

Advent Review

AND SABBATH HERALD.

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

VOL. 61, No. 36.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 2, 1884.

WHOLE No. 1580.

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.

PSALM 133.

BLEST is the house whose cheerful hearth
Reflects the joys of social love,
And makes a heaven while on the earth,
An emblem of the heaven above;
Where anger never rears his crest,
Where jealousy can never come,
Where mutual kindnesses attest—
This is for all a happy home.

God's sunshine is upon its walls,
It penetrates the air within;
And o'er its garden gently falls
The dew on plants which there begin
Their growth eternal for the skies;
Together clinging here each vine,
Together they in Paradise
Shall one immortal wreath entwine.

—N. Y. Post.

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.

PARENTAL RESPONSIBILITY.

BY MRS. E. G. WHITE.

THERE is great responsibility resting upon parents. They should not be led by their children, but should restrain and guide them. Abraham was faithful in his house. His authority was regarded. He commanded his household after him, and his fidelity was remembered of God.

Eli took a different course. He might have restrained his children, but he did not; and as a consequence his sons became vile, and by their wickedness led Israel astray. Terrible calamities resulted from Eli's neglect, both to the house of Eli and to the children of Israel.

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained and their passions subdued, or God will surely destroy them in the day of his fierce anger, and the parents who have not controlled them will not be blameless. Especially should those who have authority in the church of God govern their own families, and have them in subjection. They are not prepared to decide in matters of the church unless they can rule well their own house.

Even after they are of age, children are required to respect their parents. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and mother.

There should always be a fixed principle on the part of Christian parents to be united in the government of their children. In some cases there is a fault in this respect,—a lack of union. The fault is sometimes with the father, but oftener with the mother. The father's labor calls him from home often, and from the society of his children. The fond mother pets and indulges them, and her influence tells. Sometimes she suffers wrongs in her children which should not be allowed for a moment, and even conceals these wrongs from the father. If the father discovers them, excuses are made, and but half the truth is told.

Here a lesson of deception is effectually taught the children. The mother does not consider as she should that the father has an equal interest in the children with herself, and that he should not be kept ignorant of the wrongs or besetments that ought to be corrected in them when young. The children know the lack of union in the parents, and it has its effect. They begin young to deceive; they cover up, and tell things in a false light to their mother as well as to their father. Exaggeration becomes habit, and blunt falsehoods come to be told with but little conviction or reproof of conscience.

Mother sets the example of pride, and this does much toward forming the character of their children. They are sowing seed that will bear fruit, and the harvest will be plentiful and sure. There will be no failure in the crop. Parents should be exemplary. They should exert a holy influence in their families. Their dress should be modest, different from that of the world around them. As they value the eternal interests of their children, they should faithfully rebuke pride in them and encourage it not by word or deed. Many parents do not take as firm and decided a stand as they should in dealing with their children. They suffer them to be like the world, and to associate with those who hate the truth, and whose influence is poisonous. By so doing they encourage in them a worldly disposition.

Parents, it is easier for you to teach your children a lesson of pride than a lesson of humility. Satan and his angels stand by your side to make a word or an act on your part effectual to encourage them to dress, and to mingle with society that is not holy. You thus plant in your own bosoms a thorn that will often pierce you and cause anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing to do. You may deny them things that would gratify their pride; yet pride will live in the heart, longing to be satisfied, and nothing can kill it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven, and transform the character. All love of dress and pride of appearance will be eradicated. There will be no place for love of adornment in the sanctified heart.

Parents generally put too much confidence in their children; for often when the parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care. Exhort, reprove, counsel them,

when you rise up, when you sit down; when you go out, when you come in; "line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. Their whole religious experience is affected by their early training. Teach them to submit to you, and the more readily will they learn to yield obedience to the requirements of God.

Children who are under strict discipline will at times become impatient of restraint, and will wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they will often feel that there would be no harm in attending gatherings of their young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperament of their children, and know the influence of these things upon their minds; and from a desire for their salvation, keep them back from these exciting amusements. When these children decide for themselves to leave the pleasures of the world, and become Christ's disciples, what a burden is lifted from the hearts of the careful, faithful parents. Yet even then the labor of the parents must not cease. The children should not be left to take their own course, and always choose for themselves. They have but just commenced in earnest the warfare against pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and to show them that if they do not yield cheerful, willing obedience to their parents and to God, it is impossible for them to be Christians.

Some parents attend carefully to their temporal wants, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. Children have trials just as hard to bear, just as grievous in character, as those of older persons; and it requires skill to apply the proper remedies to heal a wounded mind. While parents should be firm they should be gentle. They should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and try to understand the wants of their children. Parents should encourage their children to confide in them, and to unburden to them their heart griefs, their little daily annoyances and trials. Thus they can learn to sympathize with their children; and they will be better fitted to point them to their never failing Friend and Counselor, who will be touched with the feeling of their infirmities, who was tempted in all points like as we are, yet without sin.

Angels of God are watching the children with the deepest interest, to see what characters they develop. Jesus does not despise, neglect, or leave behind, the lambs of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us and our children behind. Oh, no; he has evened the path to life, even for the little ones. And parents should endeavor in his name to lead them along the narrow way.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MAUD.—“I think Mr. Thoughtful is coming, father. Yes, he is at the door now.”

Mr. Biblist.—“Come right in, Mr. Thoughtful. I hope you are well this evening, sir.”

Mr. Thoughtful.—“Yes, sir; I am very well, and I trust I may continue to be so, and you and your daughter, likewise; at least, until we have completed the investigation of the topic that has occupied our attention for several evenings. It is a misfortune to be ailing at any time, but it would be especially such just now. As it is, the time that separates evening from evening seems only too long.”

Mr. B.—“I am very thankful that your interest does not flag. We have now reached a point in our researches where I think it must become intensified. We are about to examine that feature of the sanctuary service, in which its highest interest centers. You will remember that at the close of our last interview we were looking among the tabernacle ceremonies for something that would assure the sinner that his sins—which had been carried into the first apartment of the sanctuary, in connection with the blood of his victim—would be forgiven by the great God against whom he had offended. That ceremony, I think we shall find in the services of the great day of atonement. In order to make it clear that such is the case, it will be necessary to describe the services of that day quite fully. You will please bear in mind the fact that the day of atonement, as heretofore stated, always fell on the tenth day of the seventh month of the Jewish year, or in that month of the Jewish year which answers to our October. On the occasion in question, the whole Hebrew nation, as far as possible, were expected to be present at the tabernacle. No day, in either the sacred or secular calendar of the Israelites, could compare in point of solemnity with the great day of atonement. So far superior in importance were its services to those of other days, that the high priest alone was thought worthy to enter the tabernacle while the atonement service proper was in process of enactment. Neither did he venture to perform the duties that devolved upon him at that most solemn period, until he had first bathed his flesh in pure water, and placed upon his person the holy garments which were made in every respect conformably to the directions given by the Lord to Moses. Perhaps I cannot do better than to read to you a portion of the sixteenth chapter of Leviticus right here, as it contains explicit directions in every particular for the conducting of the services that characterized the day of atonement. Here it is:—

“And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord and died; and the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments: therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the

congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.

“It is not necessary to read farther, as you now have the substance of what is said in the chapter about the services of the day of atonement. I have read this much, because of the importance of the ceremony that we have been considering. There is nothing to compare with it in grandeur and impressiveness in all the ritual of the Jews. What we want now is a key that will unlock its mysteries. No doubt you have observed that the services of the day of atonement differ from those of other days in that they relate to the people as a whole, instead of private individuals, the offerings (with the exception of those that relate to the high priest) being made for the mass of worshipers assembled at the tabernacle. You have noticed, also, that the design of the ceremony performed was that of cleansing both the people and the tabernacle from that uncleanness that results from sin.”

Maud.—“I do not see, father, how the tabernacle could be rendered unclean by the sins

of the people among whom it was pitched. Surely sin is not a tangible thing; besides, the common people did not go into the tabernacle, did they, father?”

Mr. B.—“You are right, Maud, in supposing that the multitude did not go into the tabernacle, and you are correct in your statement that sin cannot impart physical uncleanness. I am glad that you asked the question which you have asked, because it enables me to make the very point right here that I wished to make at this time. Nearly every one who commences to investigate the sanctuary question is troubled just as you have been. The moment they read about cleansing the tabernacle, they immediately conclude that the Scriptures mean to teach that it needed purging from physical pollution. This is a great mistake. There are several considerations which will prove it to be such. First, the high priest instead of employing soap, sand, and water, as he would have done had he wished to purify the tabernacle from uncleanness of a physical nature, actually introduced into it the blood of animals, which was calculated to render it more unclean, physically speaking, than it was before. Secondly, there was no act of his that was of a nature to convey the impression that he was dealing with anything that was physically corrupt. Thirdly, it is distinctly declared that it was the *sins* of the people from which he sought to purify the sanctuary, but, as you have already intimated, sin cannot impart tangible uncleanness, and consequently it must have been moral corruption to which the cleansing referred.”

Mr. T.—“But how, let me inquire, was it possible to cleanse the tabernacle from the moral uncleanness of the people, since sin is not a separate entity, and since, as you say, it cannot impart its own moral impurity to physical objects?”

Mr. B.—“You and Maud do not perceive it, Mr. Thoughtful, but your reasoning, which is indeed quite logical, is helping me on in the direction of the very conclusion to which I wish to bring both of you. We are now agreed that the high priest on the day of atonement did not deal with physical impurity. I wish now to make another point, which is this: The work which he performed was purely ceremonial, and did not even dispose permanently of the sins of the people; in other words, it was merely a figure of a future work to be done in another place, by different blood, and by another high priest, *i. e.*, in the heavenly temple and by Christ. To do this I have but to remind you that Paul says in the ninth chapter of Hebrews that the Mosaic tabernacle ‘was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience.’”

Maud.—“Well, father, as you say that the cleansing of the tabernacle did not result in its physical purification, and also that it could not take away the sins of the people, I do not see that it amounted to anything anyway.”

Mr. B.—“Be patient, my daughter. That which reveals to us great practical truths is only second in value to those great truths themselves. The Bible is not salvation itself, but it shows us the way in which we can be saved, and is therefore of infinite service to fallen man. So, too, with the services of the day of atonement, when taken in connection with those that took place each day in the year. It taught by a most impressive symbolism the great facts that relate to the plan of redemption. Let us trace the unfolding of these facts one by one in the tabernacle service. First, the penitent confessed his sins over the head of his victim, and then slew the victim with his own hands. By that act he confessed the enormity of sin, and the necessity for the death of a substitute in order to secure pardon. Secondly, the carrying of the blood into the tabernacle taught the need of

pleading the blood of Christ before the Father, whose law the sinner had broken. Thirdly, the continuance of these daily presentations of the blood in the first apartment of the sanctuary for three hundred and sixty-four days of the year, signified that the sins of the transgressor were not to be finally disposed of until the lapse of a long period of time, and that the sins of all the people were to be presented before the Father, and acted upon at the same time. Fourthly, that in the antitype when the great day of atonement shall be reached, and the blood of Christ shall be offered for all, probation will end, incorrigible sinners will be eternally lost, and saints will receive full pardon and their transgressions be remembered no more. I say that such were the lessons of the sanctuary, for that is what Paul teaches. Hear him: 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.'

Mr. T.—"From what book are you reading?"

Mr. B.—"Pardon me, sir; I read Hebrews 9:13, 14. In the eleventh and twelfth verses of the same chapter you will find an equally pertinent testimony. But to return to the subject: The words of Paul that I read a few moments ago prove that Christ's blood is alone efficacious in cleansing the heart of the sinner from his transgressions. On former occasions it has been proved that the high priest was a type of Christ, and that the ceremonies that he performed in the earthly tabernacle shadowed forth an antitypical work which Christ was to perform in the heavenly. It must be true, therefore, that the time will come that the heavenly high priest will perform a service that will match the service enacted by the Jewish high priest on the day of atonement, as the shadow corresponds in its outlines with the substance by which it is cast. Let us see, therefore, if we can determine just what lesson was taught by the ceremonies of the day of atonement. In the thirtieth verse of the sixteenth chapter of Leviticus are these words: 'For on that day [the day of atonement] shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' Here is the proof that in the type the Jewish high priest did a work that related to the cleansing of the people from their sins. That work, as already shown, was not a genuine work, as the blood employed in it, according to Paul, could not take away sin. Christ's blood alone can do this, and as the high priest simply prefigured what Christ is to do at some time, it follows that he (Christ) will actually, at the proper time, purge the people from their sins, by an application of his own blood to their hearts. Agreeably with this thought we read in 1 John 1:7, 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' As in the type the work of cleansing the people was performed on a specific day, it is to be inferred that the type was designed to teach that the great antitypical atonement will take place at some definite time in the future. At our next talk I will enter upon the specific work of locating that event."

—It was sharply said by Dr. Blodgett, at the late meeting of the American Board, that "we hear a good deal about 'Old Faiths in New Light'; what we need most is Old Faiths in new lives."

—It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

PS. 73:28.

"It is good for me to draw near to God."

BY MARY E. INMAN.

It is good to draw near unto God,
When troubles and trials assail us;
Long as heaven and earth shall endure,
His strength and his grace ne'er will fail us.

All our deep, anxious trouble and care
Seem to vanish in that blessed nearness;
The sweet, precious promises given
Shine forth with new beauty and clearness.

It is good to draw near unto God,
When pleasure and joy are around us;
If we always cling closely to him,
No evil can ever confound us.

It is good to draw near unto God,
To love and to trust him forever;
In his presence alone there is peace,
Sweet peace, which doth flow as a river.

"IT COSTS TOO MUCH."

BY ELIZA H. MORTON.

A YOUNG man, not long since, when urged by a missionary to accept and obey the truth, remarked: "It costs too much to become a Seventh-day Adventist," and, complacently puffing his cigar, turned away.

It is true that those who listen to the last message of warning to the world, and identify themselves with God's peculiar people, will be called upon to make sacrifices and to give up sinful pleasures, but is it true that it will cost too much?

The clear light of present truth has cost much, and will cost more before it is merged into the glory of everlasting day; but it offers the security of the Bank of Heaven, and none need fear to invest time, talents, money, and life in the enterprise, for the interest will be eternal riches.

Think ye the redeemed will say it has cost too much, when they stand on the sea of glass and behold the open beauty of their heaven home? Will not rather the wicked when they come to destruction, say that a life of sin has cost too much, and with blanched faces bewail their awful fate?

Count the cost, O mortal man, and calculate your eternal destiny. Consider what it cost that you might accept of life, and then, as the full extent of the sacrifice dawns upon your mind, say if you can, "It costs too much to take the wonderful gift?"

PSALMS 2:8.

BY H. VEYSEY.

You ask, Who are the *heathen* referred to in Ps. 2:8? When the English Bible was translated by King James' authority, and published in 1611 A. D., the word *heathen* did not mean only and simply the idolatrous nations as it does now, but had exactly the same meaning as Gentiles or nations. *Heathen* is derived from the Greek word *ethnos*; Gentile and nation from the Latin words *gens* and *natio*.

The Hebrew word is *goi*, plural *goyim*, which occurs 544 times in the Old Testament. It is the only word which in the Old Testament is translated *Gentile*, occurring 30 times; only once in Gen. 10:5 and Ezekiel 4:13, and principally in Isaiah, not at all in the Psalms. It is translated *heathen* 142 times, chiefly in Psalms and Ezekiel, only once in Isaiah 16:8; *nation*, 361 times, chiefly in Genesis, Deuteronomy, Isaiah, Jeremiah, Ezekiel (21 times in the Psalms, as in 9:17). *Goi* is translated *people* only 11 times, as in Joshua 3:17; 4:1; 5:6-8; 10:13; Judges 2:20; Zeph. 2:9, in which God's people are referred to; and in 2 Kings 6:18; Dan. 11:23; Joel 3:8; Zech. 12:3, which seem to refer to the nations. The usual Hebrew word for *people* is *am*, occurring more than 1700 times, which in the Psalms and prophets seems in many places to be used for God's people, in contradistinction to *goyim*, the other nations of the earth.

THE CREED OF THE OPPOSITION.

BY ELD. R. F. COTTRELL.

TRUTH is unity. Each single truth is in harmony with every other truth. Truth is ready made. While error and lies require a severe exercise of the inventive powers to manufacture reasons to sustain them, truth requires nothing of this kind of labor. The reasons that sustain the truth are all ready and at hand, and we only have to receive it just as we find it. The advocates of truth harmonize with each other. They "all speak the same thing." They all give the same simple reasons for their position, reasons that a child can understand.

Not so with the advocates of error. They are discordant and contradictory in their reasons with which they endeavor to sustain themselves. Their inventive skill is taxed to the utmost to find something that will tell against the truth; and when they bring their favorite arguments together, they conflict with each other as much as they do with the truth. But no matter for that; they agree in one thing,—to put down the truth. They agree only in the conclusion reached, arriving at it by various and contradictory premises. They are happy to meet in the same conclusion, and can congratulate one another in their grand success. Together they find so many infallible reasons against the truth, conflicting though they are, that they are sure that in some way, or in many contradictory ways, the object is attained.

What I wish to say will be better understood by an examination of the creed of our opponents on the Sabbath question. Here is a portion of it:—

1. I believe that the Sabbath has been changed from the seventh to the first day of the week.

2. I believe that the Sabbath precept has been blotted out.

3. I believe that those who keep the Sabbath are seeking to be justified by the law, and are fallen from grace.

4. I believe that every one should be fully persuaded in his own mind whether to keep the Sabbath or not.

5. I believe we cannot tell which is the seventh day.

6. I believe the commandment only requires us to keep one day in seven, no matter which.

7. I believe Sunday is the true seventh day, and we ought to keep it.

8. I believe that for want of an accurate chronology the seventh day has been irrecoverably lost.

9. I believe that science has demonstrated that Sunday is the original seventh day, the true Edenic Sabbath.

10. I believe that from some one of the above reasons, or from all of them put together, we are not bound to keep the old Jewish Sabbath.

11. I believe that Christ appointed the first day of the week in the place of the seventh.

12. I believe that Christ nailed the Sabbath to his cross; but a day of rest and worship is as necessary as ever, and he has left it with us to choose the day.

13. I believe that the Sabbath law is universal and perpetual; but as the particular day is of no consequence, the day established by the majority should be kept as obedience to a divine command.

14. I believe all ought to keep Sunday, simply because it is the law of the land.

Is not the above creed rather mixed? Yet there are many individuals who will profess their faith in many, if not every, article of it. Now let us ask a boy ten years old why he keeps the seventh day as the Sabbath of the Lord. He will tell you it is because God rested on that day, making it his rest day; that he blessed and sanctified the day, because he had rested upon it, thus making it a Sabbath "for man;" that he commanded all to keep it, and

has never taken back that command. The wisest of us can give no better reasons than the boy; and all are perfectly agreed, giving the same reasons, speaking the same thing. How much easier it is to defend the truth, than it is to defend error. And then the value of truth is beyond computation. Still all may have it who really desire it. It is free to the willing mind.

