

# Adventist Review

## AND SABBATH HERALD.

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

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#### SOMETIME.

BY ELD. L. D. SANTRE.

SOMETIME a trumpet sound  
Will usher in the burning day of doom,  
Will shake the trembling ground,  
And ope in sea, on land, each righteous tomb;  
And forms divinely fair,  
With bright feet springing from an empty grave,  
Flash upwards through the air,  
Shouting the praise of Him who died to save.  
We who alive remain,  
In one brief, fleeting moment changed shall be,  
Forever freed from pain,  
And glorious—all in immortality.  
Oh, ye whose sad hearts ache,  
Let faith grow stronger; lift to God your cries;  
And when the dead awake,  
You'll mount with them above yon radiant skies.

### Our Contributors.

When 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 commandments.—Mal. 3:16.

#### CHEERFUL OBEDIENCE REQUIRED.

BY MRS. E. G. WHITE.

ABRAHAM was an old man when he received the commanding command from God to offer up his son for a burnt-offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer possible for him to endure hardships and brave dangers. In the vigor of youth, man may breast the storm with a proud consciousness of strength, and above discouragements that, later in life, when the steps are faltering toward the grave, would pierce his heart to fail. But God, in his providence, reserved his last, most trying test for Abraham, when the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rending to the fond father, and would have bowed his whitened head with sorrow; but he is commanded to shed the precious blood of that son with his own hand. It seemed to him a fearful impossibility. Yet God had spoken, and his word must be obeyed. Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours; he loved his boy, who was the solace of his old age, and to whom the promise of the Lord had been given.

But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, "It is enough; now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

This great act of faith is recorded on the pages of sacred history as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?" No, God had spoken, and man must obey without questioning or murmuring or fainting by the way.

We need the faith of Abraham in our churches to-day, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we fall short of becoming true Christians.

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith; yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us.

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten; yet every statute is none the less binding; every transgression will bring its punishment. Love of gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings? will they receive his reproofs and heed the warnings? God will accept of no partial obedience; he will sanction no compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused, and sought to shirk responsibility by answering, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgressions, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Has the Lord as great a delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king."

God has given us his commandments, not only to be believed, but to be obeyed. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath, and made it holy. God blessed and sanctified the seventh day, because he rested upon it from his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation.

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it

without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.

The sin of our first parents in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of crime.

God will not more lightly pass over any transgressions of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

At the very beginning of the fourth precept, God has said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or, in the press of worldly business, would forget its sacred importance. "Six days shalt thou labor and do all thy work." These words are very explicit; there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the claims of the law he has given to the world? Are their transgressions omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes."

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor; and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business, as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments.

—Reformation is but one step heavenward. Regeneration is necessary if we would find an entrance through the pearly gates at last.

—A good lady, when asked why she was so early in her seat at church, replied, It was her religion not to disturb the religion of others.

—True benevolence is, in every respect, a blessing to him who practices it; for what goes out to others for their good comes back and enriches the soul whence it sprang. They who impart most of good, themselves receive most.

#### THE OVERCOMER. REV. 2: 3.

BY N. W. VINCENT.

He that shall overcome,  
Whom Christ indeed makes free,  
In Paradise shall have a home,  
And eat of life's fair tree.

He that in Christ has faith  
To life's last trying hour,—  
On such an one the second death  
Shall have no shade of power.

He shall receive at last  
From Him that overcame,  
Of hidden manna sweet repast,  
White stone with precious name.

To him shall power be given  
O'er fiends to darkness hurled;  
With Christ, the Lord of earth and heaven,  
The saints shall judge the world.

They shall be clothed in white,  
And walk the streets of gold,  
The joy of Christ their chief delight,  
Whose glory they behold.

Fixed pillars in God's fane,  
Blest monuments of grace,  
Bearing their Saviour's dear new name,  
Seeing the Father's face.

So blest the just shall be  
When this brief life is flown,  
Christlike, exultant, holy, free,  
Crowned kings on Jesus' throne.

Such hope the heart will cheer,  
God's boundless love extol;  
In Christ we are God's children here,  
With Christ joint heirs of all.

#### THE TEMPLE IN HEAVEN.

MR. WESTMINSTER STATES HIS VIEW OF THE SABBATH. HE IS GREATLY EMBARRASSED AT FINDING THAT HIS LOGIC WOULD COMPEL HIM TO RECOGNIZE THREE CHRISTIAN SABBATHS INSTEAD OF BUT ONE.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—I believe that I am relieved from the responsibility of leading out to-night. If I mistake not, it was arranged that Mr. Westminster should present for our consideration his theory relating to the change of the Sabbath.

Mr. Westminster.—I will proceed to my task without delay. I find upon reflection that I can state my conception of the matter in a very few words. It is this: We have in the example of Christ and the apostles ample authority for changing the Sabbath from the seventh to the first day of the week. It is demonstrable from the accounts in the New Testament that it was the custom of both Christ and the apostles to hallow the day of the resurrection. Christ met with them often on that day, evidently with the design of proving to them that it was holy time. After his ascension, the church, instructed by the apostles, made the first day of the week the regular occasion for public worship.

Mr. B.—As no one else ventures to make a remark, I think I will ask a few questions of Mr. Westminster. The first one is this: Is it said anywhere in the Scriptures that Christ and the apostles intended that their example should be construed to favor Sunday sanctity?

Mr. W.—I believe that there is no statement to that effect, sir.

Mr. B.—Then your whole theory rests upon an inference, does it not? and that inference is drawn, not from the words, but from the acts of Christ and the apostles?

Mr. W.—Yes, sir.

Mr. B.—Do you think that it is safe, as a rule, to base important doctrines upon mere inferences?

Mr. W.—Well, we are not in the habit of doing that; but in this case the inference is so manifestly correct that it is perfectly safe to deviate from the general rule.

Mr. B.—Well, let us see: I think you stated that Christ met with the disciples often on the first day of the week. Did you not?

Mr. W.—Yes, sir.

Mr. B.—Did Christ meet with them after his ascension?

Mr. W.—No, sir; not in person.

Mr. B.—How many days intervened between the resurrection and the ascension?

Mr. W.—Forty.

Mr. B.—In forty days there would ordinarily be five first days. In the case in question there are six, since the forty commenced with a first day. Now if the Lord had met with the disciples every first day between his resurrection and his ascension, that would not justify your declaration that he met with them often. The facts are, however, that it is impossible to prove that he ever met with them but once on Sunday after his resurrection; *i. e.*, on the very day that he came forth from the grave.

Mr. Shouter.—Nonsense, Mr. Biblist; every one of the evangelists declare that Christ met with his disciples on the first day of the week.

Mr. B.—You do not catch the point, Shouter; I did not say that the meeting of Christ with the apostles was mentioned but once in the Gospels. I stated that it could not be proved that Christ met with them on more than one first day. It is true that every one of the evangelists mentions that meeting; but that circumstance does not alter the fact that the meeting referred to by all of them was the same meeting.

Mr. W.—You admit that Christ met with his apostles on the day of his resurrection?

Mr. B.—Yes, sir.

Mr. W.—I think I can prove to you that Christ met with his disciples just one week after his resurrection. I read John 20:26: "And after eight days his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Mr. B.—Remember, now, what I said was that it could not be proved that Christ met with his disciples more than once on Sunday after his resurrection. To prove a thing is to establish incontrovertible evidence. If Mr. W. has done in his attempt to show that the meeting spoken of in John 20:26 occurred on the first day of the week, then he has proved that the expression "eight days" covers just one week. But it is a cult for a common mind to see how eight days can be crowded into a week which has but seven days. One would naturally infer that the meeting mentioned in the question was one week and one day subsequent to the one from which the eight days are counted. This he will be the more likely to do if he reads 1 Chron. 9:25. Perhaps I had better refer to it. Here it is: "And their brethren, who were in their villages, were to come after seven days from time to time with them." You find by reading the context, that the persons included to were the divisions of the Levites who were in charge of the temple. The verse quoted is that these divisions remained on duty seven days alternately.

If you will read 2 Kings 11:4-9, you will find that one company came in and another went out from the temple every Sabbath day. It is consequently, that according to Old Testament usage, the expression, "after seven days" covers the time that elapsed between two consecutive Sabbath days, or just seven days. Applying the same rule of measurement to the time mentioned in John 20:26, we find that the second meeting of Christ with the apostles, as already stated, probably took place one week and one day subsequent to the first; since, if in Bible times the words "after seven days" meant precisely one week, the expression, "after eight days," would seem to cover a period longer than that by one day. This is to be the case, and it follows that the meeting of Christ with the apostles occurred on Monday instead of Sunday evening. The fact is, however, as it seems to me, there is much uncertainty respecting the significance of such expressions as those under consideration, it is impossible to decide at all times just what they mean. In Matt. 17:1, for example, we read "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart." These six days are counted from the time at which a certain conversation was held between Christ and others.

In Luke 9:28 the inspired penman, when referring to the same event spoken of in Matt. 17:1, says that it occurred "about an eight days" after the very conversation from which Matthew computes his time. Thus it appears from the New Testament record, that "after six days" is tantamount, or nearly so, to eight days thereafter. This being true, it is, to say the least, very far from being certain that the meeting of John 20:26

on the first day of the week. If it were not, Mr. Westminster, you have as the basis of statement that it was the "custom" of Christ met with the disciples, after his resurrection, the first day of the week, the isolated fact that usually met with them on one first day between crucifixion and his ascension. Now if I understand the signification of the term "custom," it is to a continued practice. If, therefore, it is truthfully said that by meeting with the disciples on one first day, the Saviour did that which would justify the declaration that it was his custom to meet thus with his disciples after his resurrection, then I know nothing about the signification of language. Furthermore, if it is fairly inferred from the circumstance that Christ met with his disciples on one first day out of the six which intervened between his death and his final departure to heaven, that he meant to teach by his example that that was holy time, then I do not understand the first principles of logic.

W.—You forget that I insist, sir, that he met with them upon two first days.

B.—No, sir; I do not forget that you insist upon that, neither do I forget that you cannot say that he did meet with them on more than one first day. Nevertheless, were I to concede that the Lord did meet with his disciples on two first days, as you claim, it would not alter the result. If Christ had desired to throw the weight of his example in favor of Sunday sanctity, he would have met with his disciples on every one of the only two of the six first days that intervened between his death and his final separation from his followers. His failure to do so is proof that he had no such design as is attributed to him. If he had intended, by meeting with his disciples on the first day of the week, to teach that that was holy time, then he would have been very careful not to meet with them on any other day of the week, lest they should conclude that it also should be regarded as a Sabbath.

W.—Are you sure that he did meet with his disciples on any other day of the week than the first?

B.—Sure of it? Why, I am just as sure of it as I am that inspiration is trustworthy. In Luke 24:1-9 we have the account of our Lord's ascension. At that time there were a large number of disciples present. Our Lord discoursed to them for some time, and then passed upward out of their sight. As he did so, however, he lifted up his hands and blessed them. In the 21st chapter of Acts we read of a visit which the Master made to his disciples at the Sea of Tiberias.

W.—How do you know, sir, but that both of these meetings transpired on the first day of the week?

B.—Well, that is a fair question, and I will endeavor to answer it candidly. How many days intervened between the resurrection of Christ and his ascension?

W.—Just forty, sir, according to the 1st chapter of Acts, which you have already quoted.

B.—Correct. Now will some one tell me what day of the week the fortieth day after the resurrection would fall?

Mr. Surplice.—It fell on Thursday, of course. We Episcopalians are posted on that subject. We know that we annually celebrate ascension

and.—Yes, father, Mr. Surplice is right. I have just figured it out on this paper, as you see: forty days are five weeks and five days. Five days from, and including the Sunday on which the resurrection arose, would have terminated with a Saturday. Five days more would have reached to, and included Thursday.

Mr. B.—Well done, Maud. I wish you were as expert in theology as you are in figures. Thursday, therefore, was the day on which Christ met with his disciples on one of the two instances which I have mentioned. I am perfectly willing that Mr. Westminster should insist, if he likes, that the last of the two took place on Sunday. If he does so, however, I do not see how he can ever indorse the modern theory that Sunday fishing is reprehensi-

ble. Mr. W.—I don't see your point, sir.

Mr. Nolaw.—Don't see it? I should think some one might see that. Why, if it was Sunday when Christ met with his disciples at the Sea of Tiberias, then it cannot be wrong to fish on that day; since, at the time in question, Peter,

John, and others were fishing, and the Lord approved their conduct by telling them where to cast their nets, and by working a miracle to secure for them a large haul.

Mr. W.—W-e-l-l, we shall have to admit that Mr. Biblist is right in stating that Christ met with the disciples, after his resurrection, on two week days.

Mr. B.—I thank you for that concession. In making it you virtually yield all the other points at issue.

Mr. W.—How is that?

Mr. B.—How is that? It would seem that a gentleman of your capacity should have no need to ask such a question. You rest your whole argument for Sunday sanctity, so far as Christ is concerned, not upon his words, but upon his example in meeting with his disciples on two first days. I have proved that he met with his disciples on Thursday, and on a certain fishing day, both of which days you now admit to have been secular in their character. Now, therefore, in order to be consistent with yourself, you must acknowledge either that the simple circumstance that Christ met with his disciples on a certain day does not prove that he meant to signalize it as a Sabbath, or else you must adopt the conclusion that we have three Sabbaths, all of which were made in this manner; viz., the resurrection day, or Sunday; the day of the ascension, or Thursday; and an unknown day, or the one on which the disciples went fishing.

Mr. N.—You will believe by and by what I told you in the beginning, gentlemen.

Mr. Shouter.—What was it that you told us in the beginning? I have no recollection of anything that you said, except some very foolish remarks which you made to the effect that God instituted a law containing ten commandments, and then abolished all ten of the commandments in order to get rid of one of them. I don't think we shall ever believe that.

Mr. B.—To-night I have disposed of the example of Christ himself, so far as it relates to that feature of it which, it is claimed, favors Sunday sanctity. I was about to say that I would leave the matter there for the present; but I think that I must add a word respecting the example of Christ on the other side of this question. The only first day that Mr. Westminster has really been able to point out as one on which the Lord met with his disciples, was the one on which he arose from the dead. At the close of that day he joined them in an upper room in Jerusalem, as Mr. Westminster says, in order to teach them by his example that the day on which they were convened was holy time.

Now, if Mr. Westminster is right in this, of course the Lord would not have allowed himself to do anything that would have been inconsistent with such a purpose. But what are the facts? Several hours before the night meeting in question,—as you will find by reading the 24th chapter of Luke,—two of the very same disciples whom the Lord had met in the Jerusalem chamber, were on the highway from that city to Emmaus, a little town distant from Jerusalem about seven and a half miles. As they were walking, and talking about the mystery concerning the resurrection of Christ, the latter, disguised as a wayfaring man, joined them on the road and accompanied them clear to Emmaus. That place reached, he made as though he would have gone farther; but they constrained him to tarry with them. This he at last consented to do, and revealed himself to them in the breaking of bread at supper time. Immediately the two disciples returned to Jerusalem to communicate the facts to their brethren. In all, therefore, they traveled fifteen miles that day. On one-half of the journey, or thereabout, they were accompanied by the risen Lord. What a splendid opportunity for the latter to inform them that the day on which they were traveling was holy time! Not a word of this kind, however, fell from his lips. Furthermore, had he told them so, his words and his deeds would not have been in accord. Not only did he travel with them to Emmaus, but when he reached that place he made as though it was his intention to go further.

Now I have this question to ask of Mr. Westminster: Did Christ, in assuming the garb of a wayfaring man and traveling in the company of the two disciples for several miles, without rebuking them for their desecration of the first so-called

Christian Sabbath, throw his example in favor of that institution or against it?

Mr. W.—W-e-w-e-w-e-l-l, sir, I never looked at the matter in that light before. I should want to reflect for a time before answering your question.

Mr. B.—It is of no use, gentlemen; you might as well give up first, as last, your theory that the example of Christ favors first-day sanctity. That which proves too much, proves nothing at all. If the simple fact that Christ met with the disciples on the first day of the week converted it into holy time, then a similar act on his part would produce a similar effect on any other day; but, as we have seen, if this be true, then we have three Christian Sabbaths instead of one. Again, if Christ in meeting with his disciples on the first day of the week intended to lay the foundation for Sunday observance, he would have been very careful that his conduct, during the whole of the day on which that meeting occurred, should be in harmony with such a design; whereas, the fact is that he made the day in question one of common travel.

To-morrow evening we will look up the record of the early church in the matter of Sunday-keeping.

Battle Creek, Mich.

CATHOLICISM IN ENGLAND.

BY ELD. J. H. DURLAND.

It has long been the opinion of Protestants that the papacy has run its race in England. They even boast that the time of persecution by that power is among the things of the past. They think that Rome is too dead ever to be resurrected. With this feeling of security, Protestants have come to recognize the Roman Church as a sister church, with whom they can associate and build up the cause of Christianity. They tell us that there is nothing to fear in this direction in the future. But does the Roman Church feel that her power is entirely gone? Has she surrendered and given up her armory to Protestants? While she is thought to be dead, and those who should be protesting against her false doctrines are asleep, she is preparing to again raise her head, and engage in the great conflict of the last day. James Begg, D. D., in his work on "The Importance of Studying the Romish System," says: "Bunyan, who was seldom at fault in reading human nature, was undoubtedly mistaken when he represented Giant Pope as old and toothless, grinning helplessly from his cave at the passing pilgrims. If it was so, the old giant has recently acquired fresh vigor, and been to the dentist to get his teeth renewed. The 'deadly wound of the beast' has to some extent been healed, and the world begins to 'wonder' anew."

