

# Advent Review

## AND SABBATH HERALD.

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

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#### I LOOK TO THEE.

I look to Thee in every need,  
And never look in vain:  
I feel Thy strong and tender love,  
And all is well again.  
The thought of Thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears,  
I sink beside the road;  
But let me only think of Thee,  
And then new heart springs up in me.

The calmness bends serene above,  
My restlessness to still;  
Around me flows Thy quick'ning life,  
To new my faltering will;  
Thy presence fills my solitude,  
Thy providence turns all to good.

Embosomed deep in Thy dear love,  
Held in Thy law I stand;  
Thy hand in all things I behold,  
And all things in Thy hand;  
Thou leadest me by unsought ways,  
And turn'st my mourning into praise.

—Longfellow.

### Our Contributors.

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

#### THE WORK FOR OUR TIME.

BY MRS. E. G. WHITE.

THE end of all things is at hand; and in consid-  
eration of the shortness of time, we as a people  
should watch and pray, and in no case allow our-  
selves to be diverted from the solemn work of prepa-  
ration for the great event before us. Because  
time is apparently extended, many have be-  
come careless and indifferent in regard to their  
deeds and actions. They do not realize their dan-  
ger and do not see and understand the mercy of  
God in lengthening their probation that they  
may have time to form characters for the future,  
eternal life. Every moment is of the highest  
value. Time is granted them, not to be employed  
in studying their own ease and becoming dwellers  
on the earth, but to be used in the work of over-  
coming every defect in their own characters, and  
helping others to see the beauty of holiness by  
example and personal effort. But God has  
people upon the earth, who in faith and holy hope  
are racing down the roll of fast-fulfilling prophecy,  
are seeking to purify their souls by obeying  
truth, that they may not be found without the  
living garment when Christ shall appear.

The disciples of Christ are his representatives  
on the earth; and God designs that they shall be  
in the moral darkness of this world, dotted  
over the country, in the towns, villages, and

cities, "a spectacle unto the world, to angels, and  
to men." If they obey the teachings of Christ in  
his sermon on the mount, they will be seeking con-  
tinually for perfection of Christian character, and  
will be truly the lights of the world—channels  
through which God will communicate his divine  
will, the truth of heavenly origin, to those who sit  
in darkness, and who have no knowledge of the  
way of life and salvation.

God cannot display the knowledge of his will  
and the wonders of his grace among the unbeliev-  
ing world, unless he has witnesses scattered all  
over the earth. It is his plan that men and wo-  
men who are partakers of this great salvation  
through Jesus Christ should be his missionaries,  
bodies of light throughout the world to be as signs  
to the people, living epistles, known and read of  
all men; their faith and works testifying to the  
near approach of the coming Saviour, and that  
they have not received the grace of God in vain.  
The people must be warned to prepare for the com-  
ing Judgment. To those who have been listening  
only to fables, an opportunity will be afforded to  
hear the sure word of prophecy, whereunto they  
will do well to take heed as unto a light that shines  
in a dark place. God will present the sure word  
of truth to the understanding of all who will take  
heed, that they may contrast truth with the fables  
which have been presented to them by men who  
claim to understand the word of God, and profess  
to be qualified to instruct those in darkness.

Many who have called themselves Adventists  
have been time-setters. Time after time has been  
set for Christ to come, but repeated failures have  
been the result. The definite time of our Lord's  
coming is declared to be beyond the ken of mortals.  
Even the angels who minister unto those who shall  
be heirs of salvation, know not the day nor the  
hour. "But of that day and hour knoweth no  
man, no not the angels of heaven, but my Father  
only." Because the times repeatedly set have  
passed, the world is in a more decided state of un-  
belief than before in regard to the near advent of  
Christ. They look upon the failures of the time-  
setters with disgust; and because men have been  
so deceived, they turn from the truth substantiated  
by the word of God that the end of all things is  
at hand.