THE IMPORTANCE OF BIBLE STUDY.

BY E. HILLIARD.

THERE is no study that is of so much importance to us as the study of the Bible. There is no book that contains such great promises. It is the only volume that connects heaven and earth. It is God talking with man. If we could secure a fortune by following out the directions of some great author, how diligently we would search his work through and through. Often the midnight hour would find us perusing its pages. All this close application and untiring zeal would be expended for a reward which would soon pass into the hands of others. The Bible offers to us freely imperishable riches, and an unending life without a single disappointment or pain. Its pages are laden with wisdom, and fragrant with truth and love.

Especially is it a book well calculated to interest the young mind so full of strength and vigor; and we wonder why it is that so many of the young who profess to love Christ care so little to peruse its pages. Paul says, "I write unto you, young men, because ye are strong." How little, to-day, they care for Paul's letters! Sometimes the young will listen to the sacred truths as they are set forth by the living preacher, and their hearts are melted into tenderness. They resolve to lead a better life. This resolution is good of itself, but why is it so soon forgotten? The reason is plain. The life has been spent mostly in gratifying the desires of the natural heart, and when we try to do good, evil seems to be present with us. Now the greatest and most important question with every living soul is, how shall I get these natural desires out of my heart? Can we do this by sitting in idleness? by thinking upon those things we enjoyed while living for self? If we cherish these things, our failure is sure. If we do not study the Bible and feed our minds upon its truths, they will feed upon the old, sinful thoughts, and we will soon find ourselves acting out those thoughts. "Out of the abundance of the heart the mouth speaketh." To make our lives fruitful with good works, we must fill up with good thoughts, and then out of the abundance of the heart we will speak good words and perform good deeds. This we cannot do without a close study of God's word. Some say, "I do read the Bible every day, but I cannot get interested in it." There is a difference, dear reader, between carelessly reading its sacred pages, and searching into its meaning. Study it as an anxious scholar does his books. Study it as though your life depended on knowing its truths, for it certainly does; not a brief life in this wicked world, but an everlasting life among the sinless beings of heaven.

The apostle says: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." How can we grow spiritually without spiritual food? How can we have a knowledge of the Saviour without studying his life? It is useless to try to follow Christ without knowing what he said and did. To look for good fruit in our lives without a deep research into God's word, is like expecting a harvest where we have sown no seed. However lightly we may regard the study of the Bible, remember, dear young friends, we can slight nothing of so great importance, and if we neglect it we do so at the peril of our own souls. The sacred volume has nearly fulfilled its mission. Soon its author will be seen coming to gather those who loved to study its pages; but those

who carelessly neglect it will cry for the rocks and mountains to fall on them and hide them from Him with whom they might have been well acquainted.

"Search the Scriptures," was the command of our Saviour; "for in them ye think ye have eternal life: and they are they which testify of me." While you search the blessed book, pray earnestly to God for his Holy Spirit to guide you into all truth, and he will not forget you. Then you will find the company of the lovely Jesus so much better than your old desires and your sinful associates, that you will not want to be separated from him for a single moment. May God bless all those who cherish a desire for Bible truth.

PERSECUTION.

BY ELD. C. H. BLISS.

THE true people of God have always been a persecuted class. The Saviour pronounces a woe upon us when all men speak well of us, and a blessing when persecuted for righteousness' sake. A great many of the persecutions against the people of God have been waged by religious fanatics, who really supposed they were doing the will of God by putting these supposed heretics to death. Often, however, those who instigated the persecution were vile hypocrites who had sinned against light and truth. The people of God continually rebuke the ungodly either by word or act; and for this many lose their lives. John the Baptist was beheaded for reproving a king. Jesus was crucified through the hatred, envy, and jealousy of the Pharisees and Sadducees whom he had many times openly rebuked. Stephen was stoned for telling his auditors that they had committed a great sin in putting Jesus to death. Paul and Silas were cast into prison for interfering with the lucrative business of fortune-telling; and once the former nearly lost his life at the hands of a workmen's association, because his teaching diminished the demand for their goods. And who knows how many times the apostles were persecuted by the Jewish priests because their teaching decreased the sacrificial offerings, and consequently, the salaries of those priests. Covetousness has always been one of the leading sins of a corrupt priesthood. Its increasing power is spoken of as one of the signs of the last days. A church with a corrupt laity, and ambitious and covetous leaders, compose the great body of religionists to-day. A message is going forth designed to develop a people who shall stand when Christ comes. It is directly opposed to covetousness, worldly ambition, pride, and selfishness; and requires appetite and lust to be brought under control.

Indeed, nothing short of full and complete submission to the "commandments of God and the faith of Jesus," will answer the demands of this message. It separates a people entirely from the other churches. There is no compromise; there can be none. As this message does its work of exposing the corrupt condition of fallen Protestantism, it naturally interferes with the influence and financial prosperity of the ministry. Urged on by covetousness and all her kindred evils, and being strong in numbers, how easy for the Protestant churches to fall a prey to Satan's last deceptive snare.

"And the dragon [devil] was wroth with the woman [church of God], and went to make war with the remnant of her seed [the last church containing the people of God], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

—Falsehood is in a hurry, fearing detection and punishment; truth is calm and serene, the elements of fear being absent.

Choice Selections.

"Here a little, and there a little."—Isa. 28:18.

SO FAR, SO GOOD.

IN looking over my notes, fresh from President Hitchcock's lecture this morning, I am so much interested in them that I can hardly withhold them from the readers of the *Recorder*,—readers I have met in the columns of that excellent paper so often, and through so many years, that they seem like a kind of family circle to me. The President is at work in the Ante-Nicene period of church history, a period reaching from the beginning to early in the fourteenth century, more exactly to the council of Nice in A. D. 325, about the same period Neander goes over in his "History of the Church During the First Three Centuries."

The first somewhat remarkable thing about the lecture is, to find a man with so much learning, and with fairness and candor so nearly matching it that he never evades or garbles facts to save cherished theories. This morning his chapter was upon the observance of weekly days during the first three hundred and twenty-five years of the church, and of course the Sabbath was prominent in the lecture. He made emphatic the following facts of history: The Lord's-day was prominent during the period. [Not quite true.] The name of the day as used among the Christians themselves, was sometimes first-day, sometimes Lord's-day, but when they conversed with the heathen, they called it *Dies Solis*, day of the sun. All through the period it was observed as a festival, to celebrate the resurrection. This *Dies Solis*, as a heathen festival, had its origin in Egypt. Nobody during the whole period [325 years] ever called this festival day Sabbath; it was always a festival and only that. At the same time, beginning with the apostolic church, and entirely through the period, the Saturday was the undisputed Sabbath-day. The Lord's day was first called Sabbath by Eusebius about 340 A. D., in his commentary on the 92d Psalm, but all through the period, the seventh day was called Sabbath, and observed as Sabbath. There had been no breaks in this Sabbath from the apostolic practice of it till after the Ante-Nicene period. It was an apostolic inheritance.

In this view, our able lecturer fully agrees with his teacher, Dr. Neander, who says in his history to which allusion has just been made, page 186, "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday." Upon this point our able historian of the church is clearly within the trend of the whole historic verdict. Upon being asked upon what authority the Ante-Nicene church based the observance of the Lord's-day festival, he answered, "They never discussed that question." In the light of this history, how utterly without bottom is the claim of apostolic authority for the observance of the first-day Sabbath. Dr. Hitchcock has given the unvarnished facts of history, and it all comes to this. Till some ways into the fourth century, near the middle, 340 A. D., the first day of the week was never called or esteemed by the Christian church to be the Sabbath, but uniformly and without exception, the seventh day was so called and esteemed as an apostolic inheritance, Eusebius, in 340, for the first time calling it Sabbath. Put with this the other fact, that when the Sunday began to be regarded Sabbatically, it was only in the

Western or Latin half of the church that this idea ever took root; and, as all historians know, that half of the church was the most corrupt, and the one which at that very period was fast degenerating into the Roman hierarchy. To this day the Oriental, or Greek half of the church, have never drifted from the Sabbath to Sunday, but still observe the seventh day. To this our learned and excellent Dr. Schaff bears witness in "History of the Christian Church," p. 372. Up to 340 there was not so much as a theory, much less a practice, of Sunday observance, and therefore, as Dr. Hitchcock truly says, it was never discussed.

There is some significance in the date 340 A. D., at which the Sunday was first called Sabbath. It will be remembered that already, nearly twenty years before, Constantine had legislated the *venerabilis dies solis* into semi-respectability, as a kind of subterfuge for currying favor with both his pagan and Christian subjects. Of this act Dr. Hitchcock says, "It was a stroke of consummate policy," and so it was. But what shall we say of that state of the church as it was passing into its post-Nicene period, in which the political cunning of a pagan emperor could lay for it the foundation of lapse from so glorious a boon, so rich an "apostolic inheritance" as was the Sabbath of the Bible, the Sabbath of the Lord and his apostles! To the critical student of the Roman character, and system of government growing out of that character, it is sufficient to say that they were Romans. The Greek church did not get aboard the gilded galley of the splendid apostasy. It was not in the natural tendency of the Greco-Oriental church to float off into apostasy under lead of the Latino-Occident. Soon after the Sunday got into the records of Eusebius as Sabbath, nineteen years after Constantine's edict, a large council of bishops at Laodicea took up the line of ecclesiastical legislation, and by decrees, about 360 A. D., enjoined work on Saturday, "after divine service," and abstinence from work on Sunday, "if they could;" and, says Dr. Hitchcock, "This kind of legislation formulates Sunday observance, for the sake of breaking down the sanctity of the Sabbath." How little occasion have the observers of the popular day for pride in its popularity, when their most learned historian, at the head of one of their most popular seats of theological training, thus exposes the utterly unwarranted, not to say disgraceful, roots out of which its popularity has grown! On being asked, if he thought it proper now to speak of Sunday as Sabbath, the Doctor with a smile said, "Call it the Christian Sabbath," and then as if fearing his answer would be misleading, went on to give caution as to such a designation to Sunday observance; and he made this, to me, unexpected statement: "Do not call Sunday Christian Sabbath until you are sure you can go clear back to Eden and find its foundation in the original Sabbatic institution." This statement he emphasized by repetition. He had just said of the Sabbath, "It was instituted to commemorate the rest of God after his finished creation." And now he sets up the cruel task to base the keeping of the first day of the week upon the commemoration of God's rest on the seventh day, after a finished creation. I almost thought I saw a strain of sharp irony running over the President's face, as he set us this task, and forbade us to call Sunday the "Christian Sabbath," till we could do it. Work enough for a post graduate course of indefinite extent. "Christian Sabbath" is one pet name for Sunday, and to be forbidden to use it, except upon terms verging so hard upon the impossible! Alas, where shall we coming Presbyterian ministers flee when Dr. Schaff demolishes our decrees, and our Pædo-baptism, and our honored President follows with such a blow upon our "Christian Sabbath"? O Princeton, shelter us; shades of Hodge and Edwards, *ora pro nobis*.—D. E. M., in Sabbath Recorder.

Special Mention.

CONSCIENCE.

WHAT S. D. Adventist minister has not had occasion to correct false notions among the people concerning conscience? "My conscience does not condemn me for working on Saturday," say they; or, "My conscience wouldn't let me work on Sunday," etc. Now the fact is that people often do wrong conscientiously, which fact, while it may lessen the individual's guilt, does by no means, therefore, make wrong right. God's law is the standard of right; and whosoever transgresses that law commits sin, whether his conscience condemns him therefor or not. If it does not condemn him, it ought to; for the word of God most certainly does, and his conscience ought to condemn what the word does. It is seldom we find the truth upon this subject stated more clearly and forcibly than in the following article from the *S. S. Times* of Aug. 23. May its reading send conviction to some hearts of the importance of having the conscience enlightened by the word of the Lord and also fully in harmony with it:—

"There is no human attribute or faculty which is more commonly misunderstood, and none certainly which is more wretchedly misused than conscience. Some references to the untrustworthiness of conscience, made by Dr. George Dana Boardman in his recent article on 'Secret Faults,' has disturbed, or confused, quite a number of our readers, and they are turning to us for help in their perplexity. A specimen of the letters we are receiving on this subject is the following, from Iowa:—

"I have just finished reading the article on 'Secret Faults,' and I wonder have my ideas on conscience been all wrong? I have fancied that conscience, unbiased by habit, education, and influence, was infallible, because 'God-given' for that purpose. Dr. Boardman says conscience has shared in the disaster of the fall; that conscience, if followed even against our judgment, our wishes, and our will, 'will lead us into all truth;' that, if we 'sin in conscience,' yet it is not conscience which sins, but other of our depraved faculties which hinder us from hearing conscience aright, or from seeing 'the more perfect way;' that even Paul acted impulsively on a 'blind belief,' rather than because he had patiently sought to know the truth. True, we have the word, and should study whether a desire is in accordance with its teachings. We use our judgment, but shall not the Spirit, speaking through our conscience, be the only true judge? or may we hear the Spirit outside of conscience? And are they two separate powers, one of God and the other of man? for he saith, 'I will put my Spirit within you.' If you think it of sufficient interest to take up your time, I would like to see another word on this subject."

"Conscience is *not* a faculty given to us by God to enable us to know what is right and wrong. Conscience is *not* a teacher of God's law. Conscience, whether pure or impure, is *not* in itself a sure and safe instructor as to the path of duty. God has *not* implanted in every man's mind, by nature, a knowledge of God and a knowledge of God's law. Such knowledge comes by revelation, not by conscience. God has revealed himself and his law in his word. Those who have the light of the Bible are to look to that for a knowledge of what is right and what is wrong. Moreover, there is not a man on the face of the whole earth who has not before him by tradition, if not in written word, some vestige of God's revelation to his ancestors. What we call 'conscience' is a monitor, rather than a teacher; it is that faculty or attribute of man which tells him that he ought to do right, although it does not tell him what right is; and again it reminds him that he has done wrong, when he purposely has done that which he supposed was wrong, or has failed to do that which he understood to be his duty. Hence it is true, that, when a man acts against his conscience he is at fault, because so far as he knows he does wrong, and his intention has been to do wrong. But, on the other hand, if a man does what his conscience approves, it does not follow that he is doing right. Many a man is serving the devil conscientiously. 'To the law and to the testimony.' There is the standard of right. Your duty is to do right as God commands the right; not merely as your conscience approves or dictates. It is your duty, first

to know what is right, and then to do what is right. You may think you are all right, while yet you are all wrong. You may be walking by the light which is within you. 'Take heed, . . . that the light which is in thee be not darkness.' 'If . . . the light that is in thee be darkness, how great is that darkness.' It is true that the Holy Spirit is promised to dwell in the believer's heart; but the Holy Spirit is to take of the things of Christ as they are disclosed in the revelation of Christ, and to make them clear unto the disciple. He in whom the Holy Spirit dwells seeks the Spirit's guidance in the study of the word of God, which was written by those whom the Holy Spirit inspired to its writing. The Bible, not the conscience, is the repository of God's truth. Beware lest you be wrong conscientiously." C. C. L.

—Rev. G. H. Appleton, of the American Protestant Episcopal Church Mission in China, was recently baptized by a minister of the Baptist Mission. The *Star of the East*, a religious paper published in Shanghai, gives the following account of the event:—

"The service was opened, as usual, in Chinese, a native lady presiding at the harmonium; and the singing we thought very good. Mr. Appleton was seated directly in front of the platform. After the reading of some appropriate passages of Scripture by Dr. Yates, Mr. Appleton took his stand on the platform, and briefly stated his reasons for desiring baptism. He said he had formerly believed that baptism is to the Christian Church what circumcision was to the Jews, and that the receiving of infants into the church was justified by the action of the apostle Paul, who baptized the Philippian jailer 'and all his house,' but his conscience had recently been exercised on the subject, and after careful study of the word of God, he had been convinced that the teaching of the Episcopal Church on this subject was erroneous, and that the sprinkling which he received when an infant was a meaningless rite, as he was then unconscious of its significance and unable to exercise that faith in Christ which is necessary for salvation. He had critically examined all the passages in the Greek Testament referring to baptism, and had found that in every instance the word used meant immersion; nor could he discover any word used in that connection which could be rendered sprinkling. He believed that baptism should be preceded by the personal exercise of faith in the atoning work of Christ, and he desired now to publicly testify his belief. Dr. Yates then interpreted what Mr. Appleton had been saying, and called upon the members of the church to vote by show of hands whether Mr. Appleton should be received as a member of the church. This being done, Dr. Yates said in English: 'This little church has unanimously voted that Bro. Appleton receive the ordinance of baptism.' Dr. Yates and Mr. Appleton then went into the baptistry, and after a hymn had been sung by the congregation the ordinance was observed. This being done, Dr. Yates gave Mr. Appleton the right hand of fellowship, congratulating him on the step he had taken, and hoping that he would be the means of doing a great amount of good in Japan, for which he leaves by the next steamer.—*Religious Intelligencer*.

—SPURGEON was recently asked if he thought the world had grown better or worse since he came into it fifty years ago. He replied that he thought in some respects it was worse. "The struggle for life," he said, "is harder now, it is more difficult to make a living, and the destitution is more appalling, I think, than it has ever been." On the other hand, there had been many improvements, especially in the direction of temperance. A class of men, who were very numerous when he first came to London, have now become extinct—those good and respectable gentlemen who never got drunk but who were in the habit of getting tolerably mellow. He thinks there is also an improvement in the attitude of respectable people toward licentious literature. He very truly [1] remarked that our grandmothers read books then, which our daughters would be ashamed to read now. This is encouraging in the matter of reading, and yet more time is wasted over profitless books than money in stock speculations. And the same cannot be gainsaid.—*Ec.*

Our Tract Societies.

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

THE WORKERS.

THEY lived, and they were useful; this we know,
And naught beside:
No record of their names is left to show
How soon they died;
They did their work, and then they passed away,
An unknown band;
But they shall live in endless day,
In the fair, shining land.