Speaking of the progress of Romanism, the same writer gives the following: "Whilst losing ground in some other lands, she is busy planting her priests, schools, monasteries, and nunneries in all parts of the kingdom, and especially in the great centers of wealth and influence,—London, Lancashire, Yorkshire, and Lanarkshire,—her last movement having been the establishment of a college at Kensington, one of the wealthiest districts of London. Rome is certainly concentrating her whole power, and with great skill, in efforts to subvert the Reformation in this country."

Such is the testimony of a man who is watching the movements of this power. And I think any one who will carefully examine the workings of the Church of Rome, will admit the truthfulness of the above statement. That Church is not satisfied with her present position. She longs to again hold the world in her grasp. Dr. Manning shows the aim of that Church when he says, "England is the head of Protestantism, the center of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a warfare of detail. All the roads of the whole meet in one point, and this point reached, the whole world lies open to the Church's will."—Manning's Sermons.

This hope is still before them. They are doing all in their power to carry this plan into effect. When the above was written (1859), they could count but nine hundred and seventy-two bishops and priests, seven hundred and twenty-nine public and private chapels and stations, fifty-three convents, seventeen monasteries, and not one college, in Great Britain. To-day they can count nearly

three thousand bishops and priests, over fifteen hundred chapels, stations, and "communities," over three hundred convents, nearly one hundred and fifty monasteries, and over twenty colleges. Besides this, there are between thirty and forty Catholic members in the House of Lords, and about the same number in the House of Commons. Rome has every reason to be encouraged in regard to her prospects in this country. In examining a new work entitled "Converts to Rome," by W. Gordon Gorman, published in 1884, I was surprised to see the long lists of names of men and women of title who have accepted the Catholic religion. Among the hundreds of the nobility and gentry, I noticed the name of Hugh Gladstone, cousin of the Right Hon. W. E. Gladstone, M. P., who is now studying at Rome for the priesthood. Then, there was a long list of clergymen from the Church of England, Baptists, Methodists, and others who have become officers in the Romish Church. I also noticed that the universities of Oxford and Cambridge were educating scores of young men who enter the priesthood of the Roman Catholic Church. I can do no better than to give an extract from "Converts to Rome," on this subject:—

"It may astonish some to know that this work contains more than one thousand names which did not appear in the fourth edition. It has been a cause of considerable surprise to me to be the recipient of evidence which so clearly demonstrates the growth of Catholicity in the Protestant countries. Thus, in a letter that I received some time back, a prelate of the highest rank in Sweden informed me that a considerable number of distinguished men of the Scandinavian Peninsula had joined, or were probably going to join, the Church of Rome; but their names do not appear for fear of persecution. Again, a recent convert, formerly English chaplain of one of our West Indian Islands, has acquainted me with the fact that in Jamaica, three hundred Protestants were received into the Catholic Church in the year 1880. I am informed that at several churches in London the number of converts annually received exceeds six hundred."

Even this, however, does not fully represent the gain which the popish church has made. Her increase of wealth is great. One nobleman, like the Marquis of Bute or the Marquis of Ripon, with their large revenues, is equal in value, for Romish purposes, to thousands of common people. When I read over the long list of names of the wealthy class who have already accepted the faith, I see there is no lack of means among them. With these means she can send her agents into all parts of this country and reap a rich harvest every year. With her wealth she can make her ceremonies grand, which meets the minds of the great mass: no crosses to bear, and nothing said to hurt the guilty conscience. This is what the great mass want.

I do not suppose there ever was a time since the Reformation when England was in as favorable a condition to receive Catholicism as at the present time. This country can witness the progress of Romanism with less alarm now, than at any previous time. The general opinion is that the principles of Romanism are changed, that the intolerance and tyranny which formerly aroused the indignation and abhorrence of Christendom are things of the past, and that English Roman Catholic gentlemen are too enlightened to entertain feelings of antagonism toward their Protestant fellow-subjects. Then true godliness is becoming a very scarce article among those who profess to be followers of Christ. Men are "lovers of pleasure more than lovers of God." The ritualistic part of the Church of England is but a very little different from that of the Roman Church. In fact, the party called the Low Church are following in the footsteps of the old mother. The services held in the old cathedrals very much resemble the services held there centuries ago. The grand music, the reading of prayers, the long robes, are doing their work in fitting young men and women for the power that is waiting to receive them. Even some of the dissenting bodies are following in the same path. Only a week ago, I attended services in the Congregational chapel where the minister wore his robe, and the services were conducted very much after the Church of England plan. The High Church is becoming Roman, the Low Church is becoming High, while the dissenting bodies are trying to follow both of them. This, with the sensational ways of preaching the gospel,—by the different armies, etc.,—is evidence that the masses

are seeking for something to please the fancy and tickle the ear. When they all get a little farther on, modern Rome can take the most of them, while modern Spiritualism takes the rest.

Dr. Manning told the truth when he said, "The multitude worshipping in churches which might almost be mistaken for ours . . . is very great. . . . They use our devotion, our books, our pictures of piety. . . . Thousands who would not for the world set foot in a Romish Church, read photographic descriptions of high masses, requiems, and consecrations, processions, pilgrimages, and canonizations. The air is full of it. Call it a plague of flies, of frogs, or of birds. It is upon man and beast; throw ashes into the air, it comes down popery." To-day we find the above language is fulfilled in the High Church of England. She has in many places introduced the Confessional of the Church of Rome. In the "High-Church Confessional" (p. 10), by Arthur J. Dadson, F. R. G. S., I find the following statement, which I think will be of interest to the reader:—

"What will the Protestants of England say, then, when they hear that the instructions on the Confessional, which the Ritualists have set up in the Church of England, contain some of the filthiest and most demoralizing passages from the writings of the Romish authorities? 'The Priest in Absolution' is the daily guide of thousands of clergymen in the Protestant Church, and the immorality of its teaching is gradually but surely undermining the morals and breaking down the healthy tone of mind of the future mothers of England."

What is the effect of adopting these ceremonies? Let the same author answer: "Every now and then batches of Ritualists go over to the Church of Rome, and thus the work of proselyting goes on, and the body of Ritualists do not appear to augment so rapidly as is really the case. Notwithstanding the fact, however, that Rome is constantly receiving recruits from this source, the ranks of her recruiting army are daily growing in numbers and wealth; and it is the openly expressed belief at the Vatican, that England will ere long be once again at the feet of the pope; and if England, Cardinal Wiseman has declared, 'the whole world.' Once again the priests will have the power to enforce by torture and the stake, the right to whisper lewd filth in the ears of your wives and daughters. Let Ritualism which we are now, in thousands, embracing with open arms, succeed, and Rome will once again be master of the situation."

The reader can see the force of the above when he learns that in the last sixteen years, thirty-seven thousand members of the Church of England have gone over to the Roman Church. It is a truth none can deny, that the dissenting bodies of England are feeding the Church of England, while that body, in turn, feeds the Romish system. Even the secular papers of to-day are forced to admit that Rome has a strong hold on this country. In the *Standard* of April 24, 1885, I find the following:—

"The gathering of the Irish Roman Catholic bishops in Rome for the purpose of conferring with the pope and the College de Propaganda Fide, upon the religious and political questions that concern the peace and prospects of Ireland, may serve to remind many, only too prone to forget it, that there is another power in the world besides Russia, or France, or Germany, in whose policy and decisions this country is deeply interested. The Roman Pontiff no longer sets armies in motion, and his imperial sovereignty is circumscribed within the boundary of the largest palace in the world. But to his spiritual territory there is no limit; and it would puzzle the most skilled sectarian map-makers to draw a line beyond which the pope's authority does not travel. He, in one sense, governs a larger and more populous portion of the earth even than the Queen; though, perhaps, England still comes next to Rome in the magnitude of its imperial pretensions."

If such is the condition of things at present, what is to hinder the papacy and the High Church of England from uniting, and again bearing rule over this country. Then would the wound received in 1798 be healed, and she would again speak with authority. Then would the beast of Rev. 13 be alive to enforce the "mark" upon God's people in the Old World; while the two-horned beast, the United States, would be enforcing it in the New World. It would take but a very short space of time to accomplish all this, with the present state

of things. England and all Europe is leagued with Romanism. Everything is favorable for power to rise and once more cause the fire of Smithfield to burn. It is no use hiding the fact that Romanism is making great progress, and unless some vigorous action be taken to check its work, England will ere long be taxed for the support of a popish State Church. The condition of the churches to-day is such that they cannot do anything to hinder it. Nothing will save the people from its grasp but the truth of God brought to view in Rev. 14: 9-12, warning the people against receiving the "mark of the beast." But this unpopular that hundreds, yes, thousands, would rather go with the current than accept it. The drunkard who has become so wedded to his cup that he cannot turn away, although he sees the danger he is in, so is the mass of to-day. The spirit that actuated Hooper, Latimer, and others during the papal persecution, is almost gone. I thank God there are a few left who can deliver the saving message of truth for this time. I firmly believe none of us realize what is just before us. Nothing but the sanctifying influence of the truth of God will save us. The theory of the truth may answer now, but the time is soon coming when it will not do. It will be too late then to get the experience in heavenly things that we now get by seeking God. Now is the time to prepare for the dreadful scene which is just before us. The world will soon be in a terrible commotion. Let us work now, and use all the means we can in warning the world of the fearful things so soon to take place.

Exeter, England.

#### IS IT VISIONARY?

BY N. J. BOWERS.

THE following conversation recently took place between a young minister of a popular denomination and the writer. I made known to him the object of my visit; viz., the exhibition of "The Prophecy on Daniel and the Revelation," showing its merits and scope of the book, etc., when substantially this talk began:—

Minister.—I think this work of attempting to explain the prophecies rather visionary. The Prophecy of Revelation cannot be understood.

Canvasser.—Then don't you think the minister made a mistake in giving it to us?

M.—No.

C.—Why not?

M.—(Silence).

C.—Almost the first statements the book contains are blessings upon the man who reads, and keeps the words of this prophecy. Chapter 1. Now if I cannot get any understanding out of the book, what good will it do me to read it and hear it read; and how can I keep the things written therein?

M.—It does not say all the things.

C.—There are no limits set. It says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein." Besides, as I have said, the book cannot be understood by any one or at any time, what good can it do us? As time takes down its stream, the events of history throw light upon the book, and aid us in understanding it. And when the time comes when we will no longer need the Bible, its events will all be fulfilled. We should study the book in the light of the past and the present, asking the Lord by His Spirit to help us. The book is highly recommended by Dr. ——— of your church (reading testimonial).

Here is a man who has taken upon himself the work of the gospel minister, theoretically ignoring seventeen out of the sixty-six books of the Bible about equal in their amount of matter to the New Testament. With such views, how could his congregations have any consistent regard to the Bible? "Like priest, like people." In regard to prophetic study being "visionary" what shall we think of such men as Mr. Elliott, Croly, Clarke, Scott, the two Newberrys, Henry, Barnes, and scores of others who have brought to the study of the prophetic word a godly piety and a ripe scholarship? Are we to regard their work and toil of years as "visionary"? Is not the work of those who ignore the Bible and speak against prophetic investigation doubly visionary of this appellation?

The Home.

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

EVENING PRAYER.

BY MAY WAKEHAM.

The night its shades is flinging now  
O'er the landscape, far and wide;  
The trusting birds in bush and bough  
Welcome the evening tide.

Father, to thee we bring in prayer  
Our latest thoughts and best;  
After this day of toil and care,  
Give us, we pray, sweet rest.

Be near us through the silent night,  
When our eyes shall close in sleep,  
And let thy angel bands of light  
Their faithful vigils keep.

And when the welcome morning light  
In the far-off East shall break,  
May we, with newly found delight,  
Our daily burdens take.

But if our weary, troubled eyes  
The sleep of death be given,  
May the dawn that lights our prison's skies,  
Be the glorious morn of heaven.

SWINE EATING FROM A SCRIPTURAL  
STAND-POINT.

BY ELD. G. G. RUPERT.

is hard to break off habits, especially those of  
te. But it is strange that people will try to  
in practices by the Scriptures that in common  
sation they will admit to be unhealthful and  
stian. For thus will people talk in reference  
use of swine's flesh. Science and experience,  
they, may be against the usage of eating swine;  
they will try to sustain the practice by the Bi-  
ven as the drunkard says the Bible teaches  
of intoxicating drinks. If these things be  
on the Bible is a dangerous book, and we  
discard it. I, for one, do not believe the  
teaches the practice of hurtful appetites, and  
endeavor to examine a few of the strong  
belled upon for the use of swine.

im. 4:4: "For every creature of God is  
and nothing to be refused if it be received  
thanksgiving." How much does "every crea-  
embrace? Mark 16:15: "Go ye into all  
world, and preach the gospel to every creature."  
this mean that we shall preach to all the ani-  
kingdom,—horses, cattle, alligators, swine, etc.?  
it must be in a limited sense, and depends on  
ing spoken of, which is people. So the text  
ed by Timothy, to take it as some would have  
ould embrace men; then the cannibal would  
ustified. We can see that it must only cover  
things as are elsewhere also ed, which an-  
text, recorded in Rom. 1:5, 4 makes still  
er: "One man esteemeth one day above  
ther. Another esteemeth every day alike."  
e have taken this text to do away with any  
ath, just as some are using the other to uphold  
use of swine. But every commentary of note  
testify that it has a limited sense. So it is  
in Ex. 16:21. It there tells us that they  
ered manna every morning; and verse 27  
ws that they went out on the Sabbath, and  
was none. Hence, in the phrases "every crea-  
" and "every morning," only the things and time  
had formerly instructed us in are referred to.  
llustrate: My brother wishes me to help him  
the farm next week. I reply, "I can help you  
y day next week." Would he understand  
I would help him on the Sabbath?—No.

Let us now examine another text. Christ  
s (Mark 7:15): "There is nothing from  
hout a man that, entering into him, can defile  
; but the things which come out of him, those  
y that defile the man." The argument in  
text rests on the word "nothing." How  
ny times I have heard men quote this text when  
acco, pork, whisky, etc., were spoken against.  
us see if there is anything that could defile the  
y? Daniel would not defile himself with the  
ng's meat. Dan. 1:8. "Whether therefore ye  
or drink, or whatsoever ye do, do all to the glory  
of God." 1 Cor. 10:31. "For ye are bought with  
price; therefore glorify God in your body and in

your spirit, which are God's." 1 Cor. 6:20. We  
are to glorify God in our bodies as well as our minds.  
How can we do this? The apostle informs us of  
one way, in 2 Cor. 7:1: "Having therefore these  
promises, dearly beloved, let us cleanse ourselves  
from all filthiness of the flesh and spirit, perfecting  
holiness in the fear of God." Now, if our bodies  
are not cleansed, what condition are we in?—Un-  
holy, as the last text teaches.

Let us look at one more text, which will show  
decisively that using anything unclean will defile  
the body. 1 Cor. 3:16, 17: "Know ye not that ye  
are the temple of God, and that the Spirit of  
God dwelleth in you? If any man defile the tem-  
ple of God, him shall God destroy; for the temple  
of God is holy, which temple ye are."

We have now established two points beyond dis-  
pute: 1. There are things that can be eaten that  
defile the body. 2. In order to acquire perfect ho-  
liness, laws of diet must be observed. These points  
also establish the fact that when our Lord said  
that nothing going into the mouth can defile the  
man, the word had its limit, even as the expression  
every creature, which we examined at the outset.

When certain statements are made in the Script-  
ures that seem to be contradictory, why not give  
to the Bible the same chance we give to man?  
namely, let it be its own interpreter. Do this,  
and we have no trouble. "Well," says one, "did  
not the Lord tell Peter to eat all manner of four-  
footed beasts and creeping things?" If this be so,  
Peter would have experienced quite a change in his  
diet; for he answered that nothing common or un-  
clean had ever entered his mouth. We need not ar-  
gue at any length concerning this scripture. If the  
reader will turn and read the tenth chapter of Acts,  
he will readily see that Peter held that the Gentiles  
were unclean and would not be saved; and the  
Lord takes this method of showing him that the  
way was now open for them to come in. We have  
no fears of seekers' for truth stumbling over the  
vision given to Peter if they will turn and read  
the chapter in full.

There is still another text to explain in this con-  
nection, found in 1 Cor. 10:25, 27: "Whatsoever  
is sold in the shambles, that eat, asking no ques-  
tion for conscience' sake." "If any of them that  
believe not bid you to a feast, and ye be dis-  
posed to go, whatsoever is set before you, eat, ask-  
ing no question for conscience' sake."

