunday Observers and Writers, Concerning the First Day of the Week," is now offered at the extremely low price of 25 cts. per hundred, with the usual discounts by the quantity. The price has heretofore been higher, but it is decided to run much larger editions, which will enable the Office to furnish them at the price named. They should be, and at the figure named can be, circulated by the million. Let the orders come in.

## THE TRIALS IN ARKANSAS.

WE have just received further intelligence from Eld. J. G. Wood concerning the Sunday prosecutions

in Arkansas. The case was decided against our brethren in the supreme court, because it came upon the docket before their attorney had prepared and sent up to that court his brief and bill of objections. The case was therefore dismissed without a hearing. But through the efforts of the attorney, the case has been re-instated, or placed back upon the docket for a hearing. Bro. Wood's letter was dated June 29, and he wrote that he, in company with the attorney, started that day for Little Rock, to do all in their power to bring the case to a proper issue. He promises to keep us properly informed in regard to the progress of the case.

## CHANGE OF THE TEXAS CAMP-MEETING.

HAVING recently learned that our Texas brethren were expecting to have a workers' meeting precede their camp-meeting, which Elds. Kilgore and Starr were expected to attend for the instruction of persons in different branches of the cause, we see that their attending the Arkansas meeting, as stated in the last REVIEW, would interfere with their attending this workers' meeting in Texas. We therefore postpone the Texas camp-meeting from Aug. 10-17 to Aug. 17-24. This will bring in the workers' meeting precisely at the time appointed for the camp-meeting proper; then the camp-meeting itself can come on at the later date, Aug. 17-24. We dislike very much to change any appointment when it is once made, but we deem it very necessary that these brethren should attend the camp-meeting in Arkansas, as appointed last week; and we also want them to help the brethren in Texas, who have had very little ministerial labor, all they possibly can. We hope that at the workers' meeting, one week earlier than the camp-meeting proper, there will be a good attendance of all who are interested in the work. G. I. B.

## NOTICE TO WISCONSIN CHURCHES.

THE clerks of the Wisconsin churches will hereafter send their reports to F. W. Field, Sec., Glendale, Monroe Co., Wis.

## NOTICE.

S. A. BLAIR is appointed Secretary and Treasurer of the International T. and M. Society, Berbice, British Guiana, South America, to whom communications must be addressed. Reading matter and boxes per steamer should be addressed to the undersigned at the same place.

THOS. E. AMSTERDAM, *Missionary and Supt.*

## KANSAS CAMP-MEETINGS.

WE now contemplate holding three camp-meetings yet this season. The first will be held at Osborne, Osborne Co., Kan., Aug. 19 to 30. There will also be one held in the southeastern part of the State, and one in the west central part. We will give the locations and time of these meetings as soon as we can. We give this timely notice so that all may be making their calculations, and getting ready to attend. J. H. COOK, *Pres.*

## S. S. CONVENTION AT VASSAR.

THE second of the Michigan S. S. conventions will be held at Vassar July 17, 18. All who are studying "Bible Lessons" numbers one and two, will please learn lesson twenty-one, Book 1; those studying other books will take lesson fifty-two, Book 3; and all others may prepare the regular lesson in the *Instructor*. Meetings will begin Friday evening and close Sunday evening. See further particulars in a general article in another column.

M. B. MILLER, *Pres.*

## TO THE MICHIGAN BRETHREN.

ON account of the condition of my health, I feel it duty to lay aside the burdens of the work in the Michigan Conference, and request those laboring under the direction of the Conference to correspond and counsel with Elds. E. H. Root and I. D. Van Horn, the other members of the Conference Committee. All communications should be addressed to Eld. E. H. Root, Coopersville, Mich. It is after a prayerful consideration of this matter, and by the advice of

leading brethren, that I do this; and I request the prayers of my brethren that by the blessing of God and rest from care and responsibility, I may recover my health, so as to be of some use in the work of the Lord in the future. J. FARGO.

## CAMP-MEETING FOR ARKANSAS.

THROUGH the earnest solicitation of the friends in Arkansas, we hereby announce a local camp-meeting to be held in Springdale, Aug. 4-10. This will be the first meeting of the kind ever held in the State. About two years ago the first tent was pitched, when the work of setting the truth before the people of the State was begun. Now there are one hundred and seven organized Sabbath-keepers in the two counties of Washington and Benton, one hundred and twenty in the State, and about fifty others are keeping the Sabbath that belong to no organization.

Under the existing circumstances, it seems best to call the people together for mutual encouragement and instruction in the truth, and to take counsel together for the future, that harmony of action may prevail. We trust that every Sabbath-keeper in the State will make an effort to attend this meeting, that we may seek God together for deliverance or for grace to bear the trial. This meeting will also be convenient for those living in Southwestern Missouri. Many of these have never attended a camp-meeting. We hope they will not fail to improve this opportunity. DAN T. JONES, *for Mo. Conf. Com.*

## "I WOULD RATHER PAY IT MYSELF."

THIS is the remark that I quite often hear our brethren make when it is proposed to take up a collection to meet expenses for public meetings held near them or in their place. There is the hall to pay for, wood and lights, advertising, and other expenses; but these old brethren who have lived there for years, when we propose to ask the audience to assist us in paying for these things, oppose it very decidedly. They think it would be a great damage to the cause, and say, "I would rather pay it all myself." Well, this shows a liberal spirit, to be sure; but I generally notice that when the meetings are over, and the bills are to be footed, it pinches a little; the expense is more than they thought it would be, or money is not so handy as they supposed, and it does not come so readily. Now, I am sure that this is a mistake, and that these good old brethren have wrong views of the matter.

The fact is, that it not only would do no harm to take up collections and ask for assistance from those who attend the meetings, but it would actually do them good. People expect to give when they attend a religious meeting. They have all been educated to do that. If the matter is presented in a proper manner, enough, or nearly so at least, can generally be raised to pay all the expenses of a meeting. But the worst objection to this plan of not taking up collections is, that new converts who embrace the truth in that way, are educated on the start to a feeling that they are not to pay anything for the cause, and the consequence is, that after they come into the truth, it is exceedingly hard work to get them to see their duty to give anything; in fact, it injures them all their lives afterward, or is very apt to do so. If they had been taught to give as soon as they began to attend our meetings,—if it had been impressed upon them that such meetings cost something, and that all should do a part toward paying for them, they would have accepted the idea naturally, that of course they should bear their share of the burden, and they would do it. These good old brethren who feel such a solicitude for the cause—may God bless them! but for all that, they should not, because of over-sensitiveness, take a course which is really a damage to the cause in the end. There are plenty of ways in which they can give their means so as to have it amount to something, without proposing to give it where it will really be a damage. Of course, they should come in and bear their share of the expense with all the rest; but generally they have the minister to board, wood to furnish, much running about to do, and other burdens, which is all they ought to bear. They pay their tithes, and hence this burden should not, in justice, come upon them. Very much depends upon how young converts are educated when they first take hold of the truth; and experience has shown that it is a disastrous thing to educate them on the start to be petted and spared, and taught that the giving of money is not a part of their duty. The sooner we quit this practice, the better it will be for us. D. M. CANRIGHT.