Oh, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace!—Sel.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

| | |
|---|---------|
| No of members,..... | 387 |
| " " reports returned,..... | 168 |
| " " members added,..... | 5 |
| " " dismissed,..... | 6 |
| " " missionary visits,..... | 401 |
| " " letters written,..... | 167 |
| " " Signs taken in clubs,..... | 701 |
| " " new subscriptions obtained for Signs,..... | 332 |
| " " " " for other periodicals,..... | 45 |
| " " pages tracts and pamphlets distributed,..... | 134,110 |
| " " periodicals distributed,..... | 5,418 |
| Received on membership and donations, \$68.86; on sales, \$974.86; on periodicals, \$255.49; total, \$1,299.21. | |
| MRS. D. C. PHILLIPS, Sec. | |

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

| | |
|--|--------|
| No of members,..... | 234 |
| " " reports returned,..... | 139 |
| " " members added,..... | 3 |
| " " missionary visits,..... | 159 |
| " " letters written,..... | 107 |
| " " Signs taken in clubs,..... | 130 |
| " " subscriptions obtained for periodicals,..... | 59 |
| " " pages of tracts and pamphlets distributed,..... | 52,124 |
| " " periodicals distributed,..... | 4,296 |
| Received on membership and donations, \$27.07; on sales, \$1.87; on periodicals, \$148.74; total, \$177.68. The Societies at Bunker Hill, Star City, Idaville, Patricksburg, Coal City, and Farmersburg, failed to report. | |
| W. A. YOUNG, Sec. | |

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

| | |
|--|-----------|
| No of members,..... | 392 |
| " " reports returned,..... | 210 |
| " " members added,..... | 3 |
| " " dismissed,..... | 8 |
| " " missionary visits,..... | 568 |
| " " letters written,..... | 691 |
| " " Signs taken in clubs,..... | 1,837 |
| " " new subscriptions obtained for Signs,..... | 89 |
| " " " " for other periodicals,..... | 471 |
| " " pages tracts and pamphlets distributed,..... | 3,403,517 |
| " " periodicals distributed,..... | 19,973 |
| " " annuals distributed,..... | 184 |
| Received on membership and donations, \$104.23; on sales, \$516.06; on periodicals, \$526.86; on reserve fund, \$75.00; on other funds, \$152.00; total, \$1,374.15. | |
| ELIZA T. PALMER, Sec. | |

TEXAS TRACT SOCIETY.

THE sixth annual session of this Society was held in connection with the camp-meeting at Dallas, Aug. 8-18, 1884.

FIRST MEETING, AUG. 11, AT 8 A. M.—Eld. R. M. Kilgore in the Chair. Prayer by Eld. I. D. Van Horn. On motion, the reading of the minutes of the last annual meeting was waived.

It was voted that the usual committees be appointed by the Chair, which were announced as follows: On Nominations, A. W. Jensen, W. T. Drummond, D. Carpenter; on Resolutions, I. D. Van Horn, J. H. Bahler, Elisha Taylor. Appropriate remarks were made by Elds. R. M. Kilgore, I. D. Van Horn, and A. W. Jensen.

Adjourned to call of Chair.

SECOND MEETING, AUG. 14, AT 9 A. M.—Prayer by J. H. Bahler. Minutes of the previous meeting read and approved. The Committee on Resolutions submitted the following:—

Whereas, The life and power of any organization cannot be preserved without frequent meetings; therefore—

Resolved, That we recommend our local societies to hold their meetings as often as once each week, or at least as often as once each month, instead of once a quarter as heretofore.

Whereas, In harmony with the Spirit of God, the canvassing and colporteur work preceding our camp-meetings and tent-meetings has proved a means of great good; therefore—

Resolved, That we recommend thorough work of this kind to be done in every place where these important meetings are to be held.

Resolved, That our colporters and canvassers be remunerated for their time and service out of such funds as the Auditing Committee, at the annual session of the Conference may determine; and in special cases, where persons cannot wait for the action of the Auditing Committee, the Conference Committee shall have power to adjust the same.

Whereas, The three volumes of "The Great Controversy," or "Spirit of Prophecy," by Mrs. E. G. White, have been a source of great spiritual benefit to all our people; and—

Whereas, The forth-coming volume treats of themes which are of greater interest to us than those which have been published; therefore—

Resolved, That earnest efforts be made by the Tract Society of this Conference to place this volume, with the three previous volumes, in every home of our people in the State, where they are not now owned; also to put them into the homes of others, into reading-rooms, and into libraries, wherever it is possible.

These resolutions were considered separately and adopted. Instructive remarks were made by Elds. Butler, Van Horn, and Kilgore.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 9 A. M.—Prayer by W. T. Johnson. Minutes of the last meeting were read and approved. The Committee on Nominations reported as follows: For President, Eld. R. M. Kilgore; Vice President, W. T. Johnson; Secretary and Treasurer, C. Eldridge; Directors: Dist. No. 1, J. M. Huguley; No. 2, H. C. Chrisman; No. 3, W. S. Greer. Each nominee was considered separately, and unanimously elected. The report of labor for the last six months was called for and read as follows:—

| | |
|--|--------|
| No of members,..... | 125 |
| " " reports returned,..... | 142 |
| " " members added,..... | 11 |
| " " dismissed,..... | 6 |
| " " missionary visits,..... | 88 |
| " " letters written,..... | 241 |
| " " Sentinels taken,..... | 1,300 |
| " " Signs taken in clubs,..... | 35 |
| " " new subscriptions for Signs,..... | 11 |
| " " " " REVIEW,..... | 1 |
| " " " " Good Health,..... | 15 |
| " " " " Instructor,..... | 3 |
| " " pages of tracts distributed,..... | 67,922 |
| " " periodicals distributed,..... | 2,797 |
| " " annuals "..... | 82 |
| " " libraries furnished,..... | 2 |
| " " Sentinels sent to editors in the State,..... | 325 |

TREASURER'S REPORT.

CASH RECEIVED.

| | |
|----------------------------------|----------|
| Cash on hand Feb. 18, 1884,..... | \$340.04 |
| Rec'd from Dist. No. 1,..... | \$91.87 |
| " " " " 2,..... | 72.29 |
| " " " " 3,..... | 59.75 |
| " " agents,..... | 364.69 |
| " " Insurance Co,..... | 502.50 |
| " " on donations,..... | 5.00 |
| " " missions,..... | 6.00 |
| " " reserve fund,..... | 100.00 |
| " " cash sales,..... | 30.86 |
| " " S. B. fund,..... | 100.00 |
| \$1,672.50 | |

CASH PAID OUT.

| | |
|----------------------------|------------|
| Paid for building,..... | \$1,042.14 |
| " " expense,..... | 92.69 |
| " " freight,..... | 64.83 |
| " " Bibles,..... | 36.00 |
| Sent to Battle Creek,..... | 35.95 |
| Paid for printing,..... | 5.70 |
| " " on S. B. fund,..... | 100.00 |
| " " to Pacific Press,..... | 10.00 |
| Cash on hand July 31,..... | 285.19 |
| \$1,672.50 | |

FINANCIAL STANDING.

RESOURCES.

| | |
|--------------------------------|------------|
| Depository building,..... | \$1,200.00 |
| Stock on hand,..... | 1,492.06 |
| Due from local societies,..... | 735.41 |
| " " individuals,..... | 1,468.39 |
| " " Texas Conference,..... | 43.00 |
| Cash on hand,..... | 285.19 |
| \$5,224.05 | |

LIABILITIES.

| | |
|--------------------------------|----------|
| Due S. D. A. P. A.,..... | 2,443.98 |
| " Pacific Press,..... | 172.87 |
| " Missions,..... | 59.00 |
| " on building,..... | 666.66 |
| " T. M. Allison,..... | 1.75 |
| Bal. in favor of Society,..... | 1,879.79 |
| \$5,224.05 | |
| CLEMENT ELDRIDGE, Sec. | |

Encouraging remarks were made by Elds. G. I. Butler, R. M. Kilgore, and I. D. Van Horn.

Voted, That the Tract Society accept the depository located at Denton.

Voted, That said depository be placed in charge of the Texas Conference Executive Committee.

Adjourned sine die.

R. M. KILGORE, Pres.

CLEMENT ELDRIDGE, Sec.

HOW THE CANVASSING WORK GOES.

I HAVE read with interest Eld. Butler's article, "How goes the canvassing work?" and would say that it was with the greatest reluctance I engaged in this work; but I find that the minds of the people are calling for just such a work as "Thoughts." At some houses which I enter, the people say, "Well, if you have anything that will help us understand those two books, we want it," and, "We have just been reading Daniel, and wish we could understand it."

God is surely preparing the minds of the people for this work, and I am certain that God is in the work of supplying that lack in the minds of the people. When I canvass I ask people if they have not read the books of Daniel and Revelation many times and wished they could understand them. They say, "Yes." Then I turn and read Rev. 1:1, also verse 3. Now I tell them God has awakened that desire for the understanding of those prophecies, and he says, "Blessed is he that readeth," etc. Thus he brings that information they want; and as he has always used human instrumentalities, they must accept this as coming from God. I can tell them with the assurance of the Spirit that this is so, and I am selling from one to five a day in a country where the people lost their corn crop entirely last year, and it was almost a failure the year before, and this year they have a very poor oat crop. I carry "Sunshine" with me, and have sold as high as nine in one day of that book, where most of the people are English, and are very set in their ways. Surely none but God could prepare the way for the canvassing work to go as it is going. I wish all who have the ability to do this work could be induced to engage in it. If all would work, it would soon bring the loud cry.

It is a great mistake to think the towns and cities are the best places. Lady agents seldom go to other places. I find that all professors of religion want to investigate the prophecies, but the ministers are determined they shall not, and I find it is poor policy to make much of a discount to them; at least I have had very poor success in that direction. I wish all the canvassers of each State could get together once in a while and exchange plans. I think it would help us a good deal. And if each one of the experienced canvassers could take a new hand under his charge this fall, and they go out together, I think it would be a good plan. The experienced agent could soon tell whether the new one would make a success of it or not.

Some think if they could just make a scanty living at canvassing, they would try it, but are afraid to try. I think if such had a little encouragement by way of offering to help them a little, a good many could be persuaded to engage in the work. I had been a canvasser for years, but had no confidence in the business; but Bro. Decker told me to go out, and he would see that my family did not suffer. I went out, and yesterday and day before I cleared \$13. I have sold in all about 140 "Thoughts." My heart and my all are in this work. I expect to keep at it till the end.

Mt. Hope, Wis.

T. D. WALLAR.

—Dear Lord, of thee three things I pray,
To know thee clearly,
To love thee more dearly,
To follow thee more nearly,
Every day.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE SECOND SABBATH IN SEPTEMBER.

(See Instructor of Sept. 3, 1884.)

(The Resurrection Concluded.)

CRITICAL NOTES.

JOB 14:14, 15: *If a man die, etc.*—I think this question is asked by way of astonishment and admiration. As if Job had said, "Is it possible that when a man dies and his body has crumbled back to dust, there is any hope of his living again! How glorious!" That Job entertained a firm belief in the doctrine of the resurrection, is shown in chapter 19:25-27. But though he is firm in the belief that he will live again, he realizes that it will be long in the future, and composes himself to wait patiently till the time shall come. *My appointed time.*—The word thus translated, literally means, "warfare, time of service." See Chap. 7:1, margin. *My change.*—My exchange, release from the grave. Of the original word from which this is translated, Gesenius says that it is used "of soldiers keeping watch alternately and relieving each other; hence metaphorically (Job. 14:14), 'all the days of my warfare will I wait until my exchange come,' until I am relieved by others; the miserable state of the shades in *Sheol* being compared to the hard service of a soldier on guard." I should rather think their state was compared to that of a prisoner waiting for the time of his release. Clarke says, "This word is used to denote the springing again of grass (Ps. 90:5, 6) after it had once withered, which is in itself a very expressive emblem of the resurrection." *Call . . . answer.*—The voice of Jehovah will arouse the sleeping dead; and they will answer by coming forth from their graves. *Thou shalt have a desire, etc.*—The body is the work of God's hands. Man is the crowning glory of God's creative power; and the Creator is represented as earnestly desiring the revival of man's sleeping dust. "He cannot, he will not, forget the work of his hands."

JOHN 5:28, 29: A literal translation of these verses gives the following: "Wonder not you [at] this; because an hour comes in which all those in the tombs shall hear the voice of him, and shall come forth, those having done the good things, to a resurrection of life; and those having done the evil things, to a resurrection of judgment." The fact is plainly stated that both classes of individuals will be raised. The time which intervenes between the resurrection of these classes (so plainly stated in the twentieth chapter of Revelation) is not here mentioned. Nothing is said, however, which conflicts with the Revelation.

PHILIPPIANS 3:7-11: Every earthly prospect of wealth or honor which attached to me as a member of the Jewish Sanhedrim I freely gave up, counting them all worthless when they stood in the way of my winning Christ. This I have done, that when he comes I may be found of him—not trusting for salvation in any righteous deeds that I have done, but in the righteousness of God that comes through faith in Christ. I desire to have an intimate knowledge of his character, being acquainted with him as my Saviour; and I long to experience the power of his resurrection in having my vile body raised from the grave, immortal, fashioned like unto his most glorious body. That this may be my happy lot, I would be willing to endure any hardship however great, even though I be called upon to conform to his death by suffering a martyr's fate; and from no sacrifice however great, or trial however sore, would I shrink "if by any means I might attain unto the resurrection from the dead."

1 CORINTHIANS 15:12-18: *How say some among you, etc., verse 12.*—There were some professed Christians in the Corinthian church who taught that there was no such thing as a resurrection from the dead. To correct such an error this chapter was written. The plan of argument seems to be to show them that to deny the resurrection was utterly inconsistent with the account of Christ's death, burial, and resurrection, which

they had accepted, and professed to believe. Thus Paul states that Christ was seen by many after his resurrection, and last of all by himself. Verses 5-8. These facts concerning Christ were among the leading points of the gospel. "So we preached," he says, "and so ye believed." If, therefore, we have preached that Christ rose from the dead, and you have believed that preaching, "how can it be held that there can be no resurrection, while yet it is admitted that Christ rose?" *If there be no resurrection of the dead.*—"As Christ was partaker of the same flesh and blood with us, and he promised to raise mankind from the dead through his resurrection, if the dead rise not then Christ has had no resurrection. There seem to have been some at Corinth, who, though they denied the resurrection of the dead, admitted that Christ had risen again. The apostle's argument, therefore, goes to state that, if Christ was raised from the dead, mankind may be raised; if mankind cannot be raised from the dead, the body of Christ was never raised."—Clarke. *Then is our preaching vain.*—"Our whole doctrine is useless, nugatory, and false."—*It.* *Your faith also is vain.*—"Your belief of a false doctrine must necessarily be to you unprofitable."—*It.*

We are found false witnesses, verse 15.—"The argument in this verse is this: (1.) If it was denied that Christ was raised, it would prove that all the apostles were false witnesses of the worst character,—false witnesses against God. (2.) This the apostle seems to have presumed they could not believe. The Corinthians had had too many evidences that the apostles spoke the truth; they had seen their uniform respect for God, and their desire to bear witness for him and in his favor; they had had conclusive evidence that they were inspired by him, and had the power of working miracles; they were too fully convinced of their honesty, truth, and piety ever to believe that they could be false witnesses against God."—Barnes.

Verses 16, 17.—The conclusions of verses 13, 14 are so important that they are here repeated. *Ye are yet in your sins.*—Your sins you believe have been pardoned through faith in Christ. But if Christ be not raised, he was an impostor, and your faith in him is vain. It is impossible that your sins should have been forgiven through faith in an impostor; you are yet in them. *Are perished.*—Here is the climax of the apostle's argument. Says Barnes: "They hoped to be saved by the merits of the Lord Jesus; they trusted to a risen Saviour, and fixed all their hopes of heaven there; but if he did not rise, of course the whole system was a delusion, and they have failed of heaven, and have been destroyed. Their bodies lie in the grave, and have returned to their native dust without the prospect of a resurrection, and their souls are destroyed." C. C. L.

THE SABBATH-SCHOOL TEACHER.

HOW HE MAY STUDY HIS SCHOLARS.

A RECENT article dwelt upon the importance of studying one's scholars; and the question naturally arises, How can it be done? The *Sunday-School Times* has answered this matter so ably and in so practical a manner, that I shall not attempt to write upon the subject, but quote entire that part of the article which pertains to the answer of this important question:—

"To take any one scholar of your class, as a specimen subject of inquiry: Is he exceptionally bright, exceptionally dull, or of average intelligence? Is he familiar with the main points of the Bible story, through his home instruction? or, is he ignorant of that record, except as he has been taught it in the Sabbath-school? Is he forward of speech, ready to tell all that he knows, and readier to talk than to listen? or, is he quiet and disinclined to speak out, even where he is well informed on a subject? Is he of a kindly disposition, or of a surly one? of a generous, manly nature, or of a selfish and unlovely spirit? Is he of a tender heart, quick to respond to any appeal to the feelings? or, is he of a cold and sluggish temperament, not likely to be swayed by his emotions? Is he easily influenced by others? or, has he marked independence of character? These questions, and many a similar one, can be answered by yourself, after a brief period of observation of the scholars, separately and in comparison with each other, in your class; and their answering will go far toward

giving you a knowledge of your scholars individually.

"But there are many things which one needs to know about his scholars, which cannot be learned in the class, or on the Sabbath; they must be ascertained during the week, and in or near the scholars' homes, or places of employment; or, again, where the teacher and the scholar are by themselves, in freer social intercourse. Has the scholar a good home, or a wretched one? Is he the child of godly parents? or has he no parents living,—or worse than none? Is he at school? and, if so, what is his standing there? Has he some outside employment? and, if so, is he faithful or slack in its duties? Do his home and business and social surroundings work with the influence of the Sabbath-school, or against it? How does he spend his evenings, or other spare time? To what kind of reading does he incline? What temptations seem most to beset him? What would seem to be the strongest inducements to his well-doing? What are his prevailing tastes and ambitions and weaknesses? Some of these things are to be learned by one's own observation; others of them may be better learned through inquiry of the scholar's parents, or employers, or neighbors, or companions; or again by free chats with the scholar himself, as he is seen at his home, or his place of occupation, or by the way-side; or, in the teacher's home, when he is invited there. The scholar is already known to some persons. Why should his teacher be unable to ascertain his true measure? Emerson says of the sure disclosure of one's character and characteristics under the observation of his sharp-eyed fellows: 'The world is full of judgment days, and into every assembly that a man enters, and in every action that he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is well and accurately weighed in the course of a few days, and stamped with his right measure, as if he had undergone a formal trial of his strength.' What should hinder a teacher from ascertaining the common judgment which has been passed upon his scholar, by those who know that scholar best?