I once had my chart of ten commandments hang-  
ing up, preaching from it; and after I had finished,  
a Baptist minister arose, and said we could not keep  
that law. I said to him, Cannot you keep the eighth  
commandment? "Yes." (He was obliged to say  
so to this commandment at least.) Cannot you  
keep the seventh? "Yes." And he soon saw that  
such a position would not answer in a public audi-  
ence. So it is with the above text. I asked an  
opposer of health reform, who made use of the text  
under consideration, if he would carry it out if bid-  
den to dine with the Indian on dog flesh? with  
some of the Southern people on alligator? or even  
with his neighbors on certain occasions? His an-  
swer was, No. So we say, No!

By reading the connection, we learn that the  
apostle is here speaking of meat that had been sacri-  
ficed to idols. Some had the idea that it was thus  
made unclean. This scripture teaches that it did not  
affect the meat in any way; but if it would cause a  
brother to offend, the command was, not to eat of  
it. 1 Cor. 8:13. Now, if the apostle was willing  
to lay aside the use of good meat in order not to  
offend his brother, we should surely be willing to  
leave off the use of that which God has forbidden  
us to eat. As sure as the explanation of the above  
texts is correct, the New Testament does not tell  
us that we can eat the flesh of swine. Let us now see  
what the Old Testament teaches about the matter.

Some conclude that swine was forbidden only to  
the Jews. But we read in Gen. 7:2 of clean and  
unclean beasts. By this we learn that the law of  
unclean and clean beasts did not originate with  
Moses any more than did the ceremonial law, or the  
moral law of God. All are referred to in Genesis  
as being in existence, but afterwards given to Mo-  
ses, and recorded by him. In Lev. 11 and Deut.  
14, the use of swine is plainly forbidden, it being  
unclean. The Jews have largely obeyed God in  
this respect, and have been greatly benefited by it  
in health and intellect, as all will admit. In Isa.  
66, there is a prophecy which applies to this dis-  
pensation. In verse 3 we learn that those who  
continued to sacrifice as a type of the crucifixion to

come, were as much of an abomination to the Lord  
as if they had offered swine's blood. As sure as  
that verse applies to this dispensation, so sure the  
swine is an abomination in this dispensation, in  
the same sense that it was an abomination in the Old  
Testament.

Now read verses 15-17, which need no comment  
to show when they apply. You there see those that  
eat it are classed with those who eat various abom-  
inable things, such as the heathen do, and that  
they will be consumed when the Lord comes.

There is also the parable of the "Prodigal Son."  
As he left his father's house he went to the lowest  
calling, that of feeding swine. This parable shows  
how the Saviour still regarded these things.  
And there is the case of the devils' desiring to en-  
ter the swine, when they were drowned. It seems  
Satan is their friend, at least. Now, why people  
that have light on these things will insist on eat-  
ing such flesh is more than I can tell. A certain  
denomination in Georgia, where I have been, gave  
a feast, for which twelve hogs were slain. Such  
feasts might do to serve Baal, but not God.

Look at the animal, as it wanders from place to  
place devouring every unclean thing. See it wal-  
low in filth. See many of the children that eat it  
breaking out with scrofula. Inquire of any reli-  
able school-teacher whether children that live largely  
on pork are active to learn their lessons. Ask your  
physicians why dyspeptics are not allowed to use it.  
Why are persons exposed to contagious diseases  
not allowed to eat it? Examine these points and  
many more; and then on the end of it all tell me  
the Bible justifies its use! For shame! to accuse  
the Bible of such instruction. It is unhealthful.  
(Bible.) It is unclean, or filthy. (Bible.) It is  
an abomination. (Bible.) It defiles our bodies,  
injures our minds, benumbs our spirituality, offends  
our brethren, and displeases God. May the Lord  
help our brethren professing present truth, to lay  
it aside now never to use it again.

WORTH WINNING.

THERE was a boy who "lived out," named John.  
Every week he wrote home to his mother, who lived  
on a small farm away up among the hills. One  
day John picked up an old envelope from the  
kitchen wood-box, and saw that the postage-stamp  
on it was not touched by the postmaster's stamp to  
show that it had done its duty and henceforth was  
useless.

"The postmaster missed his aim then," said  
John, "and left the stamp as good as new. I'll  
use it myself."

He moistened it at the mouth of the tea-kettle,  
and very carefully pulled the stamp off.

"No," said John's conscience, "for that would  
be cheating. The stamp has been on one letter; it  
ought not to carry another."

"It can carry another," said John, "because,  
you see, there is no mark to prove it worthless.  
The post-office will not know."

"But you know," said conscience, "and that is  
enough. It is not honest to use it a second time.  
It is a little matter, to be sure, but it is cheating.  
God looks for principle. It is the quality of every  
action that he judges by."

"But no one will know it," said John, faintly.

"No one?" cried conscience. "God will know  
it, and that is enough; and he, you know, desires  
the truth in the inward parts."

"Yes," cried all the best parts of John's char-  
acter; "yes, it is cheating to use the postage-  
stamp the second time, and I will not do it."

John tore it in two and gave it to the winds.  
And so John won a victory. Wasn't it worth  
winning!—Good Words.

—God gives his days for us to use  
For some good purpose. If we choose  
To squander them, how great the sin!  
I shudder when I think he keeps  
A record of them all, and weeps  
To see the misspent ones therein.

Oh, ye who give to dreams God's hours,  
A serpent lurks beneath the flowers  
Of idle moods and weak delay;  
Rouse! make to-morrow's record fair,  
Be this the angel's entry there:  
"To-day atones for yesterday."

—Eben E. Rexford.

—The sun is not so full of light as God is of  
love for those who fear him.

## Special Attention.

### GEOLOGICAL MYSTERIES VS. BIBLICAL REVELATION.

"If weak thy faith, why choose the harder side?" is a question peculiarly applicable to those who are inclined to the skepticism which is generated through a false geology. The *New York Observer* of May 14, 1885, contrasts Christian scientists who recognize God as the great author of all things, with those who seek to explain this problem by philosophy alone, as follows:—

"By the side of these Christian scientists who see the hand of a great Creator, a personal God, in the origin of man, how pitiable is the state of those described by Max Muller, who makes this sad confession of what philosophy teaches as to the origin of man:—

"Disappointing as it may sound, the fact must be faced, nevertheless, that our reasoning faculties, wonderful as they are, break down completely before all problems concerning the origin of things. We may imagine, we may believe anything we like about the first man; we can know absolutely nothing. If we trace him back to a primeval cell, the primeval cell that could become a man is more mysterious by far than the man that was evolved from a cell. If we trace him back to a primeval pro-anthropos, the pro-anthropos is more unintelligible to us than even the anthropos would be. If we trace back the whole solar system to a rotating nebula, that wonderful nebula which by evolution and revolution could become an inhabitable universe is, again, far more mysterious than the universe itself. The lesson that there are limits to our knowledge is an old lesson, but it has to be taught again and again. It was taught by Buddha, it was taught by Socrates, and it was taught for the last time in the most powerful manner by Kant. Philosophy has been called the knowledge of our knowledge; it might be called more truly the knowledge of our ignorance, or, to adopt the more moderate language of Kant, the knowledge of the limits of our knowledge."

### NEW RATES OF POSTAGE.

ON July 1 the following important changes will be made in the rates of postage:—

1. Any article in a newspaper or other publication may be marked for observation, except by written or printed words, without increase of postage.
2. All newspapers sent from the office of publication, including sample copies, or when sent from a news agency, to actual subscribers thereto, or to other news agents, shall be entitled to transmission at the rate of one cent per pound or fraction thereof, the postage to be prepaid.
3. The weight of all single-rate letters is increased from one-half of one ounce each or fraction thereof to one ounce each or fraction thereof. The same increase of weight is allowed for drop letters, whether mailed at stations where there is a free delivery or where carrier service is not established.
4. A special stamp of the value of ten cents may be issued, which when attached to a letter, in addition to the lawful postage thereon, shall entitle the letter to immediate delivery at any place containing 4,000 population or over according to the Federal census, within the carrier limit of any free delivery office, or within one mile of the post-office coming within the provisions of this law, which may in like manner be designated as a special delivery office; that such specially stamped letters shall be delivered between 7 A. M. and midnight; that a book shall be provided in which the person to whom the letter is addressed shall acknowledge its receipt; that messengers for this special delivery are to be paid eighty per cent of the face value of all the stamps received and recorded in a month, provided that the aggregate compensation paid to any one person for such service shall not exceed \$30 per month, and provided further that the regulations for the delivery of these specially stamped letters shall in no way interfere with the prompt delivery of letters as provided by existing law or regulations.—*Scientific American*.

—Joy is a sunbeam between two clouds.

### A SUNKEN CONTINENT IN THE PACIFIC.

THE fact is quite generally conceded among scientists that the probabilities are strongly in favor of the supposition that there formerly existed a large island, of continental dimensions, between the West Indies and the western coast of Africa. This continent is supposed to be the "Atlantis" of the ancients, whose recent discoveries point to the further probability that there also once existed a similar continental area of land in the Pacific Ocean, between the west coast of South America and the present Australian continent, as it is called.

At a recent meeting of the Academy of Sciences of San Francisco, Captain Churchill read a very interesting paper in relation to this matter. His paper referred especially to the gigantic sculptured figures still to be seen upon Easter Island, and evidently the work of a different race than that which now inhabits the island, and one much more numerous, since the works referred to are on too large a scale to have been constructed except by many hands. He argued that a vast continent once existed where there is now nothing but a waste of ocean, dotted with countless isles and islets of varying size and character, the majority showing in their formation the traces of that former volcanic action which either upheaved them from the depths of the sea or shattered and sunk the continent of which they are now the only vestige. Easter Island, it is believed, was once the home of a population numbering many thousands, of whom scarcely any now remain. Besides dwelling upon the sculptured figures to be found there, Captain Churchill laid much stress upon the hieroglyphic tablets of wood discovered upon Easter Island, and which are the only instance of a written language in Oceanica. He thought sufficient attention had not been given them.

From other sources we learn that a German government vessel recently visited that island, and made a large collection of prehistoric remains, and made copious notes of other matters of scientific interest. The German government, it is understood, are making preparations to send another expedition to Easter Island with a corps of scientists and engineers to sketch the island, surveying the ground, and to make plans and sections of the prehistoric buildings and ruins.

Our own government has also taken steps to secure some of these valuable remains representing the prehistoric and known races of this hemisphere. Instructions have already been sent to Admiral Upshur, in command of the South Pacific squadron, to send one of his vessels on a cruise in the direction of Easter Island, and to make such explorations, collections, and reports as he may think important in the interests of his government. The government of France is also turning its attention to this island, with a view to the establishment of a protectorate.

It is reported in the accounts given by the German vessel that the island, which is small, is strewn with large stone images and sculptured tablets. The inhabitants of the island know nothing about the remains, and even tradition gives no account of a people living there when their ancestors arrived.—*The Jewelers' Journal*.

### THE TI-PING REVOLUTION AND THE SABBATH.

THE Ti-Ping, *i. e.*, *Universal Peace*, Revolution, in China, was one of the most wonderful developments of the power of the Bible over heathenism, during this century of marvelous results in the work of foreign missions. Grant me space for a brief outline of its history.

In 1833, a young man, son of a peasant, received a tract composed of extracts from the Bible, from a tract distributor, in the streets of Canton. He glanced at it carelessly and laid it aside. Soon after, being sick, he saw in a vision a man who said to him: "I am the Creator of all things; go and do my work." A few years later, when war broke out between England and China, this young man, Hung-sen-tseuen, deeming it a national disaster on account of the sins of the people, re-read his Christian books, and was converted to Christianity thereby. From the Bible he drew his system of theology as follows: God is our Creator and supreme Father; Christ is our elder brother and heavenly teacher. Idolatry ought to be abolished, and virtue and righteousness ought to be practiced according to the decalogue and the teachings of

the New Testament. Hung-sen-tseuen sought baptism at the hands of an American missionary in Canton, but was refused, it is said, through charges. He then taught his followers to baptize themselves. Followers flocked to him, and the movement became a Chinese-Puritan Reformation. The Ti-Pings were called "God-worshippers." At this time there was a universal unrest among the Chinese, against the ruling Tartar dynasty; and a party of insurgents fled to the Ti-Pings for protection, and became associated with them. Thus the movement assumed a political character about 1850. It was Cromwellian in character. The soldiers knelt in prayer on the eve of battle, and rose on their knees to fight. The entire Bible was printed and circulated among the people. The Lord's prayer and the ten commandments were printed on cards and taught to the children in every household. Opium, whisky, tobacco, prostitution, and similar evils were prohibited, and there is little reason to doubt that the opposition to the opium business by the Ti-Pings was the main cause which the British at length interfered, and at last overcame the movement by superior force of arms. Learning their religion from the whole Bible, they knew nothing of the modern theories concerning the change or abrogation of the Sabbath, and had accepted it as a part of Christianity. One of the religious publications was made up of the ten commandments, with remarks, and a hymn, one stanza to each command. From that we extract as follows:—

#### "THE FOURTH COMMAND.

"On the seventh day, the day of worship, you should praise the great God for his goodness.

*Remark.* In the beginning, the great God made heaven and earth, land and sea, men and things, in six days; having finished his work on the seventh day, he called the day of rest (or Sabbath); therefore all the men of every world who enjoy the blessings of the great God, should every seventh day especially, reverence and worship the great God, and praise him for his goodness."

The hymn says:—

"All the happiness enjoyed in the world, comes from heaven;  
It is also reasonable that men give thanks and praise  
At the daily morning and evening meal there should  
be thanksgiving;  
But on the seventh day the worship should be  
more intense."

(*History of the Ti—spelled both Tæ and Ti—Ping Revolution, by Lin-Le; Vol. 2, Appendix A, p. 824, London, 1862. Also, History Ti-Ping, etc., by Commander Lindsey, Br. N., p. 368, London, 1862.*)

In Puritanic devotion and piety, and in extent, the Ti-Ping movement stands unsurpassed. The British Government at length took the part of the Tartar dynasty, and its forces took part in three battles before the Ti-Pings were overcome; they fought, as Cromwell did, for a higher religion and a purer government. At least four hundred thousand of the Ti-Pings were killed in battle. Lin-Le estimates that two millions more died of famine during 1863 and 1864. The Tartar dynasty was formally proclaimed in 1852, and overcome in 1864. It seems beyond doubt that if the allied European power had not interfered, the Tartar dynasty would have been overthrown, and with the new Ti-Ping dynasty, China would have accepted a Sabbath-keeping Christianity as the national religion. The history of the "God-worshippers' movement, as found in the volume quoted above (see Astor Library, New York), is in the more accessible "Ten Great Religions of the World," by James Freeman Clarke, shows that there is no ground for hope concerning Christianity in China. We venture to urge that our missionaries in Shanghai seek to come into communication with the representatives of the Ti-Pings; for, although it ceased as a political movement eighteen years ago, it must have left a wide-spread seed-sowing for Sabbath-keeping Christianity.—*A. H. Lewis, in Missionary Reporter*.

—High up and in large letters on the Royal Exchange, London, are the words, "The earth is the Lord's, and the fullness thereof." Any of us who write that on a warehouse, or a bank containing other people's possessions, but to write it on our own granaries and money-boxes, and to use our goods accordingly—that would be a very different thing. We could hardly surprise our neighbors much any other way, as to proceed to act on the supposition that this line of Scriptures is literally true.

## Our Tract Societies.

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

### THE SONG OF THE GOSPEL SICKLE.

"Therefore the Lord of the harvest, that he will send forth into his harvest." Matt. 9 : 38.

Go away to the fields, for the harvest is waiting;  
The songs of the reapers are calling away.  
Bright and fair in its beauty the ripe grain is bending;  
Not for to-morrow, but haste ye to-day.

The field is the world, and the grain are the millions  
To tread the broad pathway to death and the grave.  
Aid in the work of redemption thy mission,  
These perishing souls from destruction to save.

The rich fields are white in the sunlight of heaven;  
They say not, 'There's naught that our hands find to do.'  
The voice of the Saviour, in accents of sorrow,  
The harvest is great, but the lab'ers are few.

And not the blest moments in idle inaction.  
The golden grains are now wasting—oh! gather them in;  
With anthems of joy to the feet of the Master  
The precious sheaves thou hast saved from the garner of sin.

Go away to the fields, for the harvest is waiting;  
The daylight is fading, 't will quickly be gone.  
We must work till God's angel shall thrust in his sickle,  
And the 'Lord of the harvest' shall gather us home."  
—Mattie A. Boyce.

### TENNESSEE TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	70
reports returned.....	36
letters written.....	110
missionary visits.....	281
Signs taken in clubs.....	13
new subscriptions obtained.....	263
pages tracts and pamphlets distributed.....	30,826
periodicals distributed.....	615
received on membership and donations, \$4.50; on sales, on periodicals, \$16.85. Ridge Society failed to	
J. H. DORTCH, Sec.	

### MISSOURI TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1884.

No. of members.....	181
reports returned.....	91
members added.....	11
“ dismissed.....	1
missionary visits.....	672
letters written.....	67
Signs taken in clubs.....	57
new subscriptions obtained.....	20
short-term subscriptions obtained.....	264
pages tracts and pamphlets distributed.....	133,700
periodicals distributed.....	1,833
received on membership and donations, \$38.47; on sales, on periodicals, \$83.07; on reserve fund, \$64; on thousand-dollar fund, \$486.89; on other funds, the societies at Warrensburg and Neosho failed to	
CLARA E. LOW, Sec.	