Those who so presumptuously preach definite  
time, in so doing gratify the adversary of souls;  
for they are advancing infidelity rather than Chris-  
tianity. They produce scripture, and by false in-  
terpretation show a chain of argument which ap-  
parently proves their position. But their failures  
show that they are false prophets, that they do not  
rightly interpret the language of inspiration. The  
word of God is verity; but men have perverted its  
meaning. These errors have brought the truth of  
God for these last days into disrepute. Advent-  
ists are derided by ministers of all denominations.  
Yet God's servants must not hold their peace. The  
signs foretold in prophecy are fast fulfilling around  
us. This should arouse every true follower of  
Christ to zealous action.

Those who think they must preach definite time  
in order to make an impression upon the people,  
do not work from the right stand-point. The feel-  
ings of the people may be stirred, and their fears  
aroused; but they do not move from principle. An  
excitement is created; but when the time passes,  
as it has done repeatedly, those who moved out  
upon time fall back into coldness and darkness  
and sin, and it is almost impossible to arouse their  
consciences without some great excitement.

In Noah's day, the inhabitants of the old world  
laughed to scorn what they termed the supersti-

tious fears and forebodings of the preacher of right-  
eousness. He was denounced as a visionary char-  
acter, a fanatic, an alarmist. "As it was in the  
days of Noah, so shall it be also in the days of the  
Son of man." Men will reject the solemn message  
of warning in our day as they did in Noah's time.  
They will refer to those false teachers who have  
predicted the event and set the definite time, and  
will say that they have no more faith in our warn-  
ing than in theirs. This is the attitude of the  
world to-day. Unbelief is wide-spread, and the  
preaching of Christ's coming is mocked at and de-  
rided. This makes it all the more essential that  
those who believe present truth show their faith by  
their works. They should be sanctified through  
the truth which they profess to believe; for they  
are saviors of life unto life, or of death unto death.

Noah preached to the people of his time that  
God would give them one hundred and twenty  
years in which to repent of their sins and find  
refuge in the ark; but they refused the gracious  
invitation. Abundant time was given them to  
turn from their sins, overcome their bad habits,  
and develop righteous characters; but inclination  
to sin, though weak at first with many, strength-  
ened through repeated indulgence, and hurried  
them on to irretrievable ruin. The merciful warn-  
ing of God was rejected with sneers, with mocking  
and derision, and they were left in darkness, to  
follow the course their sinful hearts had chosen.  
But their unbelief did not hinder the predicted  
event. It came, and great was the wrath of God  
which was seen in the general ruin.

These words of Christ should sink into the hearts  
of all who believe the present truth: "And take  
heed to yourselves, lest at any time your hearts be  
overcharged with surfeiting, and drunkenness, and  
cares of this life, and so that day come upon you  
unawares." Our danger is presented before us by  
Christ himself. He knew the perils we should  
meet in these last days, and would have us prepare  
for them. "As it was in the days of Noah, so  
shall it be also in the days of the Son of man."  
They were eating and drinking, planting and build-  
ing, marrying and giving in marriage, and knew  
not until the day that Noah entered into the ark,  
and the flood came and swept them all away. The  
day of God will find men absorbed in like manner  
in the business and pleasures of the world, in fast-  
ing and gluttony, and indulging perverted appetite  
in the defiling use of liquor and the narcotic tobacco.  
This is already the condition of our world, and  
these indulgences are found even among God's pro-  
fessed people, some of whom are following the  
customs and partaking of the sins of the world.  
Lawyers, mechanics, farmers, traders, and even  
ministers from the pulpit, are crying, "Peace and  
safety," when destruction is fast coming upon them.