"Then, as to the scholar's present attainment in knowledge, as to his present standard of conduct, and as to his present personal beliefs. Some scholars know a great deal less than their teachers suppose; others know a great deal more. Some have correct views at one point, and quite incorrect views at another point. Skillful questioning must be directed to the ascertaining of the truth in each case. When Paul asked certain disciples at Ephesus: 'Did ye receive the Holy Ghost when ye believed?' their answer was, 'Nay, we did not so much as hear whether the Holy Ghost was given.' That showed Paul the special need of those scholars; and he was thus enabled to minister to them individually. Similar questioning to this, would bring out as great need, and as unsuspected lack, in many of those who are under religious instruction at the present time. This is as true in morals as it is in doctrine. If a scholar is a total-abstainer, but is inclined to profanity, he ought to be addressed differently from a scholar who is pure and reverent in speech, but is inclined to tipping. If he is not honest, not truthful, not regardless of the Sabbath, not inclined to honor his parents, the teacher ought to know that fact, as preliminary to his wise teaching. It is a familiar story, of a colored brother saying to a new preacher, before his first sermon: 'Jus' please don't talk nuffin 'bout stealin', here to-day. Dat would be a wet blanket on dis whole congregation.' A 'wet blanket' has its place in putting out a smothering fire, as well as in keeping ice from melting, and preacher or teacher ought to have such a knowledge of the condition of his class or of his congregation as would enable him to know if now is the time for its applying. If, again, the hospital visitor had noticed that the patient, whose pale face so interested him, had lost both his legs, he would hardly have given him that tract against dancing, as the story goes. Without a close study of the individual state of each scholar personally, there can hardly be any hope of a wise teaching of the scholar individually." C. C. L.

—What men want is not talent; it is purpose; in other words, not the power to achieve, but the will to labor.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 2, 1884.

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

THE NEW YORK CAMP-MEETING.

Syracuse, N. Y., Aug. 22, 1884.

THERE are over one hundred tents pitched, and about five hundred brethren and sisters in the camp. This does not, however, cover the whole number who have been in attendance during some portion of the meeting; for the meeting being of so long continuance, many came to enjoy the first part, who have returned home to give other members of their families opportunity to attend the latter part. Probably between six and seven hundred will have enjoyed some portion of this meeting by the time it closes.

A large crowd was out upon Sunday. It is reported that there was at the gate a count of six thousand who came upon the ground on that day. But there was an entire absence of the rowdy element. The congregation was of the thinking, intelligent class, and everything passed off with as much quiet and decorum as do our Sabbath meetings at the Tabernacle in Battle Creek. This is a surprise to the people of the place, and is making no small impression upon them; for others have tried to hold camp-meetings near this city, and they have been broken up; and it had been predicted that our meeting would suffer the same fate. It is leading to a good deal of discussion and conversation throughout the city. We have had a good hearing thus far through the week. Two papers, the *Herald* and *Standard*, give daily notices of the meetings, of half a column to a column in length. They make prominent the fact that we do not seek to excite wild and boisterous demonstrations, but to convince the judgment by calm and earnest reasoning.

Wednesday night Sr. White arrived from the Iowa camp-meeting. After speaking five hours the last day she remained at that meeting, and enduring the long journey to this place, she finds herself feeling remarkably well, and able to endure what she could not have done last year. This (Friday) morning, at the early meeting, after a few introductory remarks, she gave opportunity for those who felt that they wanted to make a new departure in the service of the Lord, to manifest it by coming forward. There were between four and five hundred present, and fully one half of the congregation responded. There was deep feeling on the part of many. Some were starting for the first time. So prompt and spontaneous a move we have seldom witnessed. All seem to be anxious to get into the work.

The business meetings have passed off with the greatest unanimity, and a good degree of interest in the steps proposed. The Conference will raise \$10,000 for their Conference work and the European missions, in addition to the \$20,000 already voted for the T. and M. work.

Sr. White spoke with freedom this afternoon to a large congregation who gave the most earnest attention to the truths which she so forcibly presented. The prospect is good that the meeting will be completely successful.

—A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives to a humble servant of God, than to have been flattered by a whole generation.—*Dr. Cumming.*

EDITORIAL CORRESPONDENCE.

Worcester, Mass., Aug. 27, 1884.

LEAVING the Syracuse camp-ground Monday night, we reached this place in safety, Tuesday morning.

The meeting in New York closed encouragingly. The last Sunday of the meeting brought out a large attendance, much larger than that of the Sunday previous. The tent was full, and as many standing around as could well listen to what was said. It is estimated that the audience in the afternoon numbered five thousand, and the different ones who came upon the ground during the day, including the morning and evening services, were many more than this number. The same class of people seemed to be present, and the same quiet and attention was observable as in all the preceding meetings.

About one hundred and fifty came forward for prayers the last Sabbath. Twenty-four were baptized. At a Conference at 5 P. M., Monday, Brn. J. E. Swift and A. E. Place were ordained to the work of the gospel ministry. Over six thousand dollars of the ten thousand dollar fund voted to be raised, was pledged at this meeting. A feeling of friendliness was developed on the part of the people, and a desire manifested that the camp-meeting be held there another season. We believe the results of the meeting will be both good and lasting in the State.

We find the meeting in this place, which commenced last Thursday, well under way. Some seventy tents were pitched, and the brethren and sisters manifest a strong desire to come near to the Lord and enter heartily into the work. Many of the business meetings have been held, the utmost unanimity of sentiment and concord of feeling prevailing throughout. Indeed there was never, probably, a time in our history when, on questions of policy and instrumentalities and enterprises for the advancement of the work, there was greater harmony of views and feeling throughout the body, than at the present time. This is a great and hopeful element of strength for the future of this cause. In this there is a very marked contrast between our work and that of others, especially of those organizations and factions which are engaged in opposition to this cause. All S. D. Adventists, in the pulpit or out, in public positions or private, speak the same thing, are united in the same system of truth; and he who goes out to labor in this cause, has the satisfaction of knowing that there are thirty-five thousand believers behind him, entertaining identically the views he has to present, and holding up his hands with their sympathy and prayers.

The message is going. The crowds attending the meeting here are not large through the week; but we are getting a good hearing and there are evidently many interested. This gives an inspiration to the worker. On Sunday it is said that there were some five thousand present. We expect the meeting will increase in interest to the close.

CAMP-MEETING NOTES.

THE MEETING AT MARSHALLTOWN, IOWA.

THIS was a large and important meeting. The regular report of it will appear, written by those who had the privilege of attending the whole of it. Sr. White's presence at the first part of the meeting was a great blessing to the cause in Iowa. It was our privilege to be at the last part of the meeting. Nearly all the old hands in the cause were present, and it was pleasant to meet those with whom we had so long been associated in the past. We can never forget the old and tried friends of Iowa. The meeting was one of hard labor and some perplexity, but one, we trust, of great profit. There was not all of that freedom and spiritual life which we would have been glad

to see, yet God's Spirit wrought upon the hearts of many, as the large number baptized makes plainly evident. It is not often that as many as sixty-two are baptized at a camp-meeting. We do not recollect that there were ever more than this baptized at any meeting in Iowa.

ATTENDANCE, ETC.

This meeting afforded another illustration of the fact that we can not expect a large attendance from those not of our faith where camp-meetings have been previously held. Two camp-meetings had been held here in years past. The brethren had made great effort, by canvassing and advertising at large expense, to create an interest in the meeting; yet the attendance was comparatively small, though on both Sundays it rained so that we could not tell what would have been the attendance had the weather been fair. There was but a small number attending, though the location of the meeting was such that they could have easily done so had they desired. Still there were some deeply interested hearers who attended the meetings regularly. During our presence at the meeting, we do not think that at any time there were more than a very few hundred present, besides our own people.

THE RAISING OF FUNDS.

The officers of the Conference had made efforts to raise funds during the past year for city missions, depositories, and reserve funds, etc., and had succeeded in obtaining pledges for upwards of \$20,000. It was thought best to have a general council of all the leading brethren to consider the subject of funds, and to offer plans that would be acceptable to all the friends of the cause, and best adapted to advance all of its interests. Perhaps forty of our leading business men attended this council, and after considering the subject in all its various points, they thought it would be well to raise a fund of \$35,000, embracing not only the objects for which money had been raised last winter, but also our foreign missions, College, etc. This was not in addition to what had been raised last winter, but including it, changing in some instances the amounts raised for certain objects, and applying a portion of it to others. This plan seemed to give excellent satisfaction, and additional pledges were taken. We did not get the exact amount that was raised, because we left the ground before the meeting fully closed; but we judge that upwards of \$30,000 have already been pledged in Iowa for the advancing of the interests of the cause of God. The full report will doubtless give additional particulars.

CONFERENCE OFFICERS.

There was a very careful consideration of the question of selecting officers for the Conference for the ensuing year. The brethren who had served were all faithful, God-fearing men, who had the interests of the cause at heart, and the approval and confidence of their brethren; yet all felt that there was not that prosperity and spiritual interest in the cause that they desired to see. This Conference is one of the largest and strongest in the field, although at the present time careful, judicious management is needed, and earnest labor required, to throw a more living interest into the work in the various departments. Bro. O. A. Olsen, president of the Minnesota Conference, was present. There are a large number of Scandinavians in the Iowa Conference, as well as in other Western States. As these need labor from a minister of their own nationality, and as Eld. Olsen has the supervision of the Scandinavian work in the West, his labor in Iowa in this department will be very beneficial. He also needs special help in Minnesota, to work up the interests of the cause there, where, notwithstanding the dearth of preaching talent, a most excellent work is already begun. We all felt that it was most important at the present time to combine our labors in such a manner that the best results could be reached. It

was thought if Eld. Olsen and Eld. Farnsworth could unite together considerably in their labor in both Minnesota and Iowa, that good results would follow in both States. Eld. Olsen's health is not as good as we would wish, and the burden of carrying on important meetings alone in Minnesota is too much for his strength. Many such meetings should be held in different parts of that State, to bring up the cause in all its branches, and to infuse earnestness into the young men who are starting out to labor, as well as to give them proper instruction. We could not feel that it would be right to add another extra burden at the present time to those already pressing upon Bro. Olsen; but it was thought that if Bro. Farnsworth could unite with him his excellent preaching gift, it would have a great influence in Minnesota, and help the cause there; while Bro. Olsen could also assist in counseling and laboring in Iowa with the best results. After careful counsel with many of the leading brethren, it was thought best to connect Bro. Olsen with the Iowa State Conference Committee for the ensuing year. In this way he can have a special influence in connection with the very important Scandinavian interests in that field. If this strong Conference of Iowa can only be as earnest and zealous as it should be, a great amount of good could be accomplished. May God's rich blessing rest upon it the coming year.

G. I. B.

THE CAMP-MEETING IN NEW YORK.

THIS meeting was held at Syracuse, about one mile from the depot, at the terminus of the horse-car railroad. Syracuse contains about sixty thousand inhabitants, and is one of the most thriving cities in New York. The camp-ground consisted of about ten acres of land as level as any part of our western prairies. The entire ground was enclosed with a line of tents, while across the further end of it were a number of rows of tents. Over one hundred tents in all were pitched on the ground. The speakers' pavilion consisted of two tents, one 60 by 90, and the other 40 by 70 feet. These were brought together so as to make a tent of about 100 by 160 feet. As you entered the ground through the gate, you passed the restaurant, then you came to an opening between the tents, over which were the words, "Seventh-day Adventist Camp-ground." We have never seen a more pleasant arrangement of tents.

Across one of the principal streets in Syracuse was a large banner bearing the inscription "Seventh-day Adventists, Camp-meeting Opposite Danforth Park." The Danforth Park is a city resort, especially on Sunday. Only a short distance from the ground was Oakwood Cemetery, containing about one hundred and forty acres with very fine graves, and elegantly finished monuments. This furnished a retired spot to our friends for meditation and prayer. During the night or day one could scarcely go to this ground without meeting some of the brethren as they were going or returning from the cemetery which they visited for secret devotion.

On Sunday, the 17th, a large crowd was upon the ground, and better attention was never paid to the word spoken. The tent was packed with interested listeners in the afternoon, and in the evening many were on the outside of the tent. There was none of that boisterous crowd that is often found on the camp-grounds in our large cities; but every one seemed to come to hear, and gave the best of attention throughout.

On Monday, at 10:30, a series of Bible-readings was commenced, which were held each day at that hour. These were very interesting and profitable. The remainder of each day was spent in the usual camp-meeting order.

Sr. White arrived from the Iowa meeting on Wednesday afternoon. She entered the work with her accustomed zeal, which was responded to with

a good degree of interest by the people. Her addresses at the morning meetings were of unusual interest and earnestness. On Friday morning an opportunity was given for all those who felt that they were backslidden from God to manifest their desire to return to him by coming forward and taking the front seats. The greater part of the congregation immediately responded without any urging whatever. We think we never saw a more ready response. Hearty confessions were made, and the tender, melting Spirit came in and touched many hearts. It was a most precious season. After a short intermission, they resumed their seats, and the same work of confession and heart-searching was carried on till the 10 o'clock services began. It was truly a refreshing time.

After Sr. White's sermon from John 14:1-3, Sabbath afternoon, another call was given to those who wished to give themselves to God for the first time, and to those who knew they were far from God and had no living connection with him. About one hundred and fifty responded by going forward. Many of these gave themselves to God for the first time. After a season of prayer, the remainder of the congregation repaired to their different company divisions. Most excellent testimonies were given in the meeting till near the close of the Sabbath. All felt when the day was over that it had been one of victory for the Lord's cause.

Sunday, the 24th, in the morning, Eld. Smith spoke on the subject of the Sabbath, from Isa. 58:13, to a crowded tent of people. In the afternoon Sr. White spoke on temperance. It was estimated that there were over five thousand people present, who gave the best of attention throughout the address. It was thought to be the largest gathering ever present on a New York camp-ground. In the evening Eld. Smith spoke on the Eastern question to some six or seven thousand.

Two were ordained to the ministry on Monday, and about thirty were baptized. A resolution was passed in the Conference to raise \$10,000 for different enterprises in the cause, \$7,000 of which was pledged on the camp-ground.

Reports of the meeting and a synopsis of each sermon were given in the two leading dailies of the city,—the *Syracuse Standard* and the *Evening Herald*. Thus the light was brought before thousands who could not attend the meetings. The meeting closed Tuesday morning; and the brethren and sisters returned to their homes, feeling encouraged and strengthened to enter the work the coming year with greater zeal and earnestness than ever before. God is in the work, and it moves forward.

S. N. HASKELL.

THE SABBATH AND THE FIRST DAY OF THE WEEK IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 5.

As we come to the close of the second century and the beginning of the third, a controversy in the church begins to arise respecting the exaltation of the Sunday-Lord's day above the Sabbath of the Bible. As the Sunday was exalted to greater honor, in the same proportion was the ancient Sabbath degraded and dishonored. Let those who talk about lost time, and the impossibility of ascertaining the true numbers of the days of the week, mark the unmistakable fact that this objection to the Lord's Sabbath had not at that time seen the light. No question of that kind existed. The Sabbath and the first day of the week were two definite and distinct days in the minds of all. There was no question in respect to the identity of either. The only strife was upon the question which should be the greater. Sunday was from that time arising to greater honor, while the Sabbath was declining in the esteem of many.

"It is a remarkable fact," says Eld. Andrews, "that the first instance upon record in which the

bishop of Rome attempted to rule the Christian church was by AN EDICT IN BEHALF OF SUNDAY. It had been the custom of all the churches to celebrate the passover, but with this difference: that while the eastern churches observed it upon the fourteenth day of the first month, no matter which day of the week this might be, the western churches kept it upon the Sunday following that day, or rather, upon the Sunday following Good Friday. Victor, bishop of Rome, in the year 196, took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. 'This bold attempt,' says Bower, 'we may call the first essay of papal usurpation,' and Dowling terms it the 'earliest instance of Romish assumption.' The churches of Asia Minor informed Victor that they could not comply with his lordly mandate."

Victor was baffled in his attempt, and the victory was not obtained for Sunday in this struggle, as Heylyn testifies:—

"Till the great Council of Nice' [A. D. 325] backed by as great an emperor [Constantine], settled it better than before; none but some scattered schismatics, now and then appearing, durst oppose the resolution of that famous synod."

Constantine urged the following strong reason for this measure:—

"Let us then have nothing in common with the most hostile rabble of the Jews."

Hatred to the Jews had much to do in depressing the Lord's Sabbath and elevating a heathen festival to its place. While they rejected the Sabbath that they might have nothing in common with that "odious brood," the Jews, they seemed not at all to question the propriety of holding a festival in common with the heathen, and that without precept or example from Christ or his apostles, which at that time had never been claimed. The fact is, heathenism, with its old grudges against the Jews, was flowing into the once fair church, transforming it into a temple of heathen superstitions and idolatries.

In order to degrade the Sabbath, a part of the western churches, with the church of Rome at their head, turned the Sabbath into a fast, while they regarded Sunday as a joyful festival. A part of the eastern churches, however, refused to comply with this ordinance, and a long struggle ensued, the result of which is thus stated by Heylyn:—

"In this difference it stood a long time together, till in the end the Roman church obtained the cause, and Saturday became a fast almost through all parts of the western world. I say the western world, and of that alone; the eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A. D. 692, they did admonish those of Rome to forbear fasting on that day on pain of censure.

Wm. James, in a sermon before the University of Oxford, thus states the time when this fast originated:—

"The western churches began to fast on Saturday at the beginning of the third century."

This shows that this struggle commenced in the third century, or following the year 200. Neander thus states the motive of the Roman church:—

"In the western churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Sabbath in particular as a fast day."

Dr. Charles Hase, of Germany, states the object of the Roman church as follows:—

"The Roman church regarded Saturday as a fast day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly business was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day."

"Thus the Sabbath of the Lord," says Eld. Andrews, "was turned into a fast in order to render it despicable before men. Such was the great effort of the Roman church toward the suppression of the Sabbath of the Bible."

There is abundant evidence to show that the early fathers did not claim any divine warrant for Sunday observance, or make it a day of rest from ordinary labor. Those who desire further light as to how they did regard the day are referred to the "History of the Sabbath" by Eld. J. N. Andrews, chapters 17 and 18, or to the pamphlet, "The Complete Testimony of the Fathers." Either can be obtained by addressing, REVIEW AND HERALD, Battle Creek, Mich. R. F. COTTRELL.

THE MICHIGAN CAMP-MEETING,

AND A DAY OF FASTING AND PRAYER.

THE time is drawing very near for the annual Michigan State camp-meeting to be held. This will doubtless be the most important meeting ever convened in the State. It is to be a two weeks' meeting, thus affording ample opportunity for all the important business connected with the various societies to be transacted, and especially for the still more important religious interests connected with the cause of God.

It is to be held in the city of Jackson, Mich., one of the most important inland cities of the State. There has never been a large meeting of Seventh-day Adventists held in this city. Much canvassing has been done in the city, and nearly every person in the county will have been visited. We therefore hope for a large attendance of the people, especially from the immediate vicinity. We also hope for the largest attendance of our own people ever seen in the State of Michigan. We feel sure they will desire to be present. We expect, without fail, the presence and help of Sr. White. At least three members of the General Conference Committee will be present. Elds. U. Smith and I. D. Van Horn are also expected, as well as most of the other ministers of the Michigan Conference. Thus, so far as suitable ministerial help is concerned, a large supply will be on hand. Our brethren and sisters will most certainly desire to be present, to be benefited by the counsels and labors of those of greatest experience among us. We expect a great attendance from all parts of the State, and we trust all our people in the State are already making calculations and preparations to be present.