### MAINE TRACT SOCIETY.

The general quarterly meeting of this society was held with the church at Somerset Mills, May 25, at 9 A. M. Prayer was offered by Bro. J. L. The President and Vice-President both absent, Bro. A. O. Burrill was chosen President pro tem. Report of previous meeting was read and approved, after which the report of last quarter ending March 31, 1885, was read of which the following is a summary:—

No. of members.....	240
reports returned.....	58
members added.....	6
missionary visits.....	737
letters written.....	86
Signs taken in clubs.....	58
new subscriptions obtained.....	14
pages tracts and pamphlets distributed.....	24,392
periodicals distributed.....	2,171
received on membership and donations, \$17.55; on sales, \$118.20; on periodicals, \$31.48; on reserve fund,	

Remarks were then made by Elds. Goodrich, J. L., and others, in regard to the necessity of missionary work and the importance of retaining. The Lord will hold us responsible for the talents he has given us, and we should be connected with Christ that we shall labor faithfully and zealously for the salvation of perishing souls until the work shall close.

A. O. BURRILL, Pres. pro tem.

ROSE N. REDMOND, Sec.

### KENTUCKY TRACT SOCIETY.

The State quarterly meeting of this society was held at Elizabethtown, May 14, 1885. Prayer was offered by W. H. Saxby. Minutes of the last meeting were read and accepted. The Chair appointed the following Committee on Resolutions: W. H. Saxby, R. G. Garrett, and R. M. J. Pound.

May 16, the following resolution was offered and voted upon unanimously:—

Whereas, We have seen the special providence of God in blessing the canvassing work since our last camp-meeting; therefore—

Resolved, That we express our gratitude to God for the same, and pledge ourselves to earnestly continue our efforts in the same direction.

The Secretary's report for the quarter ending March 31, 1884, was as follows:—

No. of members.....	100
“ reports returned.....	21
“ missionary visits.....	548
“ letters written.....	43
“ Signs taken in clubs.....	9
“ new subscriptions obtained.....	507
“ pages tracts and pamphlets distributed.....	267,602
“ periodicals distributed.....	1,214

Received on membership and donations, \$4.50; on sales, \$429.30; on periodicals, \$235.90.

G. G. REPURT, Pres.

BETTIE C. SAXBY, Sec.

### NEW ORLEANS MISSION.

The idea of our leading brethren in starting this mission at the time they did, was to improve the advantage to be gained at the World's Exposition, of giving our literature a world-wide circulation. In this, I think I can report that their plans have been fully met. Many persons from the Old World have received reading matter, even the Prince of Poland. But it has been much more extensively circulated over the Southern States, the result of which the Judgment day will reveal. As the result of Bible readings, there are twenty-three rejoicing in the truth, and several others interested. May the Lord continue to bless these dear souls and the work in this city. The Exposition will soon be numbered with the things of the past. Then we return to Ohio to assist in the work there, while Bro. G. K. Owen remains to take charge of the good cause here.

My P. O. address for a time will be Yellow Springs, Ohio.

H. W. COTTRELL.

May 27.

### A RESERVE FUND FOR THE INDIANA TRACT AND MISSIONARY SOCIETY.

SEVERAL years ago, the subject of a reserve fund was agitated in this Conference, and considerable funds were pledged and partly paid; but the demand for means was small then as compared with what it is at present, so that what would have been a competency eight years ago, does not suffice for the wants of the cause now. And what may be said of the present as compared with the past, will doubtless be true of the future as compared with the present. As we see the signs of our returning Lord so abundant, and the light of truth so bright and clear, our present duty becomes so apparent that the least one among us is inexcusable if he does not now help with his means to forward this work. As our friends in the past have freely responded to calls to supply the wants of the cause, we feel sure that they will do so again when they understand its needs.

I am fully convinced that we need in our State society a reserve fund of not less than \$3,000, as a basis for business operation; and this will need to be increased as the work advances. Some may inquire whether we sell the books which we handle for all that they cost us, and collect from subscribers all that we pay for the periodicals ordered? We answer that we endeavor to keep up with our patrons in a business way; yet all of you know that no one can do an honorable business successfully without a capital stock to begin with. We should keep on hand from \$1,000 to \$2,000 worth of books, and many of these would remain unsold for quite a time. It often becomes necessary for us to sell bills of books to our ministers, and give them time to sell them before they pay us. While we thus wait for returns from our investment, debts are standing against us at the offices of publication, unless we have a reserve fund equal to all the stock that we keep in store or in the hands of those who patronize us.

What is true of books, is also true of periodicals ordered. Most clubs of papers are paid for in installments; and although we generally collect the amount of the orders, we are often compelled to wait as much as one year before all is paid in. Then the club is renewed for another year, and so the State society becomes responsible for all these orders, and is a willing servant to all the auxiliary societies in the State. While this is true, all should feel that the State society should be granted the ability to do what you ask it to do. Some may ask if the offices of publication cannot afford to carry these societies? I answer that these offices have done too much of this already. Suppose that there were forty societies and missions dealing with these offices; it would soon require hundreds of thousands of dollars to carry on the necessary business of all these; and as we near the end, the business will increase more and more, so that an increase of means to supply the demands made upon our offices of publication would be necessary. Therefore we should raise a fund equal to all that our business will amount to, or large enough to cover our apparent debt at both offices at any one time. This much we need in addition to our home mission fund. There are enterprises coming up in connection with this work, that make this matter a present and an urgent necessity.

We voted, in our last State meeting, to organize canvassers and put them to work in the field as soon as practicable. Now if we do this it will require an increase of no small amount in our State Library, to supply them on short notice with such books as they will sell. Resolutions are good things, but to carry out in an effective manner such votes, will require the united effort of our people in this State; for they mean much. That we may have a definite plan by which to accomplish this, I kindly ask all our tract society members to hand in with their reports at each quarterly meeting, a liberal donation for the State society reserve fund, till the required amount is raised. These donations are not to be credited to any district or local society. All church members who are not tract society members are especially solicited to contribute to this fund.

Our brethren and sisters, who are able to do so, are urgently appealed to to help liberally. Are there not those who can give many hundreds to this work? If you are not ready to pay at the coming quarterly meeting, you can send pledges to W. A. Young, Noblesville, Ind. (Do not let this interfere with the tithe which you design to pay in.) Remember that you have never had the opportunity of helping in any work calculated to accomplish more good than this will, if it is managed as it should be.

Had Bro. Lane remained with us, it was his intention to raise this fund up to such a point that the work would not be embarrassed for want of means; and I believe that this appeal will meet with a liberal response. Our Saviour says: "Lay not up for yourselves treasures upon earth." Some are disobeying him in this matter. We earnestly invite you all to lay up treasure in heaven.

WM. COVERT, Pres. Ind. Tract Soc.

### THE GIFT OF TONGUES.

WE have lost, it is true, the gift of tongues that was possessed in apostolic days, but we have what is more than its equivalent,—a power, unknown to those times, of multiplying copies of the Scriptures indefinitely; and we have the Bible in more tongues than they ever spoke. It was five hundred years from the Septuagint to the Vulgate version, and even at the beginning of this century there were in existence only fifty translations of the Scriptures. Now there are two hundred and fifty, and the possibilities of multiplication of this wonder-working volume are absolutely unlimited. The modern printing press can throw off 30,000 copies of the Psalms in an hour, and in the same time it can print 2,500 copies of the entire Bible. A single press can give to the world 4,000,000 Bibles in the same time that it would have taken the swiftest writer of the early Church to make one. We are living, indeed, in the days long predicted, when the angel flies in mid-heaven "having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people."—*Christian at Work.*

—Unreasonable haste is the direct road to error.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 9, 1885.

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

### "SHALL WE KEEP SATURDAY OR SUNDAY?"

(Concluded.)

No Sunday advocate has learned his lesson thoroughly who does not endeavor to bind off his argument with the usual series of historical forgeries. Mr. R. is no exception to the rule, and hence he presents what he gravely asks us to believe is evidence that the early Christians from the days of the apostles onward, kept the first day of the week as the Sabbath, in place of the then discarded seventh day.

The first witness he brings forward is one which most people who have any regard for their intellectual reputation, are content to pass by; namely, an unknown Jew who fraudulently appropriated the name of "Barnabas," to give credit to an otherwise contemptible production. The so-called "Epistle of Barnabas," claims to be contemporary with the epistles of the New Testament, and to have been written by that Barnabas who was the companion of Paul; or rather this is what is claimed for it by Sunday advocates; and these facts must be established to make the testimony of any value whatever. But scholars now generally admit that the writing is spurious. Even Mr. R. admits that the title is wrong; that is, that it was not written by Barnabas, and yet strange to say, quotes it just the same in behalf of Sunday-keeping. Mosheim speaks of the author of that epistle as some Jew of "mean abilities and superstitious attachment to Jewish fables." The epistle is also utterly condemned by Neander, Prof. Stuart, Dr. Killen, of Ireland, Prof. Hackett, Mr. Milner, Kitto, Sir. Wm. Domville, of England, and Eusebius, the earliest of church historians in the fourth century. Its testimony is therefore of no value.

The Epistle of Ignatius to the Magnesians is next quoted, speaking of Christians as "no longer observing the Sabbath, but keeping the Lord's day in which our life is sprung up by him." This is just the kind of testimony that is needed, as it not only speaks of introducing the new institution but of discarding the old, which is just as essential. But, alas for our friends! the testimony is not genuine. Modern research has ascertained that the real Ignatius never wrote an epistle to the Magnesians. Dr. Killen says that in the sixteenth century fifteen letters were brought out, purporting to be the writings of Ignatius, the pastor of Antioch. Scholars forthwith pronounced eight of them to be forgeries. In the seventeenth century the remaining seven were subjected to further scrutiny, and four of the seven were discarded, leaving but three genuine; and the epistle to the Magnesians is not one of these. That epistle is therefore spurious. But strange to say, in the genuine copies of this spurious epistle, if we may so speak, the words which are quoted about discarding the Sabbath and keeping the Lord's day, are not to be found. They have been interpolated by some subsequent imitator of the original forger. (See Kitto's Encyclopedia.)

As was to be expected, the new manuscript which purports to have been lately discovered in Asia Minor, called "The Teaching of the Apostles," is brought forward with much assurance on the Sunday question because it contains an expression which is translated "Lord's day." But in the original the word "day" is not to be found. It has to be inserted, just as in the epistle of Ignatius, to make it say anything for the Lord's day. But even if it were there what would it prove?—Nothing; for it does not say which day of the week it was; and we have already shown that in John's day the term referred to the Sabbath, the seventh day of the week; and if this writing is as early as it claims to be, it would be the same here. But it seems to be yet quite a question whether this document is genuine or not. Although Mr. R. hastens to quote it in behalf of his Sunday, we venture to say he would be very quiet about it on the subject of baptism. And the editor of the leading organ of the denomination to which Mr. R. belongs (*Der Sendbote*, Sept. 17, 1884), thus speaks of it:—

"The authenticity of this writing is, however, strongly questioned by German and English scholars.

Nobody has as yet seen the original. And those who in the cloister tried to get sight of the original manuscript, were first deceived by the monks, and then met with a refusal. Whereas all other old manuscripts which the archives of the cloister contained, were at their disposal, the said manuscript was obstinately refused to them. Why so, if it really existed? More and more the conviction is making its way that this writing which has created so much excitement, and which, as many thought, would finish the Baptists, is nothing else but a counterfeit. As mentioned already, it is a fact that no one has seen the original manuscript as yet, and that heretofore every one has merely supposed the authenticity of the copy."

The testimony of Pliny is next referred to, that Christians were accustomed to meet on a stated day before it was light, etc. But does he say which day it was?—No. If Christians were still observing the seventh day, as we must suppose that they were without any evidence to the contrary, would not the gatherings be reasonably explained on that ground?—Certainly. Now it is a well-known principle of logic that when a matter can be explained according to existing and established facts, resort should not be had to that which is new and before unheard of to explain it. We claim that Pliny's stated day was the Sabbath; for we have evidence that Christians were at that time observing the Sabbath, but none whatever that they were observing Sunday. And Mosheim, although himself disposed to make the most of it he can for Sunday, nevertheless quotes the testimony of B. Just. Hen. Boehmer that we are to understand that this day was the same as the Jewish Sabbath. But Mr. R. is so sure this was Sunday and that this was the custom of Christians, that he even places Paul's meeting at Troas (Acts 20:7), before light on Sunday, and has it continue through the entire day, and all the night following. Reader, is your credulity equal to the task of believing this?

The testimony of Justin Martyr is next introduced. This Mr. R. is willing to take as "a very explicit account regarding the Sunday-keeping of early Christians." And what is it? Justin does not call Sunday the Lord's day, does not say that they kept it as a Sabbath, does not say that the ancient Sabbath was discarded, but that on the day called Sunday they assembled to hear the memoirs of the apostles read. And doubtless they had at that early day begun to elevate the Sunday as a voluntary festival in the church. And that is all there is of it.

Then the testimony of Tertullian, A. D. 200, is referred to. And in him, we have the first writer who applies the term "Lord's day" to Sunday. (See Kitto.) He, however, speaks of refraining from labor only enough to attend service, and says, according to Dr. Peter Heylyn, that they devoted the day "partly unto mirth and recreation, not to devotion altogether."

Irenæus is quoted as saying that on the Lord's day Christians keep the Sabbath. But nothing of this kind can be found in the writings of Irenæus, nor any fragment of them, nor in any quotation from him by other authors. This testimony is a modern acquisition.

Mr. R. now passes down to the Council of Nicæa, A. D. 325, an age so far down in the stream of apostasy that what we find there or subsequently can have but very little weight in determining our duty aside from the New Testament. He might have referred also to the story about "*Dominicum servasti*," and the testimony of Theophilus, and Dionysius, and Melito; but on the ground that three frauds are better than seven, these may well be omitted.

The Council of Nicæa was called and presided over by Constantine. Two years before this, in A. D. 323, he had professed conversion to Christianity. And two years before that, in A. D. 321, he had made his famous Sunday law. We are sometimes accused of saying that Constantine introduced Sunday. We do not say so. The facts are these: Constantine made his Sunday law while yet a pagan, and made it in behalf of Sunday as a heathen festival; for Sunday was the chief day in the heathen world. The *North British Review* calls it, "The wild solar holiday of all pagan times." Up to this time, as already noticed, the Sunday festival had been growing up in the Christian Church. Two years afterward occurred Constantine's professed conversion. Then Sylvester, bishop of Rome, whose name now stands in the line of popes, conceived the idea of giving this Sunday festival a tremendous lift by the law of the empire. Hence he took Constantine's pagan law, and made it enforce Sunday as a Christian institution.

Now you have the real basis of the Sunday institution in the Christian church. What will you call its parentage?—Paganism was its father, and Roman Ca-

tholicism its mother. But it has no Scripture in support, and no indorsement in the practice of an inspired person. Neander pronounces it simply festival in the Church. Alas! that misguided Protestants should have undertaken to defend a Roman festival which makes void one of God's commandments, as a Christian institution.

Remember that for ages the Romish Church has had all Christendom under its sway. It has deluded millions into the belief and practice of many and grievous errors. Most of the denominations of the present have arisen by breaking away from some of the errors and superstitions of that apostate church and the age of darkness. But some old Romish errors are still prevalent among them. Among these are springing for baptism, and the Sunday-Sabbath in place of the Sabbath of the Lord. And the Reformation will not be complete till Sunday-keeping, with all its errors, is discarded.

The Lord will have a people at his coming who worshiping him not in spirit only, but also in truth, whose belief will be in accordance with his word, and whose lives will be according to the pattern set us by our Lord. History shows that through the gospel age there have been witnesses to the truth of the Sabbath of the Bible, and now a special work of reform on this very point is going forward to prepare a people in this generation for his coming. Do you wish to be among the number? Then accept the truth as it shall be made known to you from the word of God, on the true Protestant ground that the Bible and the Bible alone is our rule of faith. Let the truth received into the heart, and obeyed in the life, will sanctify and make you free; and the Lord will save you in the coming day.

### THE CHURCH.—NO. 8.

THE system of church government among Seventh-day Adventists, as among Baptists, is the congregational; each church is to judge of the qualifications of its own members. Any system may be abused of course this may be. There is a certain extent to which every man is and should be independent, yet the expression of Pope is strictly true: "I never made an independent man." All are mutually dependent. All Christians are Christ's free men, so as to be "subject one to another." And no church is an independent church; yet not so as to endanger the cause of truth or disregard the general welfare. A spirit of independence—or that which is called such—is generally a spirit of selfishness and recklessness. As the best teachers are the most teachable, so they who enjoy the most perfect freedom in this world are they who have "a meek and quiet spirit."

We have seen great trouble in churches because of abuses of the congregational system. The church of A disfellowshipped a member for good cause. He, without any spirit of confession; without the appearance of humility. He then presented himself for membership to the neighboring church of B, taking the precaution, as is usually the case, to secure the sympathies of some of the members. Hearing of this, the church of A very properly, and very kindly acquainted them with the circumstances, and warned them against receiving one who left their communion under censure for wrongs for which he manifested no penitence. But certain members in B said they were the judges of the competency of the members; that it was an infringement on their rights and privileges for the church of A to try to control their actions in the reception of members. Hearing of this, we warned them of the evils which would be the result, and of the evils which could not be the result. But in vain. They resented any interference with their right to act with perfect freedom in the matter.