While all things are thus favorable outwardly, we must especially consider the spiritual interests of the cause. Our meeting will amount to but little if the Lord is not present to help us. We greatly desire to see a new departure, a grand awakening and arousing, in the great Conference of Michigan. We believe the time has come when we should look for it. We want the Lord's Spirit to come in among us with great power, to melt and convert the hearts of hundreds. God will bless us if we sufficiently desire his blessing. If we will humble our hearts before him, he will be found of us.

We are requested by the Conference Committee of the State to appoint a day of fasting and prayer, that we may seek God for his special blessing to rest upon this important meeting. We therefore appoint Sabbath, Sept. 13, as a day of fasting and prayer, that our people in the State of Michigan may specially seek the Lord for his blessing to rest upon the camp-meeting, that a great blessing may be poured upon God's people. We need quickening and arousing. Our hearts need warming up, and all our efforts need to be invigorated. God's Spirit alone can accomplish this work.

Anciently it was customary for the servants of the Lord to appoint such seasons in times of spiritual declension, and there were great humblings of heart. God heard the cries of his people, and blessed them. Our Saviour declares that when the bridegroom was taken away, his people should fast. The prophet Joel, in viewing the last days and beholding the condition of God's people, com-

mands them in the name of the Lord to turn to him with all their heart "with fasting and with weeping and with mourning." The ministers of the Lord were to participate in this and set the example, crying to God that he would spare his people, and give not his heritage to reproach.

We need the Lords help more than we ever did in the past. The interests of the cause are becoming greater year by year. While the popular churches cry "Peace and safety," and have become "lovers of pleasure more than lovers of God," we should seek the help of God as never before.

May God greatly bless his people in Michigan, the great central Conference of our cause. May we all humbly plead with God that he will strengthen us mightily for our work in the camp-meeting. Let us seek for the proper preparation of heart for this important meeting, and then all attend that we may obtain the great blessing which we need.

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

J. FARGO, *Pres. Mich. Conf.*

I. D. VAN HORN, *of State Conf. Com.*

THE LATE FALL CAMP-MEETINGS.

As the General Conference will hold a very early session, it will be necessary to arrange our camp-meetings so that they will close up in season, that the laborers attending these meetings may be at the Conference. We notice that the appointment for the Kentucky camp-meeting is for two weeks, reaching from Oct. 9-20. As there must be at least the Tennessee camp-meeting following this one, we consider it necessary to change this appointment. So it now stands Oct. 3-14; Tennessee, Oct. 10-21. We understand that it is desired by these parties to have two weeks' meetings. The laborers from abroad will not be likely to attend more than the last week of each. If the local laborers can manage them the first week, we see no objection to their being held two weeks. If they cannot do this, those having them in charge may desire to hold them only one week. However, we leave this matter for them to decide; but we do not see how they could run later than the last date mentioned in each. We appoint the Missouri meeting for one week only, as at that time the weather will be quite cool, and we doubt whether it would be wise to hold it longer than the time indicated. Still if there is a desire for a change, let us know immediately. G. I. B.

FEARFUL, SHOCKING, MOST HORRIBLE!

JONATHAN EDWARDS soberly and believingly wrote as follows concerning the fate of the wicked:—

"The world will probably be converted into a great lake, or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick sense within and without: their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, not for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but for ever and ever, without any end at all, and never, never be delivered."—*The Doctrine of a Future Life, Alger, p. 516.*

No one but an Edwards could conceive such thoughts, and deliberately clothe them in such language, as appear in the above diabolical passage. We ought to be thankful that the light of truth respecting the state of the dead and the fate of the wicked has made such progress that in our own day comparatively few men hold such horrible views, or, entertaining them, dare give them

utterance. Nevertheless, they do exist, as appears from a letter recently written to protest against the course of the REVIEW in advocating the destruction of the wicked. The writer says:—

"Don't preach annihilation any more; you are mistaken. The wicked will be punished for ever. In hell the devils compel them to drink beakers full of fire and brimstone, so that the fire and brimstone gush through their nostrils in streams."

Oh, horrible picture! Surely the mantle of Edwards has fallen upon the writer of the above lines. No wonder that thousands, supposing the Bible teaches such a horrible doctrine, have gone into infidelity. No wonder that thousands more, unable to believe in the eternal, conscious misery of the lost, have built up the tottering tower of Universalism,—the only other structure that could be built upon the natural, inherent immortality of man as a foundation. But thanks be to God that other thousands have been, and are being, rescued from both infidelity and Universalism by the Scriptural doctrine of immortality through Christ alone,—the destruction of the finally impenitent, the "survival of the fittest." C. C. L.

SOUTH-EASTERN KANSAS CAMP-MEETING.

THE camp-meeting at Humboldt, Kansas, will commence Sept. 25, and continue till Oct. 5. Humboldt is in Allen Co. The Missouri Pacific R. R., running from Parsons to Junction City, runs through the place, also the Kansas Southern R. R., from Kansas City and Ottawa on to Independence, Winfield, and Wellington. But neither will do anything to help us by way of granting special rates. This meeting is centrally located for the brethren in south-eastern Kansas, for whom it is especially called. Many can come with teams and those who come by rail will generally not have to come long distances. We will try to make the best preparation we can for man and beast. We hope all will provide themselves with tents, so that they can be comfortable, and can, if necessary, accommodate strangers. At this meeting (Concordia), we are suffering inconvenience and loss for lack of this preparation. I can furnish good tents for from ten to fifteen dollars, according to the size. Then you can be at home. There will be no large tent on the ground, only what will be wanted for meeting purposes. Will have a few Conference tents to rent, but let none expect them unless announcements are made beforehand. They will probably be promised before the meeting comes off. I will order tents, and have them on the ground for any who desire me to do so. You can pay me there. We expect this meeting will be one of the deepest interest. Do not fail to come. We expect help from abroad, but cannot say yet who it will be. The Lord will provide help for us. J. H. Cook.

WORKERS' MEETING.

THERE will be a workers' meeting at Humboldt one week before the camp-meeting, commencing Sept. 18. Hope to meet the canvassers for "Thoughts" and *Signs*, also the colporters. We will have a special drill, and try to learn better how to work. Bro. L. B. Hoyt, an old book canvasser, will be there to conduct the drill in the book canvass, and there will be instructors present for other branches. So I would say to those interested in this work, Do not fail to come to this advance meeting, and make yourselves doubly useful by receiving instruction and by helping to get things ready for the meeting. We have a beautiful place for the meeting, and we want to have things tastefully arranged and tidy, so that it may be a pleasant and inviting place for the people to come and tarry for a few days.

J. H. Cook.

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.

THE ART OF HYMN-READING.

THAT successful hymn-reading at the present time is a rare pulpit accomplishment, no one doubts. Perhaps it is not extravagant to say that educated and devout ministers in none of the public services are more deficient than in their hymn-reading. A leading professor of elocution, who is likewise a public reader of note and a preacher, has remarked that there is no part of the public service he so much dreads as the reading of hymns, whether reading them himself or listening to the reading of them by others.

How can this condition of things be remedied, is a question that most preachers may properly ask themselves, and a question to which in this article a partial answer will be attempted.

It will be apparent, upon a moments reflection, that the first steps in acquiring skill in reading hymns are to be taken in the field of general vocal culture. In a word, no man can read hymns properly, who has not mastered the mechanism of his voice; and this mastery is rarely attained except through the systematic practice of what are called vocal gymnastics. The vocal organs are sensitive, or, we may say, they are sort of intuitional. They try to do what they ought to do; that is, if they are physiologically able, they naturally and promptly yield to the varying sentiments of hymns that are being read. But if they lack physiological power, or drill, then, though the preacher is very learned and devout, he will make but sorry work in this part of his pulpit service. It is doubtless this want of vocal practice, which alone secures flexibility in the vocal organs, that among at least educated ministers is the direct cause of nearly all of their deplorable and defective hymn-reading. What preacher has not found himself better able to read the last hymn of the Sabbath than the first? The explanation is simple enough; it is because the vocal machinery during the other exercises of the day has become somewhat flexible and obedient. It is clear, therefore, that if the preacher will put himself under vocal discipline, frequently, if possible every day, reading poetry aloud, he will soon come to this part of the Sabbath service with delight, instead of dread.

But another matter of great importance in hymn-reading is a complete mastery of the prevailing sentiment of a given hymn. Unless one has the ability or aptitude necessary to acquire this mastery, he can never be a successful hymn-reader.

What is the sentiment pervading this hymn, and can I master it, is, therefore, one of the first questions to be asked in hymn-study. For illustration, the sentiment of the hymn beginning "Alas! and did my Saviour bleed?" is, according to Professor Monroe, poetic, pathetic, and penitential. The sentiment of the hymn beginning "How beautiful are their feet," is, according to the above authority, descriptive and conversational; that of the hymn beginning "Softly now the light of day," is the soft-poetic; while that of the hymn commencing "Vital spark of heavenly flame," is the modified-heroic. Now, before any of these hymns can be properly rendered, the prevailing sentiment must be understood; indeed, must pervade the soul of the reader. Hence, we need no longer wonder why professional elocutionists, though having perfect mastery of the vocal organs, often egregiously fail in hymn-reading. That is, they have neither put their soul into the hymn, nor the hymn into their soul. The difficulty in such a case is that the vocal organs do not know what to do. They are strong and able, but blind; they have to feel in the dark, hitting sometimes, missing often. These are unpleasant experiments. Hence, we regard the importance of being able to master the prevailing sentiment of a given hymn before reading it of such moment that a preacher who cares for his reputation has a right to refuse to read in public a hymn with which he is not familiar. He should be notified beforehand, so that he may have time at least to catch the spirit of the hymn.

When, therefore, these two matters, the physiology of hymn-reading (*i. e.*, the control of the mechanism of the voice), and the psychology of

hymn-reading (*i. e.*, the mastery of the prevailing sentiment of a given hymn), are attended to, there will be need of but few specific rules. This systematic reading of hymns and this patient study of hymns, constitute the golden rules of this subject.

But before these accomplishments are attained—for such attainments require time—the preacher may be benefited by studying certain maxims and rules belonging to this subject. The four maxims of M. Legouvé, which he regards as absolute, are valuable and suggestive.

First. "The art of reading is never so difficult or so necessary as when it is applied to poetry, and only long study will enable one to master it."

Second. "Verse is to be read as verse, and the poets are to be interpreted in a poetic spirit."

Third. "The true interpreter of poets becomes their confidant, and they reveal to him what they say to no one else."

Fourth. "Each kind of poetry needs a special manner of interpretation. We cannot copy Rubens in black-lead."

A lecturer of note has well remarked upon this last maxim that, "The final grace in singing and in reading is the coloring of the voice. But it is not until we have mastered the mechanism of an instrument that we can be taught this grace of expression."

To the foregoing maxims may be added this rule—the measured movement and the didactic or head tones, often heard in hymn-reading, should give place to a style adapted to poetry, to the sentiment of the hymn read, and to the end in view. One of the chief elocutionary vices of hymn-reading, it must be confessed, is this didactic style. It is natural to an intellectual and instructive preacher; his business is teaching, and he carries this business into whatever he does. This style of reading is likewise traditional; that is, formerly, hymns were read for the purpose of teaching them to people who could not read, or who were destitute of hymn books. This "lining off," or "deaconing," as the practice is called, was quite common a half-century or more ago. In such reading, deliberate and measured movements, together with the didactic or teaching style, were appropriate. At the present time, however, excepting in very illiterate communities, hymns are rarely, if ever, read for the purpose of teaching them to the people, but rather to inspire in the congregation the sentiment of the hymn. Hence the importance of the rule before us. A remark in place at this point is that it will frequently help the preacher to guard against the didactic or teaching style if he introduces a marked pause before the announcement of the number of the hymn, which requires the didactic style, and the reading of the hymn which usually abhors that style. The reason is that this pause allows the vocal organs to adjust themselves to the necessary change of style. This adjustment necessarily requires time.

Another rule is that, while the general bearing of the preacher in reading hymns may be dramatic, because there is a dramatic element in the majority of our church hymns, yet it must not, in any way, as to attitude or expression, be theatrical. Therefore, as a rule, it is better for the preacher to keep his eyes upon his book, instead of casting them up to the ceiling or sending them on a tour of inspection among the audience. Gesture, too, while reading a hymn, usually betrays exceedingly poor taste. Repose rather, in attitude and bearing, is far more fitting.

Again, in hymn-reading, regard must be had to poetic measure; for poetry is measured speech, and in its best estate is measured imagery.

We are aware, however, that there has been much dispute among writers as to whether the measure should be emphasized or obliterated; whether we should make prominent the rhythm or disguise it. But in this, as in most things, we shall find the middle course the safest. "Keep as far as possible from sing-song, but preserve that melody which is the prerogative of verse," is a correct general rule.

Familiarity with the meter of various hymns, gained by reading secular as well as hymn poetry, will greatly aid the preacher in catching and gracefully rendering the rhythm of a given hymn.

So, also, in hymn-reading regard must be had to the intonations. That is, the imagination prevails in poetry, power in oratory; hence the intonations of these two styles of speech must be radically different. No one need be told that tones harmoniz-

ing with what is beautiful and pathetic suit the sentiment of at least our best church hymns. Hence this additional elocutionary rule:—

Give prominence to vowels in reading poetry, but prominence to consonants in prose reading or speaking, especially in oratoric speech.

Likewise bear in mind that, in reading poetry, emotional sentiments are expressed by pitch and slides. Joy, for illustration, is indicated by either an elevated key or an upward slide; intense joy by both. Solemnity, on the other hand, is indicated by a low key and downward slides; intense solemnity by both.

So, too, emphasis in hymn-reading is peculiar. Every stanza and nearly every line has its important or key-word. The prevailing sentiment of the stanza or line is wrapped up in that word. Key-words, of course, demand emphasis. But in hymn-reading the stress required cannot be radical; it must be medial. That is, the strong *ictus* and the increased quantity appropriate for emphasis in prose speech must, in poetry, give place to a flowing and distributed emphasis. Hence emphasis in hymn-reading is to be secured not by an increased force, but by some peculiarity of inflection or intonation; it may, for instance, be secured by prolonging the vowels of the emphatic word, or by a slight pause before pronouncing it, followed by a longer one after its pronounciation; solemn or grave intonings may, likewise, sometimes express the emphasis.

The importance, too, of melody in hymn-reading should not be passed unnoticed. The melody of rhythm, of course, and not the sing-song melody is meant. The melody of rhythm comes when the soul is full of poetic sentiment, and when the vocal organs can do what they want to do. The melody of rhythm breaks up what is termed the choppy style—a vice of some of our best preachers. While it prompts the reader to pause at the end of every line of poetry to indicate the measure, still the pause is of the graceful and suspensive kind, denoting the continuation of the sense. Such pauses, too, prevent minor thirds and half tones, common among even educated people, but not of course, among correct readers. The melody likewise forbids the reader to dwell upon the rhymes of poetry; for they are only of secondary importance, incidents to poetry. The rule is to read them smoothly, preserving just enough of their music to distinguish them easily.

One of the most important suggestions connected with the subject is that hymns should be read with a full chest. Rhythm, poetic emphasis, and the power to sustain a continuation of the thought and sentiment, can in no other way be secured. Empty lungs and correct hymn-reading are an impossibility.

The last suggestion we offer is that if the preacher, upon a given occasion, finds that, for some reason, he cannot read with anything like fitness the hymn announced, he would better not attempt the reading. This kind of self slaughter is not necessary, nor will it be commended by the congregation.—Prof. L. T. Townsend in the Independent.

GOOD WORDS FOR THE LAW.

THE following extracts sent us by Bro. David E. Lindsey, are taken from lectures delivered by E. G. Robinson, D. D., LL. D., President of Brown University. They are known as the Samuel A. Crozier Lectures of 1883, and were published in the National Baptist:—

"The words of Christ, 'It is finished,' are quoted as applying to our personal righteousness. Men are told, 'Just believe that Christ died for you, then rejoice in it. We are no longer under law.' Just as if Christ had not died to bring every being into conformity to the law of God; as if the atonement was simply a contrivance to enable men to evade the penalty and requirements of law!

"We must not forget the great precepts; we are the children of God, who has laid the foundations of the universe in moral law. Even if we are all lost, moral law will prevail. . . . Of all religions Christianity is distinctively ethical. One of its most fundamental conceptions is that moral law is as immutable as the eternal God, of whose moral nature it is the transcript; and the unchanging purpose of Christ was to secure on the part of his disciples a full and free compliance with moral law. . . . When Christ said, Salvation is of the

Jews, he meant much more than that the Messiah was, on the human side, to arise from among the Jews. Judaism embodied moral law. Moral law was the center of the whole Mosaic system. Jesus Christ, taking up the teachings of Moses, proclaimed a system of ethics. The sermon on the mount is an exposition of the moral law as taught by Moses. Christ explained the law, giving to it such a depth of meaning that the Jews said he was destroying the law and the prophets. . . . Our Lord's teaching was an enforcement of moral law. His command to repentance was only the teaching of law. The final Judgment, according to the teachings of Christ, will turn on the fulfillment of moral law. Morality is the fulfillment of moral precepts. Virtue is the habituation of the will to the spontaneous practice of right. Thus man is made to possess personal virtues, and to be conformed to the moral law. Moral law is one side of the gospel. The freedom of the law is not license. The freest man is he who is always intent on fulfilling the law; who possesses the spirit of the Master. . . . Christianity does not say to man, 'You are no longer under the law as an ethical principle.' On the contrary, in so far as I believe in Christ, my obligation to the law is intensified; the law dwells in my heart; according to the promise of the new covenant, the law is written on my soul.

"In our treatment of theology, whether in the pulpit or the lecture room, we should conceive of doctrine as a vehicle of vital and vitalizing truth. Too often it is treated as an articulated skeleton, or as a series of mere propositions to be apprehended by a purely intellectual process, systems of theology treating of doctrines as abstract truths, with appended expositions of the Ten Commandments. Theology is to be presented as having life and blood. We are not to preach a doctrinal sermon, and then append, as a separate thing, a moral improvement.

"The relation of theology to ethics may be further seen if we consider the relation of truth to moral law. Truth is an agreement of statement with reality. What is law? Is moral law aught but truth reduced to a preceptive form? Ethics and theology are the two sides of the same thing.

"The doctrines of theology are abstract statements of truth; a moral law is a preceptive statement of a doctrine."

Speaking of ecclesiastical history, he says: "No doubt there were many humble Christians dwelling in lowly cabins, who were better than their professed teachers, a fact which I must beg you to bear in mind. But ecclesiastical history takes cognizance only of the more prominent men, the leaders, who are often selfish and ambitious."