They did not have to wait long for reason to excuse their unwise course. In this case no one tried to infringe upon their rights. They were left free to act. It is only the duty of every Christian to inform every church to give to their fellow-Christian of their church any information which will enable them to act understandingly, and save them from trouble. And it is the duty of all to avail themselves of the information given, and to so use it as to secure the church against trouble and to save the cause from reproach.

Another case: A new church was organized there was residing not far from the locality a member of a church some miles distant. With the

days of judging of its own members, this member received without his having any letter of call or recommendation from his own church, and was placed in office in the new church. We were of our opinion of the proceeding.

Answer is: This course is very irregular; it is calculated to bring in confusion and strife between churches. It needs but little consideration to see how this will appear. Suppose the older church, to which he properly belongs, learns of his removal, that which is calculated to bring reproach upon it. Duty requires it to take the proper steps in disciplining him. But the new church resents an unlawful interference with her members by an officer. A conflict of jurisdiction arises, and confusion and strife must ensue. And unless the officer who has charge of the case for its adjustment has more wisdom than the one who organized the church, unmeasured evil to the churches and individuals will be the result.

In the last case the error was on the part of the church which effected the organization; yet perhaps it ought to rest in part on the officers of the Conference who committed such an important trust to inexperienced hands—to those not properly instructed in their duties. In the first case cited the error rested with the independent members, as it was not until we had any Conference organized. They should have had discernment to know that their action would involve the church in trouble; but in this case, they ought to have listened to the counsel of those who had experience in such matters. If they rejected counsel, there was no further course which we could take, had circumstances rendered it advisable or necessary, as we had no Conference when yet organized. Our Conference organization is the balance-wheel, the check to prevent the administration of discipline in the churches. It is an aggrieved party in any action to appeal from the action of disinterested and experienced persons; representing all the churches in a State, or in certain bounds, the members of which are outside of the personal feelings connected with the given case, and who have the opportunity of presenting a case under the most favorable circumstances. This shows the benefit of an organization beyond the limits of individual churches. Not a church, but one representing the churches, or constituted by the churches, or constituted by the churches. In this the united wisdom of the Conference meets to consult, to plan, to determine, and to act for the general good.

There is one drawback which ought to be mentioned. Respect for the Conference, and confidence in its decisions, are greatly lowered by the practice of churches to elect as delegates to represent themselves those who expect to attend the meeting, without regard to their qualifications and fitness for the office. Indeed, we have known churches to send delegates who only had an average standing at home, and a great stretch of charity. It ought to be understood that a church which does such an unwise thing is not bringing reproach upon itself alone, but also upon the whole body in which such unworthy persons are called to sit. It were much better that a church should not be represented at all than to be so sadly misrepresented. Delegates should be men (or women) of the best judgment, faithful to their trust, and consecrated to the work of God. The decisions of a Conference of such persons will be respected, and peace and prosperity will be with the churches.

Many churches have adopted the rule of laying down for one week all applications for membership, and then to receive by letter. This is a prudent step. It frequently is the case that a person is proposed for membership of whom nearly all the church are ignorant, and a week's delay gives all an opportunity to make inquiry. And it is sometimes the case that a member has some objection to receiving an applicant which he would not wish to bring in open court, and if the application were acted upon at once the person would be received under doubts, and the action might result in an unpleasant and unstable relation. True, in some cases there may be no doubt; the whole church may know the applicant, and be satisfied. Yet if the rule be made invariable and applied to all alike, there will be no chance for jealousy to arise, nor complaints of partiality to be made.

The subject of exercising proper care in admitting members into a church has already been noticed, but it hardly needs to be emphasized too strongly. Personal feelings should never be allowed to intrude them-

selves. The fear of future trouble should never lead us to do injustice to any one; but it should lead us to deal justly and faithfully with all, and to prayerfully regard the peace of the church and the welfare of the cause as above all other considerations.

J. H. W.

VAIN WORSHIP.

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

The worship here condemned as vain, is not the worship of the sun and moon and the fabled gods and idols of the heathen nations; but the Lord says, "In vain they do worship ME." The only living and true God may be worshiped with our lips, and yet that worship be in vain; because the doctrines of men are taught instead of the commandments of God.

The context illustrates the subject. The scribes and Pharisees of Jerusalem came to Jesus with the complaint that his disciples transgressed the tradition of the elders. "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother. . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

God had commanded, "Honor thy father and thy mother;" but the Jews had a tradition which made this commandment void. It was that one might make a gift of his property to the Lord with the reserved right to draw upon it for himself only, and that by doing so he would be excused from honoring his parents with his substance, however needy they might be. In this pious way they made void the commandment of God.

There is now a tradition among Christians, ostensibly pious, which as truly makes void one of those commandments of God. It is that the first day of the week, or Sunday, is the Christian Sabbath. There is not a word of holy Scripture to sustain this teaching. It is merely a tradition of men. The commandment of God requires the observance of another day. It says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But professed Christians openly violate this commandment from week to week. They profane by common labor the Lord's Sabbath, the seventh day of the week, now commonly called Saturday, while they pretend to honor Christ by keeping their own tradition, instead of the commandment of God. Thus they trample the commandment of God under foot, preferring the tradition of men.

The declaration of Jesus to the Jews of his day, is as true in the case of Christians of the nineteenth century as it was of them. Those who willfully persist in keeping their tradition in the face of the light now shining upon the subject, while they tread down the Sabbath of the Lord, thus making the commandment of God of none effect, will find in the end that their worship of God has been in vain. How much better it would be to renounce the tradition of men, handed down from the dark ages of papal rule, and keep and teach the commandments of God as given by his own voice and written by his own finger. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

R. F. COTRELL.

THE SALVATION ARMY.

Of late I have had an excellent chance to observe the character and work of the Salvation Army. They have just held an anniversary meeting, attended by officers and leading persons from all parts of New England. As this excitement is rapidly spreading throughout the United States, where our people must sooner or later come in contact with it, I feel it a duty to them to say something about it. Many of our brethren and sisters are alone, scattered here and there, and do not always have good advice as to what to do. I am sorry to learn that in almost every place some of our people have been more or less

under its influence. I am sure that they would not do this if they could realize its true character. I feel very certain that this is one of those reformations spoken of in the testimonies: "I saw that the mysterious signs, and wonders, and false reformations would increase and spread. The reformations that were shown me, were not reformations from error to truth."—*Early Writings*, p. 37. Time and again, these testimonies have warned us that these false reformations would come and spread rapidly, and that unless our faith was thoroughly grounded in God we would be deceived by them. For one, I am sure that this is the very class pointed out. But is there not some good in it? Most certainly, or it would never have any hold on the people. They do some things which are even very commendable and from which we might learn a lesson.

1. To whatever place they come, they make it an invariable rule to secure the most prominent hall in the city, no matter what the cost may be. They will never go to an obscure hall or place for their meetings.

2. They advertise their meetings in the most thorough manner through the dailies, by hand-bills, large posters, and other ways; so that every person in the place, whether it be a small place or a large one, is thoroughly notified of it before the first meeting begins. This invariably secures to them a large attendance to start with.

3. They are not at all backward in taking up a collection and raising means. This collection is taken up at nearly every meeting, and sometimes twice. An admission fee of from one to ten cents is asked at nearly all their meetings, and contributions are solicited besides this. Does not this method keep away the people? No, not in the least; they say that it helps them. Every one expects to donate something at these meetings. I am certain that we have acted foolishly about this in the past, and have been altogether too fearful of soliciting aid from our audiences. Every one expects to contribute to religious meetings. In fact, they take more interest in it when they do so.

4. Only officers are paid any salary. The others work at some trade during the day and give their time every evening the year round.

5. Every one of them dresses very plainly. There are no exceptions to this rule.

6. They utterly condemn strong drink and the use of tobacco. These have to be given up squarely from the start.

7. Without doubt there are some who are helped by this movement, some who are made better men and women; but they are very few indeed, and these are, without exception, from the very worst class of society. We are willing to give them credit for all they do, but feel perfectly sure that their work as a whole is a bad one, and is a damage to religion and society. In fact, I think it is the worst movement I ever saw under the name of religion. Here are men of objectionable characters who do not, as I believe, reverence God or sacred things, and who bring religion into contempt. They deceive souls into the belief that they are converted to God when it is nothing but animal excitement. The way they advertise themselves on their bills is always irreverent and shocking. I hold in my hand one of their bills for May 19:—

"GRAND HALLELUJAH BANQUET.

"Grand Street Parade at 3 o'clock, forming at the Barracks, headed with Brass Band and Mounted Warriors. Forty Officers will be in line. Hosts of Blood-Washed Warriors from other parts of the Division. Great rejoicing at the birth of the 100th baby.

"TORCH-LIGHT PARADE IN THE EVENING,

Headed with Mounted Warriors and Brass Band. Fire works displayed all along the line. A large shell to be exploded in the ranks of the enemy.

"List of officers to be present: Capt. Lampton, of Biddeford, and Smiling Alice. Capt. Happy Bill, Dean of Boston, and wife—the Happy Couple. Capt. Holmes and his wife, Singing Mirian, of Portland. Capt. Bill Gray, six-foot of Salvation, and his saintly wife, of Saco. Capt. Dick Bland and Singing Eliza. Capt. Shaw, Salvation Preacher and Hallelujah Cornet Player. Mrs. Capt. Gallehity, the Happy Bride from Lawrence. Capt. Saddington and Happy Jenny. Capt. Bond and Lieut. Nightingale Singer."

It will be noticed that they make a special effort to give to their warriors the most outlandish names, and they always call them by these names on all occasions. Here are a few more: "Jumbo, Torpedo, Grape Vine, Rainbow, Blood-Washed Fiddler, Saved

Saloonist, Kansas Jack, Jumping Bill," etc. This is the way they advertise in the daily papers:—

"Saturday night: Grand Hallelujah-Free-and-Easy, and Sing-song meeting. Sunday morning: Hallelujah Breakfast and Knee Drill at 7:30. Grand Free-and-Easy at 8 o'clock."

Here comes one of their processions; let us watch it. The men are dressed in red jerseys without coats. On the breast of these jerseys is embroidered in large letters, "Salvation Army." Here is one with the following words upon his back: "Torpedo—Glory." They wear flat caps, with a red band upon which is worked, "Salvation Army." One has a large drum, others have smaller drums; each soldier has a tambourine, and many have torches. While they are preparing to start, they are evidently having a "free-and-easy" time. After they leave the barracks, it is shocking to see the way in which they perform. This girl strikes her tambourine over the head of that soldier, and then laughs, and hits this one on the back, and that one on the elbow. This girl puts her lighted torch in the face of another soldier, and says, "Smell of your future home." One throws up his cap and shouts, "Hallelujah!" From the amount of noise, you would think pandemonium had been let loose. Drums are beat, fifes are blown, tambourines are shaken, and caps, handkerchiefs, and even coats are waved. Some jump high in the air, others clap their hands and shout at the top of their voice, "Glory, Hallelujah!" and end up with a laugh. Now they march to what they call "music," but it is about as musical as playing on a tin pan. They go along turning round, walking backwards, swinging their arms, and assuming as many positions as a monkey would.

They are intent on making as much noise, and getting into as grotesque positions as possible, in order to attract attention. They march into their hall, or barracks, as they are termed, with banners flying and drums beating, and go upon the platform, and there they all drop upon their knees and pray a moment. Now the captain opens the meeting by singing a solo selected from their songs; and as the chorus is struck there is "confusion worse confounded;" the drums are beat, the fifes are blown, every tambourine is shaken, and every one of the fifty warriors upon the platform does his utmost to make a noise. They stamp their feet, clap their hands, and sway their bodies to and fro. One of them jumps up high in the air and cries, "Glory!" another springs to his feet and whirls round and round, and swings his handkerchief; two or three more waltz backwards and forwards, keeping time with hands and feet. Now a tough looking case steps forward to give his experience; he is evidently from the very worst slums of the city, and he takes delight in telling of it. The captain stands behind him and pats him on the back, and puts in a word, here and there, something like this: "That is so," "That is a good fellow," "Hit him again." Then she turns and says, "Fire a volley," and the old building rings again.

You can form no conception of the noise these fifty persons make. And thus it goes on for two hours and more; every moment the audience are looking for something more funny than they have before seen, and the evident effort of every one, from the captain down, is to do something to keep up the amusement. A constant effort is made to say something witty or funny, and if anything like that is said, it never fails to receive cheers and hurrahs. There are no tears shed from beginning to end. There is nothing solemn about it in any particular; nothing devotional about it, but just the reverse; nothing reverential in it, not half so much as there is in a circus clown. Is there any repentance or contrition of soul? Nothing of the kind is ever seen. The worst sinner comes forward for prayers to-night, and to-morrow evening he has on the Salvation uniform, and is on the platform exhorting sinners to get saved. Is the Bible taught? Scarcely at all. I understand that once a week a chapter is read, upon which a few remarks are made. They have no Sunday-school; they do not believe in baptism; they never partake of the Lord's supper. Is the work lasting? No. A large number of those who make a start soon go back, and are just as bad as they were before.

I have taken pains to inquire from every possible source, in regard to the result of their course, and the universal response is that their converts last till the new is worn off; then they get tired of it. Of course there are some few who are benefited, at least

for a while. At the same time, to me, the lack of reverence, the disrespect for sacred things, and the reproach it brings upon the name of religion, far outweigh anything it can accomplish. From our stand-point, as a people, they are objectionable in the extreme, and wholly to be condemned. It is directly in opposition to our work. Neither ourselves nor our children can have anything to do with it without receiving injury. I have tried to acquaint myself with it, that I might speak intelligently about it; farther than that it is painful and shocking to me to witness their irreverent proceedings. It has made me feel more than ever the necessity of being thoroughly grounded in the word of God, to be kept from these latter-day delusions.

The way these people pray is shockingly irreverent: "Now Lord, you have promised to help us. We want you to do it. You can do it, and we believe you will do it," etc. Paul says, "God is not the author of confusion." "Let all things be done decently and in order." 1 Cor. 14:33, 40. Their whole conduct from first to last is just the reverse of this.

It can readily be seen why so many young people and persons of low and coarse habits fall in with the "Army." The excitement, the noise, the music, the lively songs, the fun, and the clownish actions are just what such persons like, especially when it can be salved over with the name of religion. It is one among the numerous perils of the last days, against which our children need to be thoroughly warned.

D. M. CANRIGHT.

#### BRIEF BIOGRAPHIES OF EMINENT MEN.—NO. 5.

##### OBSCURE REFORMERS.

THEODORE BEZA, a reformer and a coadjutor of Calvin, was born in Vezelai in Burgundy, France, in 1519. His uncle was a counsellor in the Parliament of Paris, and with him he passed the first years of his life. At the age of ten he was sent to Orleans to study. His tutor was Melchoir Wolmar, a convert to Protestantism. To him he became much attached, following him to the University of Bourges, and remaining with him in all the seven years; and through him he received the principles of the Reformation. But being young and easily influenced by his relatives and associates, he had not the courage to openly avow his faith, and upon Wolmar's return to Germany, he proceeded to Orleans to study law.

Obtaining his degree, he went to Paris, where he remained nine years. Here he was privately married to a lady of inferior rank, intending to make the matter public as soon as this obstacle was removed. Although not in orders, he was already the recipient of two good benefices, and also an income derived from the death of his brother, besides which his uncle, abbot of Froimond, had promised him a preferment valued at 15,000 livres (\$3,575) yearly, on condition of his entering the church. His friends pressed him to accept the latter avocation, and the temptation was great, as his inclination bade him conceal his belief and marriage, and enjoy these rich benefices.

But conscience finally conquering, he fled to Geneva, where he publicly avowed his faith and solemnized his marriage. He was shortly after appointed to the Greek professorship at Lansanne, a city in Switzerland, not far from Lake Geneva. During his residence there he wrote several controversial treatises, translated the Psalms into French verse, and also the New Testament into French. After remaining there about ten years, he was called to Geneva, and became assistant to Calvin in the church and university.

At the request of several noted French Protestants, he took a journey into France for the purpose of converting the French king. In this he was successful, and remained, at the king's request, to attend a Conference that the latter had appointed at Poissy, hoping to be enabled to effect peace between the Catholics and Protestants of France. Beza was the chief speaker on behalf of the French churches, and pleaded his cause with such ability and moderation of temper that he made a favorable impression on his chief opponents, Catherine of Medicis and Cardinal Lorraine. The latter said, "I could well have wished either that this man had been dumb, or that we had been deaf;" while Catherine requested him to remain in France, on the plea that his presence might help to maintain tranquillity, and that his native country had the best title to his services.

He remained in France for some time, warding off, as long as possible, the threatening conflict between the two parties, and enduring much ill-treatment him-

self for the sake of peace. "It belongs to the church," said he, "to suffer blows, not to strike them; let us remember that *the church is an anvil that has broken out many a hammer!*" However, when war broke out, he accompanied the Prince of Condé, who was present at the battle of Dreux.