And comparing the results of the labors of Luther with those of Calvin he remarks: "Lutherism gave to Europe the continental Sunday; Calvinism gave to England and America the Christian Sabbath (Sunday) and Puritanism."

POINTLESS PREACHING.

THERE is a great deal of pointless preaching at the present time. After sitting under the ministry of the word, a person is often led to inquire, What is this all for? What is the preacher's object? What end has he in view? so aimless and pointless is the discourse. It cannot be intended to convert sinners, for there is nothing in it to alarm their fears, arouse their guilty consciences, and lead them to repentance. It cannot be the spiritual edification of believers, for there is nothing in it to quicken them into newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the life and power of true godliness in the soul. No wonder that a person sometimes longs to hear one of the old-time trumpet blasts, when some son of thunder reasoned of temperance, righteousness, and judgment to come, and sinners, like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim, in the pulpit and out of it, to save souls, will have a barren ministry, and many fruitless regrets at the last.—*Methodist Recorder*.

—No man has the right to expect the approbation of his neighbors, while he has the disapprobation of his own conscience.

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.

BE STILL.

Be still, my soul! Jehovah loveth thee;
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot.
He ever loves; then trust him, trust him still;
Let all thy care be this, the doing of his will.

Thy hand in his, like fondest, happiest, child
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he call thee hence.
Walk with him now; so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Fight the good fight of faith, nor turn aside
Through fear of peril, from or earth or hell;
Take to thee now the armor proved and tried,
Take to thee spear and sword—oh, wield them well!
So shalt thou conquer here, so win the day,
So wear the crown when this hard life has passed away.

Take courage! faint not, though the foe be strong;
Christ is thy strength—he fighteth on thy side;
Swift be thy race; remember, 'tis not long—
The goal is near; the prize he will provide;
And then from earthly toil thou restest ever,
Thy home on the fair banks of life's eternal river!

He comes with his reward; 'tis just at hand;
He comes in glory to his promised throne.
My soul, rejoice! ere long thy feet shall stand
Within the city of the Blessed One,
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure.

—*Horatius Bonar*.

KANSAS.

HILLSBORO.—Since our last report eleven more souls have united with our little company of Sabbath-keepers, and others are deeply interested. Tracts sell quite readily. Have obtained some new subscribers for the *Stimme*. The Lord is richly blessing, and all are of good courage, although Satan and his co-laborers are getting more bitter as the work advances. Dear reader, remember the good work here in your prayers.

Aug. 25.

S. S. SHROCK.

OHIO

GREENSBURG.—We have been here nearly five weeks, and the interest in our meetings is still deepening. At no point has the prospect for a good work to be accomplished here looked more encouraging than at present. For the past three Sundays we have had opposition sermons from the Disciples, also one from the Methodists, which we have reviewed to the satisfaction of many. Eld. R. A. Underwood was with us about a week, and assisted in our meetings. About fifteen are keeping the Sabbath of the Lord as the result of our meetings thus far, and we have hopes for many more. Dear brethren and sisters, remember us in your prayers.

Aug. 25.

W. J. STONE.
O. J. MASON.

INDIANA.

BROOKSTON, AUG. 25.—We have been here nearly six weeks, and the interest is still increasing. Last night we spoke to about five hundred on the subject of the restoration of the Sabbath. We have no open opposition, and the usual mode of fighting the truth proves ineffectual. About fifty have commenced the observance of the Sabbath, and we have hopes for more. We have partially organized a Sabbath-school. Have ordered a club of twenty-five *Instructors*. The books sell readily, and our collections are good. Bro. Rees returned home to see his sick daughter, and will be gone for several days, but expects to be with us over Sabbath and first-day. Brethren, pray for the work here, for surely there is a great work before us. We never found such a place for tobacco, men and women vying with each other in devouring the filthy weed; but, through the blessing of the Lord some have abandoned their pipes.

J. S. SHROCK.
DAVID OVERLY.

VIRGINIA.

OPKQUON.—Our tent is now at a place called Middle Road, a short distance from the above-named place. We commenced meetings last Friday night with an attendance of about forty-five. The congregation has increased with each meeting. Last night (Sunday) we had an audience of about one hundred and fifty. There seems to be an excellent interest to hear the truth.

This is not an entirely new field, but we thought best to hold a short series of meetings here, and try to develop the interest which had been awakened in the past. The people are very kind, and have already shown a willingness to help us by supplying our wants. We also receive invitations to visit them at their homes, and will fill these invitations as fast as we can.

We ask the prayers of our brethren that we may labor on in the love and fear of God, and be the means of bringing some precious souls into the truth.

Aug. 25.

B. F. PURDHAM.
G. A. STILLWELL.
R. D. HOTTEL.

MICHIGAN.

BLENDON.—Last Sabbath, Aug. 16, we repaired to the river for the third time during our labors in Blendon, and baptized nine persons, making forty-six persons to whom we have administered this divine rite as a result of our labors at this place. There are other persons who contemplate going forward soon. The interest at this place has not, from the first, been characterized by a spirit of very great excitement, but by solemn, deep, and impressive conviction both of duty and destiny. Wicked men at other times and other places have been converted and become praying men, but I think it is doubtful if cases have occurred in which the transforming power of the Holy Spirit was ever more noticeable than in many cases here. We are encouraged to read so many good reports from the various tent companies in this State. Our prayers go up to God for his blessing upon them all.

E. P. DANIELS.
MRS. E. B. LANE.

BLOOMINGDALE.—Fourteen have signed the covenant, including six scattered church members. Others are keeping the Sabbath, and more are about ready to do so.

When the Disciple minister, mentioned in our last report, had announced to preach against the Sabbath, we asked the people to go and hear him, for we wanted them to see that there were no arguments against it. When we reviewed him, we showed that he had used Catholic and infidel arguments. After meeting he said he had been misrepresented, and announced a review. We asked the people to go and hear him again, thus giving him a chance to clear the subject before them. He not only failed to do so, but taught that Jesus lied to the Jews when he said he would not destroy the law, and among other blasphemous things, said that God had sanctioned polygamy. When we reviewed him we announced that he would review us again the next Sunday evening, but we told the people that we could not conscientiously ask them to listen to him any more. When the time came he had very few hearers, except members of his own church, while our congregation more than filled the tent. One of his own members who had stopped coming to our meetings was convinced by his preaching that we were right, and is now keeping the Sabbath. A heavy responsibility rests upon us. Pray for us.

HICKMAN MILLER.
G. O. WELLMAN.
GEO. O. STATES.
T. S. PARMELEE.

ARKANSAS.

SPRINGDALE, WASHINGTON Co.—Our tent is still pitched at this place, although we had intended moving it to another location several weeks ago; but owing to the illness of Bro. D. A. Wellman, who has been sick with the typhoid fever since the 1st inst., this has been impossible. He is slowly recovering, however, and we hope will soon be out of danger. Bro. E. Van Deusen, of Michigan, has been here for the past two weeks, taking care of him, and has rendered valuable assistance in the meetings. The enemy still gives evidence

of activity here, and we have had considerable opposition since our last report; but the Lord has enabled us to meet every difficulty successfully, thus far. Fifty-two names have now been added to the covenant, twenty of the persons having received baptism since we commenced meetings here. The interest still continues good, and we hope there are a few others who will obey the truth. Pray for us, that the Lord may give us grace and wisdom so to labor that his cause may be advanced and his name glorified.

Aug. 24.

JAMES W. SCOLES.

STAR OF THE WEST, PIKE Co.—I came to this place July 4, and have been holding meetings in the vicinity since that time. Though there is a great deal of prejudice here, we have had a good interest most of the time. People have been coming from eight to twelve miles to hear the truth. About the time a few began to keep the Sabbath, the other churches became wonderfully revived, and commenced holding meetings. To the present time, five series of revival meetings have been held to draw away the people, and a few of the first to embrace the truth have turned back, but some are holding on, and others have come out. Fourteen have signed the covenant. Besides these, several youth of Sabbath-keeping families have taken a stand for the truth. There are several others keeping the Sabbath. About twenty have taken their stand, making in all about forty Sabbath-keepers in this community.

On the third Sunday in July, an M. E. minister announced that he would speak on the Sabbath question the third Sunday in August. We published his appointment far and wide, and announced a reply at 3 P. M. He came, and wanted to put off his sermon a month longer. But people were present from all parts of the country, and he was prevailed upon to give his arguments for Sunday-keeping. The Methodists then claimed the time at 3 P. M.; so we took nearly three-fourths of the congregation, and went to a grove, where we tried to hold up the truth of God before the people. Many are still interested, and we hope to see several others yet take hold of the Sabbath.

Aug. 18.

P. C. SHOCKEY.

WISCONSIN.

ELROY, AUG. 25.—We are happy to report progress in our tent meetings. The heaven is working and new ones are coming into the faith. Twenty-five have commenced keeping all of God's commandments. Eld. H. W. Decker was with us last Sabbath and first-day, and preached four stirring discourses, which were well received by the people. On Sunday P. M., eighteen willing souls presented themselves for baptism; but as it commenced raining just as we were going to the water, the baptism was put off till next Sabbath.

N. M. JORDON.

C. F. STILLWELL.

AMONG THE CHURCHES.—Since my last report in the REVIEW, which was in June, I have labored in three different camp-meetings, Wisconsin, Minnesota, and Dakota. Quite a good many of our Scandinavian friends were present at each of these meetings, and enjoyed much of the blessing of God. After the Dakota camp-meeting I enjoyed meetings over two Sabbaths with the Danish church at Swan Lake, Dakota. On one Sabbath two were baptized, and eight in all were received into the church, which now numbers seventy souls. God has greatly blessed the society here ever since it was organized. We hope and pray that they may ever be found faithful, and be a part of our joy in the kingdom of God. On our way back to our field of labor in Wisconsin and Chicago, we stopped over Sabbath and Sunday, July 26, 27, at Rice-land, Minnesota, where we embraced the third angel's message nineteen years ago. We had a good meeting with the friends at this place, and we hope the word of God which we presented had its good effect on the hearers. We reached Chicago Aug. 1, and held ten meetings in our chapel, and other places in the city. The young converts to the truth are all faithful, and we hope for the work to prosper. We are anxious to see still more union and brotherly love manifested among all Sabbath-keepers in Chicago. Oh what a mighty power we all might be, there as well as elsewhere,

if we would only work in harmony for the truth and righteousness! I am now laboring among the churches in Wisconsin. Pray for me.

J. F. HANSON.

AMONG THE CHURCHES.—According to appointment, I met with the church at Waterloo, and held four excellent meetings. On first-day seven were baptized and received into the church. A club of eleven copies of the *Signs* were taken. I was much pleased to find such an increase of interest and love for the truth and each other, for which we all praise the Lord, for we know it is the result of the operation of his Spirit upon the heart. May it increase more and more. Aug. 16, 17, Eld. Decker and myself met with the church at Sand Prairie to have a general meeting. On account of harvest, the gathering was not as large as it would have been had it been held two weeks later; but we had excellent meetings. The preaching was all practical, showing the nature of our work at this time. One was baptized and received into the church. Pledges to our various enterprises were liberally given without bringing any pressure to bear upon any. All seemed to take new courage because of the divine presence. On Monday evening on my way to Victory, Vernon Co., I spoke in the tent at Pine Grove. Bro. Olds and Hyatt are reaping some good results from their labors there. Seven have accepted the truth, and others are interested. There is also an interest in two other districts where they have held meetings, and from what I learned of the interest while there I have no doubt that if they will thoroughly canvass all that field, visiting and preaching for two or three months, not leaving the work for even a week, a good, strong church may be raised up there. I hope they will do it. Sabbath and first-day I held meetings with the church at Victory. All are in harmony and love there. The Lord gave much freedom in speaking the word, and \$256 was freely pledged to the several enterprises now upon our hands. Altogether it was the best meeting we ever had there. All were encouraged to labor more faithfully in this blessed cause than ever before.

Aug. 25.

I. SANBORN.

CANADA.

KNOWLTON, AUG. 18.—Since our excellent camp-meeting at Waterloo, the prospect for the cause in Canada has seemed very encouraging. A lasting impression was made in favor of the truth, and those who embraced it at that meeting are holding on firmly. Four others have commenced to keep the Sabbath since. One, who with his wife has enlisted his interests with the cause of God, is the last to obey of four brothers. The tent was pitched at Knowlton, and meetings commenced Aug. 8. We are just out of the village in a pleasant grove. A sermon had been preached here against the Sabbath by the Methodist minister a short time before we came. This, with other prejudice, led many to think and say that but few, if any, would attend our meetings. I was anxious, however, to test the matter, as I learn that the Methodist Conference of Canada have passed a resolution that each of their ministers shall preach a sermon on the Sabbath question, at least once a year. It seemed to me that nothing would be better calculated to create an interest in the truth throughout Canada than this, and our experience at Knowlton has far exceeded our expectation. The attendance at our first meeting, though right in haying, was, I think, the largest I ever had to begin with, and every meeting has been well attended since, some of the time more than the tent would hold. Have now held ten meetings. The last two discourses were upon the Sabbath question. They were listened to with the best attention, and a good interest manifested. The only effort made against us since we commenced here, was by one of the ministers who attacked our position in regard to the new earth. He tried to show the impossibility of this earth becoming the final abode of the saints. This he thought was like narrowing down the work of God to our own doorway. "Why," said he, "God has made provision for all mankind to be saved if they will, but if all the human family were placed on this earth at once, it would not even afford them standing room." I replied to his objection at our next meeting by demonstrating that if we reckon every gen-

eration from Adam as large as the present number of the earth's inhabitants, i. e., 1,300,000,000, that all would find ample standing room in the State of Michigan, and have the upper peninsula to spare.

We have many friends, our wants are well supplied, and we have more calls to visit than we are able to fill. One man who has been reading the *Signs*, and investigating the truth for some time, had such a desire to hear a course of lectures that he has come forty miles from his home with his wife, and pitched a tent by the side of ours. They seem to be feasting on the truth. We expect that when they return to their home, it will be to keep all of God's commandments, and to let the light shine out to others. I have as yet only the assistance of my wife in laboring here. We find more work than we are able to do. We ask the prayers of our brethren, especially those in Canada, that God may bless our labors in this place.

R. S. OWEN.

VIRGINIA CONFERENCE PROCEEDINGS.

THE first annual session of the Virginia Conference was held on the camp-ground near Quicksburg, Aug. 5-12.

FIRST MEETING, AUG. 6, AT 9 A. M.—President in the chair. Prayer by Eld. S. H. Lane. Two churches were received into the Conference; one at Mount William, Frederick Co., and one at Cedar Point, Page Co. After remarks by the President, expressing thankfulness for past success, the report of the organization was called for, but as it was not at hand it was laid over until next meeting. Delegates from the different churches were then called for, and four responded. It was then voted that all the church members of good standing be invited to take part in the deliberations of the Conference, also that the Chair appoint the usual committees, which were announced as follows: On Nominations, B. F. Purdham, S. H. Lane, and Peter Painter; on Resolutions, H. A. Rife, R. D. Hottel, and G. A. Stillwell; on Auditing, C. J. Copenhaver, Peter Painter, John P. Zirkle, and Jeremiah Purdham; on Credentials and Licenses, R. T. Foltz, S. H. Lane, and C. J. Copenhaver. Adjourned to call of Chair.

SECOND MEETING, AUG. 11, AT 9 A. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and approved. The Committee on Nominations reported the following names: For President, A. C. Neff; Secretary, R. D. Hottel; Treasurer, Peter Painter. Executive Committee, A. C. Neff, H. A. Rife, and B. F. Purdham; Camp-meeting Committee, R. D. Hottel, R. T. Foltz, and Peter Painter. These names were taken up separately, and the persons elected to their respective offices. The Committee on Resolutions offered the following:—

Resolved, That in view of the solemn character of the work in which we are engaged, we seek a deeper consecration to God, and that we pay all the tithes into the treasury of the Lord in order that the great work may be pushed forward successfully.

Resolved, That we express our entire confidence in every branch of the work; and that we especially recognize the voice of God in the testimonies to the church as the means of uniting his people, and solemnly exhort all our brethren and sisters to carefully read and obey them.

Resolved, That we express ourselves as highly gratified with the exercises in Bible-readings conducted by Eld. Haskell at this Conference, and we recommend that such exercises be encouraged throughout our Conference.

Resolved, That we express our gratitude to God, and to the General Conference, for the aid sent us the past year and during our camp-meeting.

Resolved, That we tender our thanks to the B. and O. R. R. for granting us reduced rates to this meeting, and especially to Mr. Thomas C. Prince, Supervisor of Trains, for accommodations granted in our behalf.

These resolutions were considered separately and unanimously adopted.

The Committee on Credentials and Licenses reported, recommending that credentials be renewed to A. C. Neff and H. A. Rife; that license be renewed to G. A. Stillwell; and that B. F. Purdham be ordained and receive credentials. After remarks from Bro. Purdham and others, this report was unanimously received.

Adjourned *sine die*.

A. C. NEFF, Pres.

L. D. WOODS, Sec.

News of the Week.

"Tidings of these things came."—Acts 11:22.

DOMESTIC.

—There were heavy frosts Sunday night in New Hampshire, Vermont, and Connecticut, and crops were damaged in many places.

—Bradstreet reports 169 failures in the United States during the week against 208 in the preceding week.

—The steamer Belmont was lost in the hurricane at Evansville Friday morning, and ten or fifteen persons were drowned.

—In 1860 we imported 365,000 pounds of tea from Japan; last year we took 34,000,000 pounds from that country.

—The highest railway in the world is now being constructed at Pike's Peak, Colorado. It will reach an altitude of 14,220 feet above the level of the sea.

—The business portion of the village of Adams, Jefferson Co., N. Y., was burned Thursday morning, involving a loss of \$200,000.

—A small cyclone struck Dallas, Texas, Saturday afternoon, tearing a deep hole, and carrying a column of sand two feet in diameter to a height of 500 feet.

—A light rain Saturday night put out the forest fires near East Tawas, Mich., in some localities, but in other localities they are burning with renewed vigor.

—Silver has been discovered near Ritchie, W. Va., and prospectors are flocking to the mine. The last assay at one mine showed \$300 of silver and \$11 of lead to the ton.

—The Treasurer of the United States has forwarded to the governor of Louisiana \$21,000 free school bonds of the State captured at Baton Rouge in 1865 by General Sheridan.

—The forest fires in Michigan swept down on Harmon City, Sunday, destroying every building but one, and on Monday the fires were burning fiercely on Tawas Lake.

—It is estimated that there are 350,000 manufacturing establishments in this country which, with a capital of \$4,500,000,000, give employment to 6,000,000 workmen, and support five times as many persons.

—Edwin D. Bailey, Secretary of the National Committee of the American party, announced Wednesday that Senator S. C. Pomeroy, nominated for President, will withdraw in favor of St. John.

—Thomas Stevens with his bicycle has crossed the continent. Leaving San Francisco April 22, he reached Boston Aug. 4. A part of the way he was compelled to walk and trundle his machine, as the roads were bad.

—A cyclone passed over Winnipeg Wednesday night, blowing down many buildings and stripping roofs from massive blocks. The damage to crops was heavy, and the Canadian Pacific sheds were razed to the ground.

—A train belonging to the Anglo-American Circus caught fire Thursday night when near Greeley, Col., and the sleeping-car, in which were seventy-five men, was consumed. Ten men perished, and two were seriously, and five slightly, burned.

—Captain Pratt, Superintendent of the Indian training school at Carlisle, Pa., returned Sunday evening from New Mexico, bringing seventy-seven young Indians of the Pueblo tribe, ranging in age from 9 to 20 years. The next term of the school will open Sept. 1 with four hundred pupils.

—Evansville, Ind., was visited Friday morning by a terrific wind, rain, and hail storm, lasting over an hour. The steamer Silverthorne, with steam up, had her chimneys blown overboard. The Josiah Throop was badly wrecked. Many houses were demolished, and roofs and chimneys blown off. No lives are reported lost.

—The vapor from the burning of a mixture of tar and spirits of turpentine near the bed of a patient suffering from diphtheria, it is said, will melt the false membrane which is so often fatal in this dreadful disease. If this simple remedy is complete, as the French Academy of Medicine is said to have declared, it should be widely published.

FOREIGN.

—In Italy Tuesday there were forty-three deaths from cholera, and seventy new cases.

—Bitterness against the Jews is increasing in the Russian Provinces. A mob assaulted the Jewish quarter of Kutais Friday, and made threats of a general massacre.

—At Toulon the cholera is on the increase, which

is attributed to the hasty return of the inhabitants. In Italy also the disease is increasing.

—General Millot, commander of the French forces in Tonquin, telegraphs that the Chinese are preparing to invade that Province.

—The Foo Chow arsenal was destroyed Saturday after three hours bombardment by the French fleet. Seven Chinese gunboats were sunk. The French fleet sustained no damage.

—The Chinese Minister to France, Li Fong Pao, had an interview Saturday with Premier Ferry. During their intercourse news was received of the French bombardment at Foo Chow, when the Chinese flag was lowered, and the Ambassador departed for Berlin.

—The organ just placed in the cathedral church of Riga, Russia, is the largest in the world, measuring 36 feet in width, 32 feet from back to front, and 65 feet in height. It contains no less than 6,826 pipes, distributed among 124 sounding stops.

—A terrible scene was enacted in Lima, the capital of Peru, Thursday. Caceres, with his rabble, suddenly entered the city, and before the government troops got the upper hand of the mob 150 people were killed in the streets.

—General Wolseley proposes to reach Dongola with the Gordon relief expedition by Nov. 7. He declares his confidence of accomplishing this programme. The relief party will consist of 7,000 men. Four hundred more river boats have been ordered.

—Paris dispatches state that after Admiral Courbet has destroyed the forts on the Min River, between the arsenal and the river's mouth, he will join Admiral Lespes before Ke Lung, and arrange for the occupation of that place. Baron de Courcel, the French Ambassador to Berlin, has gone to Varzin to confer with Bismark with reference to the Franco-Chinese difficulty.

—Dispatches received at London say the Chinese forts on the Min River are holding out well against the French bombardment. Seventy-five thousand Chinese troops are in the vicinity of Foo Chow. It is reported that 80,000 Chinese troops invaded Tonquin and had an engagement with the French, in which the French were annihilated and several thousand Chinese were killed.

RELIGIOUS INTELLIGENCE.

—The value of the property owned by Trinity Church, of New York City, is said to be at least \$200,000,000.

—A Methodist church in Haywood Co., N. C., was built entirely, shingles, pulpit, pews, and all, from the timber of a single tree that grew on Pigeon River.

—About seven converts to each of the preachers in the United States, and about seventy to each of the missionaries in Asia, is said to be the relative proportion.

—The London Missionary Society has not made a single convert among the savage Matabeles in South Africa, though it has been at work there 20 years, but it waited 15 years for its first convert in Tahiti, and 30 in the Madris Presidency, India.

—This is the way the *Presbyterian Observer* puts the sectional issue in the denomination: "Northern Presbyterian church to Southern—Do you love me? Southern church—Yes. Northern church—Do you enjoy my visits? Southern church—Well, rather—Oh, Yes. Northern church—May I come to see you again? Southern church—Suppose you write. That will do just as well.

—A lecture on Hindoo gods was given in the Young Men's Christian Association Hall, Boston, Aug. 19, by the converted Hindoo, Babo Ram Chundra Bose, who was a delegate to the recent General Methodist Episcopal Conference. He said that the Hindoos believe in a triad, but not in a trinity. Vishnu, the second god of the triad, is the present god of the world. Ram Chundra, one of the favorite gods of India, and for whom the lecturer is named, is of the seventh incarnation of Vishnu. The Hindoo gods, including both animate and inanimate objects, number 360,000,000. "Bad" and "worse" are the adjectives that may well be applied to their gods and their theological principles. In practical morality the Hindoo people follow neither. At the close of the lecture, in answer to questions, he said that Chunder Sen's influence over the educated natives has been nearly destroyed by the vagaries into which he wandered during the last few years. The statement of Colonel Ingersoll in his lecture on "Orthodoxy," that no high caste Brahmin had ever been converted to Christianity, he denied, mentioning the names of a large number of Hindoos.—*Christian Union*.

—New mercies each returning day
Hover 'round us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

—Keele.

Obituary Notices.

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

COCHRAN.—Died at her father's house in Colton, St. Law Co., N. Y., Aug. 18, 1884, Emma Cochran, daughter of Bro. E. M. Plumb. She was born in Trumbull Co., Ohio, March 19, 1861, and came to this State with her parents in 1872. For some time she had been deeply impressed with the importance of living a Christian life. She strongly believed the third angel's message, and often expressed a desire to be baptized; but circumstances prevented. She leaves an infant and a little boy three years of age. Those who knew her best most keenly feel her loss. Although sorely tried, she seldom murmured. God grant that when the grand reunion comes, our characters may be such that we can meet our dear sister again.
A. E. FRANK.

LINDSEY.—Died of consumption, at Cardington, Morrow Co., Ohio, Aug. 8, 1884, Sr. Lindsey, wife of Eld D. E. Lindsey, aged 36 years. She bore her sufferings with remarkable patience and cheerfulness. She sleeps in Jesus, and a bright immortality awaits her when the Lifegiver comes. Funeral discourse by the writer from Job 14:14.
O. F. GUILFORD.

[Signs of the Times, please copy.]

STEEN.—Died at Washington, Iowa, Aug. 25, 1884, Ida Mabel, infant daughter of S. B. and Emma Stee, aged 7 weeks and 1 day. "They shall come again from the land of the enemy." Jer. 31:16.

J. W. LESAN.

BOWEN.—Died in Liverpool, N. Y., Aug. 13, 1884, of pneumonia, after one week's illness, my brother, Horace Bowen, aged 69 years. He had kept the Sabbath for thirty years. When Jesus the Lifegiver comes we hope to meet him again.

ELIZABETH STEVENSON.

Appointments.

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

| | |
|----------------------------------|--------------------|
| VERMONT, Burlington, | Aug. 28 to Sept. 9 |
| INDIANA, SOUTHERN, Farmersburg, | Sept. 2-9 |
| MAINE, Portland, | Sept. 4-15 |
| COLORADO, Denver, | Sept. 10-16 |
| OHIO, Columbus, | Sept. 11-22 |
| MICHIGAN, Jackson, | Sept. 18-29 |
| INDIANA, Logansport, | Sept. 25 to Oct. 7 |
| NEVADA, Reno, | Aug. 29 to Sept. 8 |
| NEBRASKA, Omaha, | Sept. 24 to Oct. 6 |
| KANSAS, SOUTH-EASTERN, Humboldt, | Sept. 25 to Oct. 5 |
| KENTUCKY, Glasgow, | Oct. 3-14 |
| MINNESOTA, Sank Center, | Oct. 8-14 |
| MISSOURI, Independence, | " 9-14 |
| TENNESSEE, | Oct. 10-21 |

THE Lord permitting, at Pine Creek, next Sabbath, Sept. 6, at 10 A. M., and 7 P. M.
HENRY VEYSEY.

THE next annual session of the Nebraska Sabbath-school Association will be held in connection with the camp-meeting at Omaha, Nebraska, Sept. 24 to Oct. 6, 1884. Let each school be represented.
HARRY P. RUE, Pres.

THE eighth annual session of the Nebraska Tract Society will be held at Omaha, in connection with the camp-meeting, Sept. 24 to Oct. 6. First meeting, Wednesday, Sept. 24, at 7 o'clock, P. M.
A. J. CUDNEY, Pres.

THE Lord willing, I will meet with the churches of Wisconsin as follows:—
Neenah, Sept. 12-15.
Poy Sippi (Danish), " 19-29.
Let quarterly meetings be appointed in each place for this occasion.
J. F. HANSON.

THERE will be a meeting of the Jackson church at Tompkins, the first Sabbath in September, to elect delegates to the Michigan Conference, to be held at Jackson in connection with the camp-meeting Sept. 18-29.
E. P. GILES, Director.

—Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Love is the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

—Be good yourself, nor think another's shame
Can raise your merit or adorn your fame.

—Lord Lytton.

Publishers' Department.

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

RECEIPTS.

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

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

Books Sent by Express.—E D Welton, L D Chambers, Peter Christensen, U A Bargren, S S Smith.

Books Sent by Freight.—Carl Herrguth, E E Olive, Pacific Press, Pacific Press.

Cash Rec'd on Account.—O A Johnson \$2.00, B C R M Soc per H H Winslow 10.00, Mich T & M Society per H H 313.70, Cal T & M Society per Pacific Press 675.98, Iowa T & M Society per A R Henry 1900.00, Carl Herrguth 10.88, Mich T & M Society per H W Miller 50.00, Ind T & M Society per J P Henderson 10.00, Ind T & M Society per S H Lane 50.00, H E Hanson per Sarah Hansen 1.23, D Laman 10.00.

Shares.—J D Clark \$5.00.

General Conference.—N E Conference tithe \$154.04.

Mich. Conf. Fund.—Laura M Davis \$1.75, N S Brigham, 5.00, Thomas Hicks 10.00, Hillsdale per Hattie Wilbur 5.00.

S. D. A. E. Soc.—Mrs E B Gintley \$10.00, "A friend," Blooming-ton, Wis., 10.00.

Review to Poor.—Mrs N Denison 14.42.

International T & M Soc.—Hilma Peterson \$1.00, Amanda Peterson 1.00, Daniel Carpenter 4.00, L S Carpenter 1.00, Hattie Carpenter 25 cts, Frankie Carpenter 25 cts, Hannah Olive 50 cts, Lucy Hooker 2.50, T M Woodruff 5.00, Newton Carver, 25 cts, Mellic Reddock 1.00, Bettie Wilson 1.00, Frank Wilson 50 cts, May Wilson 50 cts, Etta Huguley 25 cts, N O Eastman 50 cts, Elisha Taylor 2.50, Samuel J Taylor 50 cts, Artie Taylor 50 cts, John Taylor 25 cts, Maggie Taylor 25 cts, Mrs Elisha Taylor, 1.00, Dan Huguley 50 cts, Andrew Wilson 2.50, Sallie Green 1.00, G A Johnson 2.50, Elma Long 1.00, Ollie Long 25 cts, L M Hodges 50 cts, M L Criner 50 cts, Willie McCutchen 1.00, M E Young 50 cts, Linus Johnson 25 cts, Annie Johnson 1.00, Lea Atchison 50 cts, Texas T & M Soc. 14.25.

European Mission.—N Q Eastman 50c, Elisha Taylor \$2.50, Sam'l Taylor 50c, Artie Taylor 50c, John Taylor 25c, Maggie Taylor 25c, Mrs E Taylor 1.00, Dan Huguley 50c, Andrew Wilson 2.50, Sallie Green 1.00, G A Johnson 2.50, Elma Long 1.00, Ollie Long 25c, L M Hodges 50c, M L Criner 50c, Hilma Peterson 1.00, Amanda Peterson 1.00, D Carpenter 4.00, L S Carpenter 5.00, Hattie Carpenter 25c, Frankie Carpenter 25c, Hannah Olive 50c, Lucy Hooker 2.50, T M Woodruff 10.00, N M Carver 25c, Mellic Reddock 1.00, Bettie Wilson 1.00, Frank Wilson 50c, May Wilson 50c, Etta Huguley 25c, W McCutchen 1.00, M E Young 50c, Linus Johnson 25c, Anna M Johnson 1.00, Texas T & M Soc 15.25, Mrs D L Rosser 1.00, Loyd J Caldwell 5.00, Lea Atchison 50c.

English Mission.—N O Eastman 50c, S W Harris \$50.00, Elisha Taylor 2.50, S J Taylor 50c, Artie Taylor 50c, John Taylor 25c, Maggie Taylor 25c, Mrs E Taylor 1.00, Dan Huguley 50c, Andrew Wilson 2.50, Sallie Green 1.00, W R Riley 1.00, G A Johnson 2.50, Elma Long 1.00, Ollie Long 25c, L M Hodges 50c, M L Criner 50c, Hilma Peterson 1.00, Amanda Peterson 1.00, Daniel Carpenter 4.00, L S Carpenter 1.00, Hattie Carpenter 25c, Frankie Carpenter 25c, Hannah Olive 50c, Lucy Hooker 2.50, T M Woodruff 10.00, N M Carver 25c, Mellic Reddock 1.00, Bettie Wilson 1.00, Frank Wilson 50c, May Wilson 50c, Etta Huguley 25c, Willie McCutchen 2.00, M E Young 50c, Linus Johnson 25c, Annie Johnson 1.00, Lea Atchison 50c, Texas T & M Soc 14.25, Loyd J Caldwell 10.00, John B Webster 5.00, N S Tenney 10.00.

Scandinavian Mission.—Hilma Peterson \$1.00, Amanda Peterson 1.00, Daniel Carpenter 4.00, S L Carpenter 1.00, Hattie Carpenter 25c, Frankie Carpenter 25c, Hannah Olive 50c, Lucy Hooker 2.50, T M Woodruff 5.00, Newton M Carver 25c, Mellic Reddock 1.00, Bettie Wilson 1.00, Frank Wilson 50c, May Wilson 50c, Etta Huguley 25c, N O Eastman 50c, E Taylor 2.50, S Taylor 50c, Artie Taylor 50c, J Taylor 25c, M Taylor 25c, Mrs E Taylor 1.00, Dan Huguley 50c, Andrew Wilson 2.50, Sallie Green 1.00, G A Johnson 2.50, Elma Long 1.00, Ollie Long 25c, L M Hodges 50c, M L Criner 50c, W McCutchen 1.00, M E Young 50c, Linus Johnson 25c, Annie Johnson 1.00, Lea Atchison 50c, Texas T & M Soc 15.25.

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 ten 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.

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.

SABBATH-SCHOOL HELPS.

Bible Lessons for Little Ones, No. 1. Flexible cover, 15 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth, 25 cts.

Bible Lessons for Children, No. 3. 25 cts.

Bible Lessons, No. 4. With map, 25 cts.

Bible Lessons, No. 5. 25 cts.

Bible Lessons, No. 6. 25 cts.

CHOICE JUVENILE BOOKS.

Sabbath Readings for the Home Circle. In four volumes, containing moral and religious reading for the household; carefully selected, and compiled for the use of Sabbath-schools and family libraries. No better books for children in the market. Each, 60 cts.

Put up in a neat box, \$2.50
Sunshine at Home. A bright, sparkling book for the family circle, brimful of good sense, and perfectly free from "trash." 112 quarto pages, highly embellished. \$1.50

Golden Grain Series. A choice collection of instructive stories suited to the wants of children from eight to sixteen years and older, illustrated and beautifully bound in three volumes. The Hard Way, 160 pp.; The School-boy's Dinner, 160 pp.; Grumbling Tommy, 160 pp. Each, 30 cts.

The Child's Poems. Containing Little Will and other stories, teaching beautiful lessons of temperance and virtue. Bound in cloth, and richly embellished in gold and black. 128 pp. 25 cts.

Golden Grains. In Ten Pamphlets, 32 pages each. 320 pp. 50 cts.

The Sunshine Series. Stories for little ones, in Ten Small Books, adapted to children from the ages of four to ten years. In glazed paper covers, 320 pp. 50 cts.

Any book in this list sent post-paid on receipt of price.

Address, REVIEW & HERALD,
Battle Creek, Mich.

BOOKS IN PAPER COVERS.

The Atonement. By Eld. J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 25 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Eld. James White. 182 pp. 25 cts.

Facts for the Times. A volume of valuable Historical Extracts. 25 cts.

Testimonies. Nos. 20-30, each, 25 cts.

S. D. A. Year Book for the year 1884. 25 cts.

Refutation of the Age to Come. By Eld. J. H. Waggoner. This little treatise completely demolishes the vagaries of the future-age theorists. 168 pp. 20 cts.

Thoughts on Baptism; Its Action, Subjects, and Relations. By Eld. J. H. Waggoner. 190 pp. 25 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. A work of great interest upon a subject seldom written upon. 144 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism. By Eld. J. H. Waggoner. A thorough exposure of this fascinating delusion. Should be widely scattered. 184 pp. 20 cts.

The Visions. Objections Answered. By U. Smith. 20 cts.

The Spirit of God, its Gifts and Manifestations to the end of the Christian Age. By Eld. J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Rev. 14: 6-12. Particularly the third angel's message and the two-horned beast. By Eld. J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. 128 pp. 15 cts.

The Morality of the Sabbath. An argument intended to show that the Sabbath commandment, like the other nine, is in its nature moral. 96 pp. 15 cts.

Miraculous Powers. The Scripture testimony on the Perpetuity of Spiritual Gifts. 128 pp. 15 cts.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the Week. By Eld. J. N. Andrews. 112 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Eld. James White. 64 pp. 10 cts.

Matter and Spirit. A philosophical argument on an interesting theme. 10 cts.

Bible Sanctification. By Mrs. E. G. White. A contrast of the true and false theories. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in the book of the Revelation, chaps. 8 and 9. 96 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath. By Eld. J. H. Waggoner. 64 pp. 10 cts.

Vindication of the True Sabbath. By Eld. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. 10 cts.

Hope of the Gospel. By Eld. J. N. Loughborough. What it is, and when it will be consummated. 80 pp. 10 cts.

Christ and the Sabbath: or, Christ in the Old Testament, and the Sabbath in the New. By Eld. James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Eld. James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

Review of Gilfillan; or, Thoughts Suggested by the Perusal of Gilfillan and other Authors on the Sabbath. 64 pp. 10 cts.