After peace was declared, he returned to Geneva, and, at the death of Calvin, succeeded in all his duties. He went again to France in 1571 to preside over the synod of Rochelle, where all the churches of the reformed religion were represented. After the massacre of the French Protestants, or Huguenots, on St. Bartholomew's eve, 1572, he exerted himself to aid those of the French whose fear of death drove them from their country, and interested the Emperor of Germany in their behalf. He also founded a French hospital at Geneva.

Until his death, in 1605, he did not cease to labor most zealously for the promulgation of the gospel. He was the author of a history of the French Reformed churches, and many other works, besides those mentioned. His Greek MS. from which he translated the New Testament, is now in the university library at Cambridge, England.

WILLIAM FAREL,

The most fearless of the pioneers of the Reformation in Switzerland and France, was born near Gap in Dauphiny, France, in 1489. He became distinguished as a student in Paris, and afterwards taught in a college. He had no particular personal convictions at this time, but held to the Romish faith. Through the influence of a friend, he was led to study the Scriptures, and not to see the falsity of the Church. By invitation from the bishop of Meaux, he went to the latter place to preach. He was thoroughly converted to the reformed doctrines by this time, and probably preached with more zeal than discretion; for the bishop, becoming fearful of the effect of his teachings, sent him away, and he soon after found it expedient to flee for Switzerland.

He went to Bâle, where he formed the friends of Bucer and Capito, and became involved in a controversy with Erasmus, which embittered the latter toward him. From Bâle he journeyed to Strasbourg, where he met Bucer and other reformers. He was appointed the charge of a newly-formed church at Montbéliard. His preaching, though very successful here, but on a procession he was snatched an image from a priest's hand, and thrown into the river. The mob falling upon him, he narrowly escaped being torn in pieces. His friends came greatly alarmed for his safety, and censured him for his injudicious course.

He soon began an itinerant preaching career, visiting mostly in the cantons of Alsace and Berne. In a single year he wholly converted five cities, and his work became not only vast but perilous, though the government of Berne rendered him strong support. Being sent at this time as deputy to a Waldensian synod, he obtained great friendship and influence among the Waldenses, so that at the time of their persecution he, with Beza, was sent to the Geneva princes to implore their aid.

During his labors in Switzerland, Geneva, destined to be one of the greatest Protestant strongholds, remained purely Catholic. From the Waldensian meeting he went to this city, and commenced preaching his doctrines. His teaching made such effect, however, that it soon became public, and he was forced by the council to leave. The few words he dropped, however, acted as a powerful leaven, and the Reformation gained such a stronghold that he was called back; and after arduous labors, the city council proclaimed Geneva as an adherent to the Reformed doctrines.

Farel, assisted by Viret, organized the Reformed discipline and worship, and the former became burdened with labors, that when Calvin came to Geneva, he requested him to remain and assist him, and upon his refusal, said: "I declare in the name of God, that if you do not assist us in this work of the Lord, the Lord will punish you for following your own interest rather than his call." Calvin was stirred by this earnest appeal, that he dared not further refusal, and was made preacher and professor.

With Calvin's help, Farel drew up the confession of faith, which was adopted by the people; but they were as yet unprepared for the rigid discipline of the reformers, and trouble ensued in which both Farel and Calvin were expelled from the city. Proceeding to Neuchâtel, where he found the church in disor-

succeeded in quelling the disturbances, and re-  
to Geneva in peace.  
spent the remainder of his life, twenty-three  
visiting the churches already raised up and  
was unacquainted with his doctrines. He was  
of a missionary than an organizer, and soon de-  
himself entirely to the former work with all its  
fortunes. He was severe with all offenders  
never rank, and therefore often aroused ill-will.  
the place where the convent bells were unceas-  
ing to prevent his speaking to the thousands  
flocked to hear him, he almost fell a victim  
of women. At another place he was fired  
and wounded, while many of his companions  
killed. He escaped in disguise to Strasburg, and  
went to preach in the Jura mountains.  
At this he visited his native town, preaching  
his accustomed vigor. He was thrown into  
prison but was rescued, like Paul, in a basket.  
He paid a visit to Calvin, who was on his  
deathbed; and on returning to Neuchâtel, worn  
out with fatigue, himself died, 1565. His writings  
are few, his life being taken up with missionary  
work.  
S. ISADORE MINER.

Ministers' Department.

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

PROFOUND MEN.

Men get the reputation of being deep simply  
because they are muddy. You can look into a stream  
and see the bottom at a distance of  
a few feet. You cannot look an inch into a muddy  
stream. Only a thorough thinker can be simple and  
clear in his utterances. Because of his clearness and  
simplicity, some men fail to see that the man is a pro-  
found thinker. Many men are satisfied that a speaker  
is deep if they can understand him. Thus it  
often happens that obscurity is often taken for pro-  
fundity. If mistiness has a place anywhere, it cer-  
tainly has it in the pulpit. There a man's thoughts  
are as transparent as plate glass, and his words  
are as plain as that a child may grasp his meaning. The  
man is not an educated man. The purpose  
of education is to simplify, not to mystify. When it  
is not an educated man, because of his educa-  
tion, he cannot speak to simple-minded people, the state-  
ment is erroneous. The man who does not know  
the simple fails, not because he is educated,  
but because he is not educated. The educated man  
is not an average man; it is his duty to take  
difficult truths and so to simplify them, that they  
may be grasped by simple-minded people. This con-  
cept of education makes it a blessing. Any  
other is false in its conception, and hurtful in its  
effects.—*Religious Intelligencer.*

A WORKER'S DREAM.

down in an arm-chair, wearied with my work.  
had been severe and protracted. Many were  
the salvation of their souls, and many had  
what they sought. The church wore an  
of thrift and prosperity; and joy and hope and  
were the prevailing sentiments on every  
side for myself, I was joyous in my work; my  
soul was united; my sermons and exhortations  
were evidently telling on my hearers; my church  
was crowded with listeners. The whole community  
was more or less moved with the prevailing excite-  
ment as the work went on, I had been led into  
long labors for its promotion. Tired with my  
soon lost myself in a sort of half-forgetful-  
ness though I seemed fully aware of my place and my  
duties. Suddenly a stranger entered the room  
and gave me a preliminary tap or "come in." I  
saw his face benignity, intelligence, and weight of  
character; but, though he was passably well attired,  
I was suspended about his person, measures and  
implements, which gave him a  
strange appearance. The stranger came toward  
me, holding his hand, and said: "How is your  
work?" I supposed when he began his question,  
his query was to be for my health, but was  
to hear his final word; for I was quite well  
with my zeal, and doubted not the stranger  
would smile when he should know its proportions.  
I conceived of it as physical quantity, and  
I put my hand into my bosom, brought it forth,  
and presented it to him for inspection. He took it,  
weighed it in his scale, and weighed it carefully.  
He said to me: "One hundred pounds!" I could

scarcely suppress an audible note of satisfaction; but I  
caught his earnest look as he noted down the weight,  
and I saw at once that he had drawn no final conclu-  
sions, but was intent on pushing his investigation.  
He broke the mass to atoms, put it into his crucible,  
and put the crucible into the fire. When the mass  
was thoroughly fused, he took it out and set it down  
to cool. It congealed in cooling, and when turned  
out upon the hearth, exhibited a series of layers or  
strata, which all, at the touch of the hammer, fell  
apart, and were severally tested and weighed, the  
stranger making minute notes as the process went on.  
When he had finished, he presented the notes to  
me, and gave me a look of mingled sorrow and com-  
passion, as without a word except, "May God save  
you," he left the room. I opened the "notes," and  
read as follows:—

ANALYSIS OF THE ZEAL OF TUNIUS, A CANDIDATE FOR  
A CROWN OF GLORY.

WEIGHT IN MASS—100 POUNDS.

Of this, on analysis, there proves to be:—

Bigotry .....	10 parts
Personal ambition .....	23 "
Love of praise .....	19 "
Pride of denomination .....	15 "
Pride of talent .....	12 "
Love of authority .....	14 "
Love to God } Pure "zeal.....	4 "
Love to man } .....	3 "
Total .....	100 "

I had become troubled at the peculiar manner of  
the stranger, and especially at his parting looks and  
words; but when I looked at the figures, my heart  
sank as lead within me. I made a mental effort to  
dispute the correctness of the record. But I was  
suddenly startled into a more honest mood by an audi-  
ble sigh—almost a groan—from the stranger, who  
had paused in the hall, and by a sudden darkness  
falling upon me, by which the record became at once  
obscured and nearly illegible. I suddenly cried out:  
"Lord, save me!" and knelt down at my chair, with  
the paper in my hand, and my eyes fixed upon it. At  
once it became a mirror, and I saw my heart reflected  
in it. The record was true! I saw it; I felt it; I  
confessed it; I deplored it; and I besought God,  
with many tears, to save me from myself; and at  
length, with a loud and irrepressible cry of anguish, I  
awoke. I had prayed in years gone by to be saved  
from hell; but my vow to be saved from myself now  
was immeasurably more fervent and distressful; nor  
did I rest or pause till the refining fire came down  
and went through my heart, searching, probing, melt-  
ing, burning, filling all its chambers with light, and  
hallowing my whole heart to God.

That light and that love are in my soul to-day;  
and when the toils and tears of my pilgrimage shall  
be at an end, I expect to kneel in heaven at the  
feet of the divine Alchemist, and bless him for the  
revelations of that day, that showed me where I  
stood, and turned my feet into a better path. That  
day was the crisis of my history; and if there shall  
prove to have been, in later years, some depth and  
earnestness in my convictions, and some searching  
and saving pungency in my words, I doubt not eter-  
nity will show their connection with the visit of this  
Searcher of hearts, at whose coming I was weighed  
in the balance and found wanting.—*British Evangelist.*

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

341.—SABBATH DAYS WHICH ARE SHADOWS.

D. N. M.: 1. It is true that the word "days" in  
Col. 2:16 is a supplied word. This fact, nevertheless,  
in no way affects the perpetuity of the Sabbath, as  
the word translated "Sabbath" in the original is in  
the plural. Leaving out the word "days," the pas-  
sage would instruct us not to allow any one to judge  
us respecting the Sabbaths which are a shadow cast  
by Christ the body. Now the weekly Sabbath never  
was a shadow of Christ or anything else connected  
with the plan of the atonement, as it came into being  
before man fell. The Sabbaths to which the apostle  
alludes in Col. 2:14-16 were the ceremonial Sab-  
baths of the Mosaic law. You will find them men-  
tioned in Lev. 23. They were celebrated once each  
year, and perished at the cross because there the type  
met its antitype; whereas Isaiah represents the  
weekly Sabbath as existing even in the new earth.  
Isa. 66:23.

2. On the morality of the Sabbath commandment,  
see the article entitled, "The Temple in Heaven," in  
REVIEW of May 19, 1885.

342.—CALL NO MAN FATHER.

S. O. J.: 1. Matt. 23:9 was not designed to teach  
that we should not call him "father" who sustains  
that relation to us in this world. The Scriptures  
themselves frequently apply that title to those who  
are parents. It was the design of Christ simply to

forbid the application to men of learning or piety,  
epithets too reverential in their character. When we  
speak of a natural parent as a father, it is understood  
that we mean merely that he sustains the relation of  
parent to us. When we give to a man the title of  
"Father" because of some intellectual or spiritual  
superiority which he is supposed to possess over  
other men, we do him a reverence which approaches  
worship. Perhaps the text in question would con-  
demn the use of the modern D. D.

2. The coming spoken of in Matt. 10:23, probably  
refers to a journey through the cities of Judea that  
Christ intended to make about the time that the dis-  
ciples were making a similar journey. He did not  
design to remain as long in any city as they did, and  
therefore they were instructed not to dally in any  
town that would not receive them, but to pass on to  
some other place; for even though they should act  
upon this principle they would not get through all  
the cities of the land before Christ should complete  
his circuit of the same.

343.—GRADUATED PUNISHMENT.

A. Y.: Punishment is not always equivalent to suf-  
fering. It is sometimes tantamount to loss, or depri-  
vation. To illustrate: There are certain kinds of  
poisons which, if administered in the proper quanti-  
ties, will cause the death of the one to whom they  
are given without inflicting upon him the least pain.  
Not only so, but his sensations while passing away  
may be of the most pleasing character. Suppose,  
now, the State were to enact that a certain class of  
offenders, say murderers, should be compelled to take  
this kind of poison in sufficient quantities to destroy  
life; would it not be true that the men perishing in  
this way would be punished for their crimes? If so,  
punishment does not necessarily involve pain, as in  
the cases referred to there would be no pain, but sim-  
ply the loss or deprivation of life. Again, the State  
might decree that the criminals of a particular order  
should suffer a mixed punishment, being tortured for  
a time and then put to death in the painless manner  
indicated above.

The same principles hold substantially in regard to  
the punishment that God has prescribed for incorri-  
gible sinners. They are to suffer eternal death, or  
everlasting punishment. Death results in the loss of  
life, and is therefore a punishment in itself. Eternal  
death is equivalent to eternal punishment because it  
inflicts a loss that is eternal. The infliction of the  
penalty of death, to begin with, necessarily involves  
the destruction of life. God has decreed that those  
who are subjected to the second death shall not per-  
ish instantly, but be brought to that condition as the  
result of the pangs which they will endure in the lake  
of fire. This arrangement renders it possible for him  
to graduate the punishment which each will undergo,  
by making his suffering in the lake of fire long or  
short, according as the offenses committed were light  
or aggravated. Luke 12:46-48; Rev. 20:4-10.

Take, for example, two individuals, one of whom  
has been a pirate upon the high seas and murdered  
men by scores, while the other has taken the life of  
but one man. Now suppose that the Lord should  
compel the first of these to endure the torments of the  
lake of fire for many weeks before becoming extinct,  
and the latter to suffer the same torments for a few  
days only before forever ceasing to be. It would  
then be true that the punishment of these men would  
be everlasting punishment, and that it had been gradu-  
ated according to their deserts; for while both are to  
enter the state of death, and remain there eternally,  
the punishment which each experiences before entering  
that condition is so regulated that he who was the  
most criminal in character endures enough more pain  
than the other one did, to compensate for the difference  
in moral character. You will see from this, therefore,  
that God, by making the penalty of sin cover both  
the act of dying the second death and remaining in  
the condition of death forever, is able to adjust pun-  
ishment to every particular case. This he could not  
have done, however, had the penalty been, as some  
claim that it is, simply the loss of life; for had it  
been such, the most hardened transgressor and the  
offender in the slightest degree would have met with  
equal loss and endured no suffering whatever.

344.—THE SEED CALLED IN ISAAC.

M. M.: I do not discover any want of harmony in  
Gen. 21:12, 13. Both Isaac and Ishmael were the  
seed of Abraham. Sarah wished to have Ishmael and  
his mother cast out in order to prevent the former  
from becoming heir with Isaac. The Lord counseled  
Abraham to take the advice of Sarah, saying that in  
Isaac the seed of Abraham should be called; but that  
Ishmael should be made a great nation because he  
also was Abraham's seed. The point is this: Ishmael  
was to be made a great nation because he was the  
son of Abraham by a bondswoman; but his posterity  
were not to become the heirs of the promises made  
to Abraham personally, since these were to be re-  
served to the descendants of Isaac, who was the son  
of Abraham by Sarah; that is, the descendants of  
Isaac were to constitute the nation through which  
the Messiah should be developed, who should possess  
the promised land, etc., etc. The seed of Ishmael  
were not by this means excluded from the benefits of  
the plan of salvation; but they were simply debarred  
from enjoying the honor of being made the special  
instruments in perfecting that plan.

## 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.

### A BAPTISMAL SCENE.

BY J. M. HOPKINS.

'T WAS on a holy Sabbath day,  
When all things seemed at peace with God;  
The sun shone brightly from above,  
And flowers their fragrance shed abroad.

The feathered songsters warbled forth  
Their notes in sweet, melodious lays,  
In unison with loyal hearts  
Attuned to sing their Maker's praise.

Beside a sparkling, pearly stream,  
Whose waters, like a silver strand,  
Did in the summer sunlight gleam,  
There met a happy Christian band.

There, on that holy Sabbath day,  
Three sisters and a brother dear  
Had come, their Saviour to obey,  
And follow in his footsteps here.

Old age and youth were gathered 'round,—  
The matron and the maiden fair,  
The head with snow-white blossoms crowned,  
And childhood with its golden hair.

A heavenly calm hallowed the scene,  
While holy angels lingered near;  
They heard the whisperings of the soul,  
Beheld the falling of the tear.

And God came near those souls to bless,  
Who, weary with the ways of sin,  
Followed their Lord in mystic death,  
Henceforth to live anew in him.

Then forth in strains of heavenly lore,  
Each voice in measure sweet was joined,  
To sing that old-time, sacred song,  
Which stirred their hearts in love entwined:—

"Down to the sacred wave  
The Lord of life was led;  
And he who came our souls to save,  
In Jordan bowed his head.

"He taught the solemn way;  
He fixed the holy rite;  
He bade his ransomed ones obey,  
And keep the path of light.

"Blest Saviour, we will tread  
In thine appointed way;  
Let glory o'er these scenes be shed,  
And smile on us to-day."

Finished the hymn, with one accord,  
They bowed in humble, grateful prayer,  
That God would bless those waiting souls,  
And keep them in his loving care;

That as the dove in ancient time  
Shed holy light o'er Jordan's wave,  
So might that messenger of love  
Still hover o'er the liquid grave.

Then one by one with joyful hearts  
They passed beneath the yielding flood;  
From which they rose, 'mid angels' smiles,  
To walk anew with Christ, their God.

Again, from tender hearts and true,  
Ascended that familiar ode,  
Best known to those with hearts made new,  
And in communion with their God:—

"Oh, how happy are they  
Who their Saviour obey,  
And have laid up their treasure above!  
Tongue can never express  
The sweet comfort and peace  
Of a soul in its earliest love."

Though months and years have passed away  
Since by the river-side we met,  
Though some are now in distant lands,  
That scene we never shall forget.

God bless those precious, loving souls,  
Will ever be our earnest prayer;  
And when the pearly gates unfold,  
Oh! may they have an entrance there.

Chatfield, Me. n.

### MASSACHUSETTS.

IPSWICH.—The meetings here, May 23, 24, were thinly attended; it rained hard on Sabbath day, which hindered some from coming, and sickness prevented others. The meetings were free, and those who attended seemed to enjoy them. J. B. GOODRICH.

### NEVADA.

ST. CLAIR.—I have been laboring in this place and vicinity for more than a month, and a deep and widespread interest in the present truth has been mani-

fest. Twenty persons have taken their stand to keep God's commandments, the majority of whom are adults. Some of them, however, do not as yet realize the separation that Christians must make between themselves and the fashions of this world. On the whole, the outlook in this district is very encouraging. My post-office address is now Virginia City, Nev.

May 21.

E. A. BRIGGS.

### OHIO.

AMONG THE CHURCHES.—Since I last reported, I have held meetings at Bloomfield, Windsor Mills, Greensburg, Wayne, and Youngstown. At Youngstown one united with the church. Here we found Bro. H. T. Hoover very near death; but it was a great source of comfort to see him going to rest in the blessed hope. One has recently begun the observance of the Sabbath at Windsor Mills. I had expected soon to visit Bellefontaine, Clyde, Camden, Spencer, Cleveland, and Bedford; but having been called by the General Conference Committee to labor in other fields for a time, these brethren will be patient till some one can visit them.

R. A. UNDERWOOD.

### TEXAS.

SCYENE, DALLAS CO.—Began meetings at this place May 8, since which we have given sixteen discourses. We are now in the midst of the Sabbath question. Our congregations range from fifty to three hundred. On account of rain and storms we had to miss holding meetings on several evenings. On the 15th we had our large tent blown down, but no serious damage resulted. There seems to be a great desire to hear on the part of the people, but the rain and mud have greatly hindered them from coming out. We hope to see some obeying all the commandments of God in the near future.

J. M. HUGULEY.

W. T. DRUMMOND.

### MICHIGAN.

MONTROSE AND ELK.—Since my last report, I have been laboring in this place, closing up the work. A class has been organized which holds regular Sabbath meetings, and the Sabbath-school is in a flourishing condition. They have thirty-five members, and take a club of fifteen *Instructors*, the smaller division of the school using the lesson books. Three subscriptions for the REVIEW have been obtained, and about \$20 worth of books have been sold.

Sunday, May 17, I began a course of lectures at Elk. The interest has been good. Several have signified their intention to observe the Sabbath, and others are investigating. No definite report can be given as yet. Reports of our meetings have been given in the *Ohio Star* from time to time, and in the issue of May 7, the church history of our people, as given in the *Battle Creek Journal* of April 2, was published. The work has been so well advertised at that place, that it has been thought best to pitch a tent there. Bro. I. H. Evans, in company with myself, will go to that place as soon as the work here is closed.

EUGENE LELAND.

### NEW HAMPSHIRE.

AMHERST, MAY 30, 31.—The meetings here have been very encouraging. Ten have been baptized, and nine united with the church. The Lord has blessed in the work here. We feel thankful to him for his blessing, and still hope that others will embrace the truth.

J. B. GOODRICH.

WEST WILTON AND NEW IPSWICH.—May 25, 26, I stopped at Bro. Samuel Smith's, at West Wilton, and spoke twice in the school-house. Had a good audience who paid excellent attention. Arrangements have been made to have a Sabbath-school and meetings here regularly. Spent two days with Bro. Healds' family, in Temple, who have lately embraced the truth. They will probably meet with the brethren at West Wilton. Sabbath and Sunday I was at New Ipswich. The brethren have an excellent place for meetings now, in the basement of the Baptist church. On the Sabbath, the friends came in from the vicinity, and we had quite a large audience.

The cause seems to be gaining in this church. The brethren and sisters have largely kept the solemn vows they made when I was here last winter, so that now they are in harmony, which is a source of great encouragement. Sunday was appointed as a day for baptism, but it rained all day so that only a part could come. However, two were baptized, and four were taken into the church. There are several more to be baptized, and still others who wish to unite with the church; this will be attended to as soon as possible. I shall be disappointed if this church does not increase in the future. Next week we pitch our tent in Worcester, Mass., which will be my address for the present.

D. M. CANRIGHT.

### IOWA.

HARTLEY, JUNE 2.—Concluded meetings May 24, after a stay of nearly six weeks. Secret opposition became very bitter, and resulted in closing the church

against us. We then obtained the old school-house and continued the work. Strong efforts were made to keep the people away lest they should see and accept the light; and they were in a degree successful. But a few honest souls were hungry for truth, and attended till the close of the meetings. As a result, fourteen embraced the truth, eleven of whom were adults. A Sabbath-school of about twenty-four members was organized, and will be provided with *instructors* and other necessary helps. Three were taken for REVIEW and three for *Signs and Shine*. Book sales amounted to nearly \$4.

The brethren from Trimello attended the Sabbath meetings, and afforded much help and encouragement. I trust that the truth is firmly planted in the hearts of those who have taken hold, and that they will live it out so faithfully as to be lights to the community. Sabbath, May 23, six persons were baptized, four of whom were received into the church. The Lord came near by his Spirit, blessed in the effort put forth in Hartley. May the same Spirit water the seed sown, that it may bring forth fruit unto eternal life.

IRA J. HANCOCK.

### MINNESOTA.

FROM May 9 to 12, I held meetings at Goodhue. Found the brethren of good courage in the work. On Tuesday, May 12, three persons were baptized. Bro. Holse helped much in the meetings. On Wednesday, I held two meetings with the company of lievers at Garden City. They are doing well in growing in the truth. I began meetings at Tenhassen on the Sabbath at Tenhassen, and continued them about a week. The church, having of late enjoyed the presence of Bro. Merrill, Coon, Curtis, and Grant, was in a better condition spiritually than for some time. The Lord came near in our meetings and blessed greatly. On last Sunday, May 24, eight were baptized to the church by baptism. In all our meetings we urged the necessity of preparing for and attending our coming camp-meeting.

W. B. HANCOCK.

ST. HELAIRE AND ARTICHOKE.—When I wrote my last report I had just arrived at St. Helaire, Pa. Thinking that the spring work was over, I expected it would be a favorable time to work for the cause of the truth. In this, however, I was disappointed. The land is very flat, spring was late, and so wet that when I left, May 26, some was lost through seeding. The people are much scattered, and as water stood everywhere it was very difficult for them to meet together. I went from home to home and gave the people reading matter. It was cheap last year, and as the majority had small fields as yet, many complained of scanty money. I did not find as many anxious to learn the truth as I had expected, yet some became interested, and I hope the Lord will bless the seed sown, and give an increase, that some may be saved in the name of God. Spoke eleven times in different places.

I was next called to Artichoke. When I pitched camp there, the priests spoke against us, and stirred was made among the people; now, however, seems to be calm again, and the most are willing to follow the priest's advice (Jer. 5:30, 31). Accepted the truth and united with us, stand firm and rejoice in the Lord. The opposition from the weak; I will still labor in his name.

June 2.

L. JOHNSON.

HUTCHINSON, JUNE 2.—Jan. 25 we began meetings in a school-house near Gorst's Mill, five miles from Fort Ripley. Six meetings were held each week at this place, and we preached at Fort Ripley on Sabbath. We held a Sabbath-school and Sabbath meetings the third Sabbath after we came here. Two families of old Sabbath-keepers lived near enough to meet us. From some Free Methodists and no-law Baptists we have met a decided opposition. They used their personal influence with interested ones, circulating false stories. After we had presented the main points of the message, we concluded to hold fewer meetings, and devote more time to visiting and giving Bible readings.

Just at this time some of the ministers of the denomination above mentioned came with quite a company of singers, and commenced a series of revivals. They made no open opposition to our preaching, only such things as nearly every one heard. The people were already stirred up on the subject of religion, and they made the way of salvation very easy that they succeeded in making quite a number of converts. We tried in a proper way to show the people the nature of this work and the difference between truth and error; but many were willing to be deceived.

A short time after this, another no-law Baptist, somewhat noted for his discussing proclivities, appeared upon the scene. He preached again on Sabbath, derided and ridiculed the law of God, indirectly challenged us to a discussion. Many people were anxious for it, and we thought it well to meet and refute his arguments. The discussion lasted five evenings, when Eld. ———'s friends said that they thought it was doing more harm than good, and that they did not want it to continue. Those who were interested in the truth were more firmly established

we an interesting Sabbath-school of forty mem-  
 twenty-seven have signed the covenant. Nine  
 baptized May 24, and it is expected that others  
 forward in that ordinance soon.  
 port Ripley several are convinced of the truth,  
 hope that they will yet obey.

J. W. MOORE.  
 E. A. CURTIS.

**FOR AMONG THE SWEDES IN MINNESOTA.**

On 24 I left Minneapolis for Silver Creek, where  
 five meetings. The Spirit of God was present  
 hatched hearts. Many were present who for  
 reason are opposed to us; and I felt glad of the  
 unity to sow the precious seed. The brethren  
 were encouraged and strengthened to be  
 faithful and zealous in the Christian warfare.  
 First of May I went to Buffalo. Here are three  
 keepers, who are trying to live for God.  
 ings were held on the Sabbath and on Sunday,  
 ch day many came together to listen to the  
 spoken.

On 4th I went to Cokato, holding one meeting  
 and one in Stockholm. Many assembled to hear  
 and God gave freedom in speaking.

On 7th I arrived at Litchfield, where I held four  
 meetings. South of Litchfield I found a good inter-  
 and I hope something can be accomplished here  
 near future.

On 13th I arrived at Willmar the 13th, where I held four  
 meetings. Several became interested, and admitted  
 they had the truth. The so-called "mission  
 had a general meeting at this place while I was  
 attended all their meetings, which kept them  
 openly manifesting their hatred; but occasional  
 gave me to understand that they wished  
 from there. At the close of their meetings  
 I renewed my appointments; and could the work  
 be pushed up in this place, I believe some might be  
 for the truth; for quite a number begin to see  
 importance of being not only hearers but doers of  
 word. One sister decided to keep the Sabbath.  
 On 22nd I again visited Cokato, where there are a  
 Sabbath-keepers. To-day four precious souls  
 were buried with Christ in baptism. Among these  
 a young sister, who in spite of bitter opposition  
 decided to walk in the footsteps of her Saviour.  
 The Lord be their guide and protection. After  
 my return to Minneapolis, I came to Minneapolis.

J. P. ROSQVIST.

**CLOSING LABORS IN INDIANA.**

ALTHOUGH I have not reported during the last  
 months, I have been busily engaged in closing  
 work in the above-named State. Feb. 20-27,  
 I labored in company with Eld. Rees, at Radnor,  
 Co. During the last eight months this church  
 erected a neat, commodious house of worship,  
 which was dedicated on first day, Feb. 22. The  
 part of this church were brought into the  
 through the labors of Eld. Rees. Our meetings,  
 continued one week, were well attended, and  
 in good. I have visited a church, in com-  
 with some of our ministers, nearly every Sab-  
 during the last three months. Our meetings  
 have been excellent, and truly the Lord has blessed.  
 At Noblesville, four united with the church. At  
 Ellettsburg, eight made a start in the divine  
 most of whom have since been baptized and  
 with the church. The turnout at the various  
 was remarkably good, considering the severity  
 of winter. As I spoke to old-time friends who  
 listened so attentively for years to the words of  
 and whose lives have been influenced to  
 hence thereby, I was led to exclaim, What a  
 wonderful truth God has committed to us in these  
 days!

At the general State quarterly meeting and special  
 of the Conference were held at Rochester,  
 21-27. Nearly all our ministers, licentiates,  
 and many of our leading brethren were  
 present. Many of the brethren of the surrounding  
 churches were with us, and the citizens of the place  
 came out freely, thus giving us a large congregation  
 throughout the week's meeting. The last time I  
 addressed the people, so many of the citizens came  
 some could not gain admittance to the house.  
 Almost harmony and union prevailed during all  
 deliberations. Five tents will be sustained in  
 the State during the present season. Quite a num-  
 ber of colporters will begin work in connection with  
 other ones, two of whom will aid Eld. Bartlett  
 wife in the Indianapolis Mission, which mission  
 is proving a success, souls already having embraced  
 the truth. The church at Rochester made a com-  
 mable sacrifice to sustain the meeting. On ac-  
 count of my leaving the State for a distant field, Eld.  
 Covert was unanimously chosen as President of  
 the Conference.

It has been my privilege to labor in the good State  
 of Indiana for fifteen years; and now, as those years  
 of labor have closed, not to be resumed again at  
 present, perhaps never, my mind takes a retrospect  
 of the view of the field and the progress the truth has  
 made; and I am led to wonder at what the Lord has

wrought through the efforts of his servants. When  
 my brother, Eld. E. B. Lane, and myself entered the  
 State fifteen years ago, we found three small com-  
 panies of Sabbath-keepers, in all numbering perhaps  
 fifty. Only one of these companies was organized,  
 and had erected the only church-house owned by our  
 people in the State. These Sabbath-keepers had  
 been brought into the truth principally through the  
 efforts of Elds. Waggoner and Loughborough, who  
 had bestowed a few weeks of efficient labor in the  
 State previous to our arrival. At the present time  
 I leave a well-organized, growing Conference, hav-  
 ing within its bounds fully one thousand Sabbath-  
 keepers, an efficient Tract Society, a good corps of  
 earnest ministers, licentiates, and colporters, a city  
 mission, a score of meeting-houses, and a large num-  
 ber of reading racks in many of our leading depots,  
 all of which are teaching throughout the entire State  
 the solemn facts which make up the third angel's  
 message. I leave also nearly forty Sabbath-schools,  
 teaching to hundreds of children the great plan of  
 salvation. Mention of these things is made simply  
 to show that God's hand is in the work, and that a peo-  
 ple will be prepared for the soon-coming King. As  
 these lines are penned upon mid-ocean, my prayer  
 is that God may bless the work in my old field,  
 America, in Europe, and all over the world; for it is  
 one common cause.

I close this report with the following request:  
 Any of our people having friends in either Ireland or  
 Scotland, who they think would be interested in the  
 truth, please send their addresses to Eld. R. F. An-  
 drews, 105 Strand Road, Sandy Mount, Dublin, Ire-  
 land. Those having friends in England will please  
 address the writer at 72 Heneage St., Great Grimsby,  
 England. S. H. LANE.

**SHALL THE CAUSE BE SUSTAINED IN OHIO?**

By the time this is received, five tents in Ohio and  
 one in West Virginia will be in the field, with a corps  
 of laborers with each as follows: No. 1, E. H. Gates,  
 G. E. Langdon, and E. J. Van Horn, with other help-  
 ers, at Columbus, O.; No. 2, V. Thompson and F. C.  
 Field, with other help, at Bellefontaine, Logan Co.,  
 O.; No. 3, W. J. Stone and Geo. W. Anglebarger, at  
 Garrettsville, Portage Co., O.; No. 4, D. E. Lindsey,  
 O. J. Mason, and L. Haughey, at Greenwich, Huron  
 Co., O.; No. 5, J. S. Iles, H. H. Burkholder, and  
 F. M. Shepherd, at Independence, Richland Co., O.;  
 No. 6, C. H. Chaffee and W. R. Foggini, probably at  
 Freeport, Wirt Co., W. Va. The most of these tents  
 will be pitched the first week in June. There will be  
 from twenty to twenty-five laboring in connection  
 with these tents, besides ten or fifteen canvassers  
 and colporters in towns and cities. We have reasons  
 to be grateful to God for the blessing that has at-  
 tended the work in our Conference the past few  
 months. The laborers go out with more faith and  
 courage than ever before. All can readily see that  
 the expense attending the work this present year in  
 Ohio, must be much greater than heretofore. All  
 will say, "We must sustain the work that it falter  
 not."