Appeal to the Baptists for the Restitution of the Bible Sabbath. 46 pp. 10 cts.

Review of Baird. A review of two sermons against the Sabbath and Seventh-day Adventists. By Eld. J. H. Waggoner. 64 pp. 10 cts.

The Rejected Ordinance. A carefully prepared paper on our Saviour's Act of Humility in John 13. By Eld. W. H. Littlejohn. 10 cts.

The Position and Work of the True People of God under the Third Angel's Message. By Eld. W. H. Littlejohn. 10 cts.

Life of Christ and his Apostles. 8 books, paper covers. 90 cts.

The Home of the Saved; or, The Saints' Inheritance to be in the Earth made New. By Eld. J. N. Loughborough. 10 cts.

The Ancient Sabbath. Forty-four objections considered. By Eld. D. T. Bourdeau. 88 pp. 10 cts.

Honor Due to God. By Dr. E. J. Waggoner. An extended argument on the Tithing Question. 10 cts.

Key to the Prophetic Chart. A valuable publication. By U. Smith. 6 cts.

Any book in this list sent post-paid on receipt of price.

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

THE MINISTRATION OF ANGELS,

AND THE

ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CANRIGHT.

The following is the Table of Contents:—

PART FIRST.

MINISTRATION OF GOOD ANGELS.

INTRODUCTION.—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints.

PART SECOND.

ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION.—Devils are Real Beings—Why does God Permit Satan to Exist?—Origin of Satan—Satan a Wanderer—Satan Cains Possession of the Earth—Order of the Fallen Angels—Possessed with Devils—Satan an Accuser—Man in Prison—The Mission of Jesus—Redemption of Man—Satan Bound—Judgment of the Wicked—Will Satan be Destroyed?

Paper covers, 144 pages. Price, 20 cts.

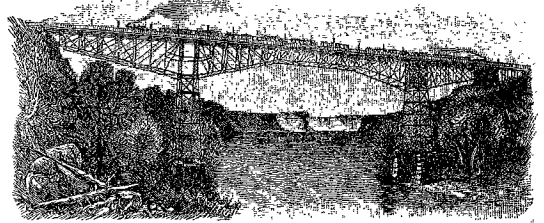
Address, REVIEW & HERALD, Battle Creek, Mich.

MICHIGAN CENTRAL RAILROAD.

| GOING EAST. | | | | | GOING WEST. | | | | |
|-------------|----------|------------|---------------|------------|-------------|----------|------------|---------------|------------|
| Mail. | Day Exp. | N. Y. Exp. | Atlantic Exp. | Night Exp. | Mail. | Day Exp. | N. Y. Exp. | Atlantic Exp. | Night Exp. |
| P. M. | P. M. | P. M. | P. M. | A. M. | A. M. | P. M. | P. M. | P. M. | A. M. |
| 6.05 | 6.25 | 11.59 | 5.55 | 8.20 | 9.00 | 8.00 | 4.00 | 9.00 | 6.00 |
| 8.05 | 4.03 | 10.10 | 3.25 | 5.25 | 11.55 | 10.55 | 6.50 | 11.30 | 09.09 |
| 1.05 | 2.23 | 8.47 | 1.42 | 4.05 | 12.15 | 8.47 | 1.05 | 10.43 | |
| 12.08 | 1.45 | 8.10 | 1.01 | 3.17 | 9.40 | 3.07 | 9.40 | 1.45 | 11.38 |
| 8.58 | 11.08 | 6.02 | 10.42 | 12.10 | 5.18 | 4.38 | ..... | 4.27 | 3.08 |
| 6.45 | 8.55 | 4.15 | 8.40 | 9.55 | 7.55 | 7.30 | ..... | 6.50 | 5.25 |
| A. M. | A. M. | P. M. | A. M. | P. M. | A. M. | A. M. | P. M. | P. M. | P. M. |

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A. M. Battle Creek 7.33, arrives at Detroit 11.45 A. M. All trains run by Ninetieth Meridian, or Central Standard Time.
Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

MAY 18, 1884. O. W. RUGGLES, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANFIELD BRIDGE, NIAGARA FALLS.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

| GOING WEST. | | | | | GOING EAST. | | | | |
|-------------|-------|----------|--------------|-------------|-------------|-------------|----------|------------|--------------|
| Chgo. Pass. | Mail. | Day Exp. | Pacific Exp. | R. O. Pass. | Mail. | Land Exp. | Day Exp. | Sup. Pass. | Pull'n Pass. |
| ..... | A. M. | A. M. | P. M. | P. M. | Dep. | Arr. | P. M. | A. M. | A. M. |
| ..... | 6.35 | 7.50 | 8.00 | 4.10 | ..... | Port Huron | 10.40 | 1.25 | 7.50 |
| ..... | 8.15 | 9.12 | 9.30 | 5.43 | ..... | Lapeer | 8.08 | 12.07 | 6.55 |
| ..... | 9.07 | 9.55 | 10.10 | 6.25 | ..... | Flint | 8.15 | 11.35 | 6.01 |
| ..... | 9.45 | 10.30 | 10.45 | 7.01 | ..... | Durand | 7.05 | 11.08 | 5.23 |
| ..... | 11.01 | 11.32 | 11.50 | 8.23 | ..... | Lansing | 6.01 | 10.16 | 4.15 |
| ..... | 11.40 | 12.06 | 12.22 | 9.08 | ..... | Charlotte | 5.24 | ..... | 3.37 |
| A. M. | 12.40 | 1.03 | 1.18 | 10.20 | A | ATTLE CREEK | 4.20 | 8.55 | 2.35 |
| 6.00 | P. M. | 1.25 | 2.23 | P. M. | D | Vicksburg | 4.15 | 8.50 | 2.30 |
| 6.48 | ..... | 2.23 | 2.28 | ..... | ..... | Schoolcraft | 3.08 | ..... | 1.36 |
| 7.50 | ..... | 3.09 | 3.19 | ..... | ..... | Cassopolis | 2.16 | 7.21 | 12.51 |
| 8.38 | ..... | 3.50 | 4.08 | ..... | ..... | South Bend | 1.30 | 6.44 | 12.10 |
| ..... | ..... | 5.25 | 5.52 | ..... | ..... | Haskell's | 12.07 | ..... | ..... |
| 12.30 | ..... | 7.45 | 8.10 | ..... | ..... | Valparaiso | 11.30 | 8.25 | 10.40 |
| P. M. | P. M. | P. M. | A. M. | Arr. | Dep. | Chicago | 9.10 | 3.21 | 8.30 |

Stops only on signal. Where no time is given, train does not stop.
Trains run by Central Meridian Time.
The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Hu. r n Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.
GEO. B. REEVE
Traffic Manager.

W. J. SPIORER,
General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

May 18, 1884.

| LEAVE. | TRAINS TO AND FROM CHICAGO. | ARRIVE. |
|---------------|---|--------------|
| † 8.45 a m | Galesburg, Ottawa and Streator Express. | † 7.10 p m |
| † 10.00 a m | Freeport, Dubuque & Sioux City Express. | † 2.50 p m |
| † 4.45 p m | Amboy, Rock Falls, Sterling Express. | † 11.20 a m |
| * † 12.01 p m | Kansas City & Denver Express. | * † 2.10 p m |
| † 12.15 p m | Council Bluffs Express. | † 2.10 p m |
| * † 12.01 p m | St. Joseph, Atchison & Topeka Express. | * † 2.10 p m |
| † 12.30 p m | Denver Fast Express. | † 2.15 p m |
| * † 12.30 p m | Montana & Pacific Express. | * † 2.15 p m |
| † 3.20 p m | Aurora Passenger. | † 7.15 p m |
| † 4.45 p m | Mendota & Ottawa Express. | † 11.20 a m |
| † 4.45 p m | St. Louis Express. | † 10.20 a m |
| † 4.45 p m | Rockford & Forrester Express. | † 11.20 a m |
| † 5.30 p m | Aurora Passenger. | † 8.55 a m |
| † 9.00 p m | Freeport & Dubuque Express. | † 6.35 a m |
| * † 10.00 p m | Des Moines, Omaha, Lincoln & Denver Exp. | * † 5.55 a m |
| * † 10.00 p m | Southern Pacific Express. | * † 6.55 a m |
| † 10.00 p m | Texas Express. | † 6.55 a m |
| * † 10.00 p m | Kansas City and St. Joseph Night Express. | * † 6.55 a m |
| 1.05 p m | Aurora Sunday Passenger. | 6.30 a m |

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 2, 1884.

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 selections, in *italics*.]

Poetry.

| | |
|--|-----|
| Psalm 133, N. Y. Post,..... | 561 |
| Psalm 73: 28, MARY E. INMAN,..... | 563 |
| The Workers, <i>Sel.</i> | 566 |
| Be Still, <i>Horatius Bonar, in Christian Union,</i> | 572 |

Our Contributors.

| | |
|---|-----|
| Parental Responsibility, Mrs. E. G. WHITE,..... | 561 |
| The Temple in Heaven, W. H. LITTLEJOHN,..... | 562 |
| It Costs Too Much, ELIZA H. MORTON,..... | 563 |
| Psalm 2: 8, H. VEYSBY,..... | 563 |
| The Creed of the Opposition, R. F. COTTRELL,..... | 563 |
| The Importance of Bible Study, E. HILMAR,..... | 564 |
| Persecution, C. H. BLISS,..... | 564 |

Choice Selections.

| | |
|---|-----|
| So Far So Good, D. E. M., in Sabbath Recorder,..... | 564 |
|---|-----|

Special Mention.

| | |
|----------------------------|-----|
| Conscience, C. C. L.,..... | 565 |
|----------------------------|-----|

Our Tract Societies.

| | |
|--|-----|
| New England Tract Society, ELIZA T. PALMER, Sec.,..... | 566 |
| Pennsylvania " " Mrs. D. C. PHILLIPS, Sec.,..... | 566 |
| Indiana Tract Society, W. A. YOUNG, Sec.,..... | 566 |
| Texas Tract Society, CLEMENT ELDRIDGE, Sec.,..... | 566 |
| How the Canvassing Work Goes, T. D. WALLAR,..... | 566 |

The Sabbath-School.

| | |
|--|-----|
| Lesson for the Second Sabbath in September, C. C. L.,..... | 567 |
| The Sabbath-School Teacher, C. C. L.,..... | 567 |

Editorial.

| | |
|---|-----|
| New York Camp-Meeting—Editorial Correspondence,..... | 568 |
| Camp-Meeting Notes, G. I. B.,..... | 568 |
| Camp-Meeting in New York, S. N. HASKELL,..... | 569 |
| The Sabbath and the First Day of the Week, R. F. COTTRELL,..... | 569 |
| The Michigan Camp-Meeting, G. I. B.,..... | 570 |
| The Late Fall Camp-Meeting, G. I. B.,..... | 570 |
| Fearful, Shocking, Most Horrible, C. C. L.,..... | 570 |
| Southeastern Kansas Camp-Meeting, J. H. COOK,..... | 570 |
| Workers' Meeting, J. H. COOK,..... | 570 |

Minister's Department.

| | |
|---|-----|
| The Art of Hymn-Reading, Prof. L. T. Townsend,..... | 571 |
| Good Words for the Law, E. G. ROBINSON,..... | 571 |
| Pointless Preaching, Methodist Recorder,..... | 571 |

Progress of the Cause.

| | |
|---|----------|
| Reports from Kansas—Ohio—Indiana—Virginia—Michigan— | |
| Arkansas—Wisconsin—Canada,..... | 572, 573 |
| Virginia Conference Proceedings, L. D. WOOD, Sec.,..... | 573 |

News.

| | |
|-------|-----|
| | 574 |
|-------|-----|

Obituaries.

| | |
|-------|-----|
| | 575 |
|-------|-----|

Appointments.

| | |
|-------|-----|
| | 575 |
|-------|-----|

Editorial Notes.

| | |
|-------|-----|
| | 576 |
|-------|-----|

The BIBLE-READING GAZETTE for September will be mailed during the present week.

MAIL for the Maine camp-meeting should be directed to Portland, Me., S. D. A. Camp-ground.

Mrs. Emma C. Hill, of Ohio, desires to learn the address of her husband, who is somewhere in Michigan looking for work, as the only daughter of Horace Hill lies at the point of death.

THE TABERNACLE PULPIT.

LAST Sabbath, the 30th, Eld. Hill, of Minnesota, who is stopping at the Sanitarium for treatment, spoke to the congregation. His text was Rom. 9: 28, "He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." The sermon, though short, had the genuine advent ring, and reminded many in the congregation of "former days." We hope the Lord will bless his servant, as well as the entire ministry, and make them effectual instruments in his hands in sounding the "glad tidings."

G. W. A.

NEW ENVELOPE TRACT.

"STARTLING ADMISSIONS from Sunday Observers and Writers, Concerning the First Day of the Week." Such is the name of a little four-page tract, printed on very light paper, so that eight copies can be slipped into a letter on a half-note sheet without increasing the postage. This tract is wholly made up of statements from prominent first-day authors and editors, acknowledging the weakness of the Sunday-Sabbath, so far as the Scriptures are concerned. The article was prepared for publication by one of our active ministers, and the extracts are taken from twenty-six authors. A good supply has now been printed,

and will be furnished at 60 cts. per hundred, with usual discount. Our brethren and sisters everywhere will want a supply to use in their correspondence.

JUST PRINTED!

"THE UNITED STATES IN PROPHECY," in the German language. The sheets are now in the hands of the binders, and by the time this paper reaches its readers the work will be bound, and orders can be promptly filled. This valuable book is printed on heavy paper, from new electrotypes plates, makes 224 pages, and is beautifully bound in muslin. Price 75 cts. per copy, post-paid. This announcement is made that all our people who are interested in the cause among the Germans, and especially the camp-meetings, may obtain this excellent publication at once.

"THE SABBATH OF THE NEW TESTAMENT."

THIS is the name of an excellent Bible-Reading prepared by Eld. R. F. Cottrell. In the references the text is printed in full, in addition to the chapter and verse, so that the reading partakes more of the nature of a tract than an ordinary Bible-Reading. This Reading was given to the regular congregation in the Tabernacle, on the Sabbath, recently, instead of preaching, with excellent results. The Battle Creek Missionary Society, wishing to make use of it in their work, voted to supply themselves with 5,000 copies. We have now printed an edition which will be furnished to all who order it. The Reading occupies four large pages, containing about as much matter as a penny tract, and can be supplied for 80 cts. per hundred, with usual discount by the quantity.

WANTED.

THE friends of Bro. E. W. Darling, who disappeared early in July, would be thankful to receive any information concerning him. He left Chatfield, Minn., about July 8 to go to Spring Valley to work at masonry, and has not been heard from since. Letters directed to Spring Valley are not called for. His trunk is at the hotel in Chatfield, and his mail lies unclaimed in the post-office at that place. He talked some of visiting his former home in the south-eastern part of the State. He seemed to be in better health and courage than common, and there is no apparent cause for his disappearance. Any information concerning him will be gladly received by J. M. Hopkins, Chatfield, Minn.

KANSAS CAMP-MEETING.

THE camp-meeting for Northwestern Kansas began yesterday, the 21st, according to appointment. There are several tents already on the ground, and more will be put up shortly. The ground is in the court-house square, a beautiful cotton-wood grove, in the heart of the city. The outside attendance is already good. There will be services in the Scandinavian language. We hope, pray, and labor for a good meeting.

N. J. B.

CHINESE SENSE.

THE following words addressed by the Chinese minister to his countrymen in New York City show a mind of no ordinary intelligence and appreciation. The advice concerning politics might be studied with profit by our own people; while the closing words are a scathing rebuke to the whole country, and all the more cutting because of their truthfulness as illustrated by the treatment received by the Chinese at the hands of this nation:—

"The status of the Chinese in America is not what it ought to be, not what it is in European countries, and not what I feel confident it will be

in the future. I have but few suggestions to make. Keep out of American politics; they are a whirlpool in which the swimmer is always drowned, and which the Americans understand just as little as you do. Attend to your business carefully and conscientiously, no matter how humble it may be. Let the citizens of this metropolis know how honest and capable our race is. They will find ere long that, however superior they may be to us in the art of war and of machinery, we still can teach them lessons in that morality and fair play which in the long run rule the world."

C. C. L.

MINNESOTA CAMP-MEETING.

As announced last week, this meeting will be held at Sauk Center, Oct. 8-14. Eld. E. W. Farnsworth of Iowa will attend. Efforts will be made to get reduced rates on the railroads. We hope all our people in that region will attend.

O. A. OLSEN.

ALGONA, IOWA, CAMP-MEETING.

It has been decided to hold a camp-meeting for Northern Iowa at Algona, Sept. 18-23. The time is very near for this meeting, and it will be necessary for the friends of the cause in that part of the State to make immediate arrangements to attend. We hope to meet all our people from the northern part of the State, and as many more as can attend. We shall have tents to rent to those coming who have none. We shall also try to secure reduced rates on the railroads.

O. A. OLSEN.

E. W. FARNSWORTH.

MINNESOTA, ATTENTION!

In order to get our business arranged, and all our reports in shape for the General Conference, it will be necessary to hold our quarterly meetings a little earlier than usual. I would therefore suggest that the church quarterly meetings be held Sept. 20, 21; and that the district quarterly meetings be held Sept. 27, 28. The State quarterly meeting will be held at Sauk Center in connection with the camp-meeting, Oct. 8-14. I would request all our librarians and district secretaries to be very prompt in making out and sending their reports. A little delay will prevent their report from appearing in the general report.

O. A. OLSEN, Pres.

DIST. NO. 8, MICH. TRACT SOCIETY.

DEAR BRETHREN AND SISTERS: The time of our annual State meeting is close at hand. It has been our custom for several years in the past to settle our district accounts with the State Society at the close of each Conference year. For reasons recently explained by others through the REVIEW, we can all see the necessity of special effort in this matter at this time. Our district is now owing quite an amount, largely on account of accommodations granted our brethren and sisters on periodicals and other accounts. If these individual obligations are all met, as they should be, before our State meeting, Dist. No. 8 will faithfully pay every dollar of its debt at that time. Let us each decide that there shall be no failure on our account.

E. S. GRIGGS, Director.

A WORD FOR THE SABBATH; —OR— FALSE THEORIES EXPOSED.

By URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—The Sabbath Instituted at Creation—The Sabbath a Memorial—The Sabbath Not Abolished—Apostolic Example—Sabbath and Sunday—Vain Philosophy.

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

It is a very enjoyable book, and few persons will begin the poem without reading the entire work.

60 pages, in muslin covers, - - - 30 cts.

The same, in glazed paper covers, - - - 15 "

Address, REVIEW & HERALD, Battle Creek, Mich.