**HOW CAN WE ALL HELP?**

1. Have special seasons to remember these serv-  
 ants of God in prayer. Call them by name as you  
 present them and their work before God. Let the  
 prayers of faith be offered in behalf of these laborers.
2. Let all who can, encourage these companies by  
 your personal presence as often as possible. But do  
 not go empty-handed expecting them to take care of  
 you. Take with you plenty of provisions, including  
 graham flour, dried or canned fruits, etc., besides  
 prepared foods for yourselves and the tent company  
 while you are with them. Leave something as a  
 token of your interest besides words of faith and  
 courage. Remember that a cup of cold water given  
 in the right spirit will not lose its reward.
3. Bring all the tithes into the Lord's treasury. By  
 an examination of the various churches in Ohio, we  
 find some bad records in this respect, while others are  
 doing their duty at least as individuals. To illustrate:  
 One church pays no tithe. Another pays over \$27 for  
 each member who pays tithes. Some of this church  
 pay no tithe, which reduces their average tithe to about  
 \$17 per member. Not one of the members of this  
 church, who pays tithes, owns the property where  
 they live. All are poor and live in rented places.  
 Another church where nearly all are well-to-do  
 farmers owning their farms, do not pay, on an aver-  
 age, two dollars per member. Our investigations  
 show that where the church elder and treasurer set a  
 good example in paying tithes, and feel the responsi-  
 bility of their offices, the records appear the best. I  
 appeal to these church officers to examine their church  
 books, and see what kind of records they show. See  
 that all have Bro. Butler's pamphlet on this subject. I  
 know that some of our churches in Ohio would not  
 like to have the amount of tithe paid by them appear  
 in print. But remember it is all open to the view of  
 the heavenly court! We have planned our work, and  
 are acting upon the expectation that our brethren are  
 going to do their duty in this matter. Some may feel  
 it a duty as well as a pleasure to pay tithes of which  
 they have robbed the Lord in the past. Some have  
 found a rich blessing in doing this.
4. Remember the pledges that we have made the past

year. These are solemn vows from which God will  
 not release us. In making a sacrifice to pay these,  
 we will find God's special blessing. Our city missions  
 and other branches of the work to which these means  
 are pledged, need present help. Satan will cheat the  
 cause of God out of these means if possible. See to it,  
 brethren, that we are the executors of the means  
 which God has intrusted to our care. The time of  
 peace in which to carry forward the message is short.  
 Let us get ready for the conflict. "The king's busi-  
 ness requires haste." R. A. UNDERWOOD.

**Special Meeting Department.**

**THE CANADA CAMP-MEETING.**

It is desired that all our brethren and sisters who  
 can, shall attend this meeting. We expect a large  
 attendance from those outside of our faith. Eld. D. A.  
 Robinson will meet with us, and we also expect  
 other ministerial help, though we cannot now speak  
 definitely with regard to others. We hope all who  
 can bring or send tents will do so, as we shall need  
 all we can get. Come with your hearts warm with a  
 love for the truth; and if your interests are too much  
 on this world to come, you need to break away from  
 them, for fear that you should be so ensnared that  
 when the Lord comes he will find you unready.

We now expect to pitch the large tent and com-  
 mence a course of lectures at Lenoxville the week  
 before the camp-meeting. R. S. OWEN.

**MINNESOTA CAMP-MEETING.**

We have secured reduced rates on the Chicago, St.  
 Paul, Minneapolis, and Omaha; Chicago, and North  
 Western; and Chicago, Milwaukee, and St. Paul Rail-  
 roads. All those paying full fare coming, will be re-  
 turned at one-fifth fare by receiving a certificate on  
 the camp-ground. Arrangements have also been  
 made with Messrs. Lee and Holbrook, proprietors of  
 a hack line, to carry passengers from the depots to  
 the camp-ground. All their men will wear a badge  
 of red ribbon containing the words "Camp-meeting  
 Agent;" and those that come will commit themselves  
 to the care of such. The rates are, passengers, 15  
 cents; trunks, 10 cents. The place of the meeting is  
 "Sibley Mound," the same as last year. Arrange-  
 ments are being made so that all who wish, can board  
 with us for 25 cents per meal. O. A. OLSEN.

**THE AROOSTOOK CAMP-MEETING.**

I wish to say a few words through the REVIEW con-  
 cerning this meeting, which is to be held at Houlton,  
 from June 25 to July 7. We expect all of our people  
 in this county will do their best to make the meeting  
 a success, by being present at the first of the meeting  
 and remaining until its close. The Maine Central R.  
 R. has kindly granted half fare from Portland to  
 Vanceboro to those wishing to attend the meeting.  
 We expect to see a goodly number of tents on the  
 ground from the western part of the State. This af-  
 fords you an excellent opportunity to help your breth-  
 ren in the northern part of the State. God has blessed  
 the past efforts in this county, by bringing many pre-  
 cious souls into the truth. These have felt very an-  
 xious to have some of our brethren and sisters visit  
 them, who have had a longer experience than they,  
 in the present truth. Do not let them be disappointed.  
 God will bless you in making the sacrifice, and you  
 thereby may be a blessing to your brethren and the  
 cause of God. Call for tickets to the Seventh-day  
 Adventist camp-meeting at Houlton.

The Lord is soon coming, and you want some more  
 sheaves gathered at the Aroostook county camp-meet-  
 ing. Come to this meeting without fail.

J. B. GOODRICH.

**DAKOTA CAMP-MEETING.**

We believe that this meeting, which is to be held  
 at Sioux Falls, June 25-30, will be the most important  
 meeting ever held in Dakota. We have tried to make  
 the arrangements for the meeting as complete as pos-  
 sible. The best location to be had has been secured,  
 and we will try to have everything in readiness for  
 our brethren as they come on the ground. We have  
 obtained a reduction of fare, so that those who pay  
 full fare one way will be returned for one-fifth regu-  
 lar fare, on both the Chicago & Northwestern, and  
 the Chicago, Milwaukee, & St. Paul Railways. All  
 should come before the meeting begins, so that their  
 preparations will be made, and all can commence the  
 meeting together Wednesday evening. Every  
 one should be well supplied with clothing and bed-  
 ding, so that none need suffer in case the weather  
 should be cool or damp. It has been thought best  
 that we should have a preparatory or workers' meeting  
 before the camp-meeting proper begins; and we will  
 therefore appoint such a meeting to begin Friday even-  
 ing, June 20, to last till the camp-meeting begins.  
 We would like to have all our ministers, and laborers,  
 and delegates from churches, and as many of our



Appointments.

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

NORTH PACIFIC CONFERENCE.

...BIBLICAL Institute, to be conducted by Eld. E. J. ... will be held on the camp-ground at Portland, ... commencing Sunday, June 14, and continuing till ...

NORTH PACIFIC CAMP-MEETING.

...N. P. camp-meeting will be held June 24 to July 1, ... B and G Sts., and just west of Twenty-first St., ... Or. ... Next annual session of the N. P. Conference will be ... Portland, Or., in connection with the camp-meeting, ... to July 1.

CHAS. L. BOYD, } N. P.
J. E. GRAHAM, } Conf.
J. C. HALL, } Com.

CHANGE OF APPOINTMENT.

...ground on which the Minnesota camp-meeting is to ... will be occupied June 16-24 by the Methodist peo- ... which makes it necessary for us to change the date of ... from June 17-23 to July 1-7.

O. A. OLSEN, Pres. Minn. Conf.
GEO. I. BUTLER, Pres. Gen. Conf.

...I will hold meetings in the following

...rbilt, Mich., June 11, preaching at 7:30 P. M.
...y, June 16, subject to Dr. Lay's arrangement.
... June 19, preaching at 7:30 P. M.

R. C. HORTON.

...next annual meeting of the Wisconsin Tract Society, ... section of officers and transaction of other business, ... held in connection with the camp-meeting at Tomah, ... 16. A. J. BREED, Pres.

...next annual session of the Wisconsin Conference, for ... tion of officers and the transaction of other business, ... held in connection with the camp-meeting at Tomah, ... 16. Let all churches be properly represented by ... WIS. CONF. COM.

...thirteenth annual session of the Minnesota Tract and ... ry Society will be held in connection with the Min- ... camp-meeting, at Mankato, July 1-7.

O. A. OLSEN, Pres.

...twenty-fourth annual session of the Minnesota State ... ce will be held in connection with the camp-meeting ... Mankato, July 1-7. All the churches should at once ... their delegates. Each church clerk should also be ... in making out the church report, and send it by ... legates to the Conference, or send it direct by mail ... D. P. Curtis, Hutchins, Minn.

O. A. OLSEN, Pres.

...North Pacific Sabbath-school will hold its next ... sion on the camp-ground at Portland, Or., June ... ly 1. CHAS. L. BOYD, Pres.

...fifth annual session of the North Pacific Tract ... will be held on the camp-ground at Portland, Or., ... to July 1. CHAS. L. BOYD, Pres.

...annual session of the Wisconsin Sabbath-school Ass- ... will be held in connection with the camp-meeting ... June 11-16. The regular lesson for June 13 will ... sion for the Instructor classes. Those who use the ... sion books will please bring them with them. S. S. SMITH, Pres. Wis. S. S. Ass'n.

...annual meeting of the Minnesota Sabbath school ... ankato will be held in connection with the camp-meet- ... ankato, July 1-7. There will be plenty of lesson ... on the ground. JOHN FULTON, Pres. E. S. BABCOCK, Sec.

...I will lecture at Ceresco on the "Revised ... Wednesday, June 10, at 7:30 P. M. I will meet ... church at Otsego, Sabbath, the 13th, and at Clar- ... bbbath and first day, the 20th and 21st. HENRY VEYSEY.

...I am sorry to announce that Bro. Hutchins deems it ... dent for him to attend the meetings in Maine. A. O. BURRILL.

...next annual session of the Dakota Tract Society will ... in connection with the camp-meeting at Sioux Falls, ... 25-30. A. D. OLSEN, Pres.

...next annual session of the Dakota Sabbath-school ... tion will be held at Sioux Falls, in connection with ... mp-meeting, June 25-30. We hope all our Sabbath- ... s will be well represented, and that all will prepare ... best camp-meeting Sabbath-school ever held in ... Lessons will be sent out in due time. A. D. OLSEN, Pres. Dak. S. S. Ass'n.

...next annual session of the Dakota Conference, for ... tion of officers and the transaction of other business, ... held in connection with the camp-meeting at Sioux ... June 25-30. We hope the churches will choose their ... es, and that the church clerks will be prompt in ... out their reports, and see that the State Secretary ... es them in time. DAK. CONF. COM.

Publishers' Department.

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

Those who wish to correspond with me will please address me at 391 East Sixth St., Topeka, Kan., until further notice. WILL D. CURTIS.

HAVING been appointed director of T. and M. Dist. No. 6, Kansas, at the last session of the State T. and M. Society, I hereby appoint Mrs. Florence Curtis as Secretary of the Dist., whose address will be No. 391 East Sixth St., Topeka, Kansas. WILL D. CURTIS.

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

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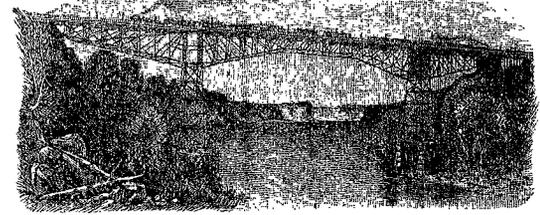
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Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists times for various stations including Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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The Review and Herald.

BATTLE CREEK, MICH. JUNE 9, 1885.

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CAMP-MEETINGS FOR 1885.

Nebraska, Norfolk,	June 10-16
Wisconsin, Tomah,	" 11-16
Canada, Lenoxville, P. Q.,	" 25-30
Dakota, Sioux Falls,	" 25-30
North Pacific, Portland, Or.,	June 24 to July 1
N. Me., Houlton, Aroostook Co.,	" 25 to " 7
Minnesota, Mankato,	July 1-7
Texas, _____,	July 24 to Aug. 4
Nebraska, Kearney,	August _____
Nebraska, Lincoln, State Meeting,	September _____

“Testimony No. 32” is now ready for shipment from this Office, and all orders for the same will be rapidly filled. Price, post-paid, fifty cents.

The sermon at the Tabernacle Sabbath, June 6, was given by Eld. Littlejohn, from Gen. 22: 1-14. The love of God to man in the gift of his Son, under the simile of an earthly parent's love for his child, was beautifully and impressively set forth by the familiar narrative of Abraham's sacrifice in his call to offer up Isaac. Several expressed themselves as greatly benefited by the discourse.

Elds. Geo. I. Butler, U. Smith, and W. C. Gage left Battle Creek Wednesday, June 4, for the location of the Pennsylvania camp-meeting, which point they reached safely the following day. They report about sixty tents on the ground at the opening of the meeting, with congregations numbering from three hundred to four hundred. A severe rain storm occurred Thursday night, but the weather since that time has been quite favorable. A full report of the meeting will be given next week.

INFIDELTY ALL BY ITSELF.

INFIDELITY is a parasite which can live only by the heat and sustenance it derives by friction with something else. It has not enough internal vitality to maintain an isolated and independent existence. Some

five years ago, infidels founded a colony in Missouri, calling the place “Liberal,” and setting out to show to the world the glories of a community unblighted by the presence of Christianity. Of this experiment, *Harper's Weekly*, of May 23, 1885, thus speaks:—

“It is said that a colony of infidels which was founded five years ago in Missouri has proved a failure. Probably the trouble with infidels who would go to the length of establishing a special colony of themselves, would be that they would tire one another. Really zealous infidels find their chief pleasure in avowing themselves infidels, and insisting upon it. For a number of them to live in isolation, and to constantly insist that they are infidels among themselves, suggests itself as a colorless and joyless sort of occupation, and one calculated to prove in the course of time a good deal of a bore. The real need of a spirited and ambitious infidel is something to irritate himself against. In order to be happy he should surround himself with persons who do not agree with him, and to whom he is an annoyance. He merely makes others happy and thwarts the fulfillment of his own functions when he undertakes the practice of infidelity all alone by himself.”

The *New York Observer* gives the following notice of the same movement:—

“The infidel colony founded five years ago in Barton County, Missouri, has not been a success. A correspondent of a St. Louis paper, who spent a day and a half in the new town called Liberal, says that the experiment is a failure; that the town, instead of keeping pace with other towns of the same age, has fallen far behind them, and instead of being the happy, prosperous community it promised to be, is shriveled, contracted, torn in two by dissensions, and in a condition where only prompt action on behalf of its friends toward a complete reorganization will save it from disintegration.”

THE REVISED STATE CONFERENCE CONSTITUTIONS.

Those who attended the last session of the General Conference will remember that the State Conference Constitutions were revised at that time; and that that body recommended that this revision be adopted by all our Conferences. The revised copy will be found in the Year Book for 1885. We trust all our State Conferences the present year will bear this in mind, and take the proper action, as recommended by the General Conference.

There is one mistake in the printed copy in the Year Book, to which we call attention. It is in Art. II., Section 1, where it is stated that the Executive Committee shall consist of five members. We feel certain this is a mistake; for we well remember the discussion of the subject as to the committee. The number was left blank, to be filled out according to the pleasure of each Conference. The mistake of the printers probably occurred from the fact that a copy of the California Constitution was used as revised last year, and most of the changes made in that Constitution were accepted, and they had five members on their Committee. But this change was not adopted by the General Conference. We as well as others remember this distinctly. Each Conference is left free to have five on their Committee if they wish, or three, as in the past. G. I. B.

PROGRESS IN THE BRITISH ISLANDS.

We are glad to learn of the safe arrival in Liverpool, of our missionaries who recently left this country. They speak of a very pleasant voyage in the Cunard steam-ship Catalonia. The writer came home on one of the Cunard steamers last summer, and can speak from personal knowledge of the courtesy and kindness of the employes, and of the excellent fare and good accommodations. Others of our friends have since taken this line, and all speak of it in words of praise. It is one of the oldest and strongest companies engaged in ocean traffic, and its claim that not a passenger or a ship has been lost since its commencement is certainly of the very highest character. We are satisfied there is no safer nor better line for our people to patronize than this.

Our missionaries seem to be in good spirits, and hopeful of good results. We are glad to learn from private letters from Eld. Durland, who is holding meetings at Exeter, England, that quite a stir is being made by the truth. Some of the local preachers became greatly excited, yes, “mad” with wrath while some of the pet doctrines of orthodoxy were being examined, because they could not find the scriptures they needed with which to sustain themselves. It reminded Bro. D. of the wrath of man in apostolic times. We are glad to hear that the truth is stirring up something,—anything but a dead calm.

Eld. Wilcox, also, writes that there are many encouraging omens that the papers are awakening attention in various parts of the kingdom. They do move, thank God! and our faith is strengthened. We shall see a large increase of the work in the British Isles. Our experienced ministers who have recently gone there, we trust will be a great help to the cause. In many ways, we expect a great advancement of the British mission. It must be made successful.

NOTICE.

ALL small and family Sabbath-schools, especially in the South, may be supplied as far as possible of charge, with old and new numbers of the *Review and Herald*, by addressing the Rivulet Missionary Society, Battle Creek, Mich.

TO THE SCATTERED BRETHREN IN KANSAS.

I AM very anxious to know the whereabouts of the scattered Sabbath-keepers in this State, especially in the western part, which is being rapidly settled, and Sabbath-keepers are moving in from all places. I wish all such would correspond with me once, as I contemplate a visit in search of the scattered ones. Please give me the number keeping Sabbath, and the prospect for holding meetings in your neighborhood. Address me at Ft. Scott, Kan., June 9, 1885. J. H. LITTLEJOHN.

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