What a responsible position, to unite with the  
Redeemer of the world in the salvation of men!  
This work calls for self-denial, sacrifice, and benevo-  
lence; for perseverance, courage, and faith. The  
reason why so little results are seen of the labor of  
those who minister in word and doctrine, is that  
they have not the fruit of the grace of God in their  
hearts and lives. They do not have faith. Many  
who profess to be ministers of Christ manifest a  
wonderful submission in seeing the unconverted  
all around them going to perdition. A minister  
has no right to be at ease, and sit down submis-  
sively to the fact that the truth is powerless, and  
souls are not stirred by its presentation. He  
should resort to prayer, and should work and pray  
without ceasing. Persistent, prevailing faith is  
necessary. God's ministers must come into close  
companionship with Christ, and follow his example

in all things,—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

The followers of Christ, scattered throughout the world, do not have a high sense of their responsibility and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly, but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much.

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver.

#### ST. PAUL'S FAITH.—NO. 1.

BY ELD. R. A. UNDERWOOD.

"Am I therefore become your enemy, because I tell you the truth?" Gal. 4:16. No man ever labored harder or suffered more in defense of the truth than did Paul. Few in this world have had such moral courage to defend the truth in opposition to friends and foes. He was prepared to feel the force of the burning words above quoted, as the people "lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." Acts 22:22. More would realize a similar experience should they follow the noble example of the great apostle to the Gentiles in preaching "the word" instead of pleasing fables to satisfy the carnal heart.

While St. Paul's name has been, and is, honored by priests, cardinals, popes, and the Protestant world, as that of an apostle of Jesus Christ, an inspired writer of the New Testament,—none to be admired more than he, none oftener quoted by them,—yet but few are ready to accept the faith and creed of this martyr for the truth. His closing testimony was, "I have fought a good fight, I have finished my course, I have kept the faith." In the same connection we are informed that a crown of righteousness is "laid up" for him, to be received at the coming of the Lord Jesus Christ. What faith has he kept? In another place he declares that it is not of man, but he received it by "the revelation of Christ." A faith that comes from such a source and produces such results as those seen in the life of Paul, was called "heresy" in his day, by the scribes, Pharisees, and doctors of the law. Should we make Paul's faith the test of belief and practice in this age of professed reverence for this Bible writer, we would be astonished to see the number who profess to believe in the great apostle, crying out, "Heresy, heresy!" We desire in this, and the following articles, to see what the apostle did believe and practice.

We ask the candid reader to carefully contrast his faith and practice with that of him who was charged by the self-satisfied professors of eighteen hundred years ago, of being their enemy because he told them the truth. What did the apostle believe? As he stands accused before Tertullus, he answers this question: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15. Here we have a few words concerning what the apostle believed, and the source

from which he received his faith. Was it not the law and the prophets that the scribes, Pharisees, and lawyers professed faith in? Facts prove that profession, if we fail to possess, will avail nothing. The apostle says that "because of unbelief, they [the first house of Israel] were broken off." Rom. 11:20. Then he admonishes the second house of Israel: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Verses 20, 21.

Why does the apostle express such anxiety, denoting danger in the pathway of the second house of Israel? The apostle believed the prophets. The prophet Isaiah (Isa. 8:14) had foretold the stumbling of the first house of Israel, over the truths that were to test the generation that should witness the first advent of Christ. It was not because they lacked the means of knowledge that they thus stumbled. No, no; every Sabbath-day the rulers read the "voices of the prophets" (Acts 13:27) concerning the manner of his coming, and his rejection by his own people, etc. Yet with the plain prophecies before them, the masses rejected light till the light within them became darkness, and they knew not the time of their visitation. But some discerned the signs of the times, and rejoiced in the advent of Christ. The experience of that people in rejecting light, *advancing light*, and their sad rejection by God, St. Paul declares to be "ensamples" or "types" to us; and that "they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12. To add comment to these solemn words would lessen their force. I want simply to say that the apostle addressed these words to *you* and *me*, dear reader; not merely to those living eighteen hundred years ago.

Isaiah also foreshadowed a "stumbling" of the second house of Israel over truths connected with God's law that would test his disciples at the second advent of Christ, Isa. 8:14-20. The prophet declares that "many among them shall stumble and fall." Paul believes this, and adds his voice of warning that has come down to the last generation to witness to the coming of the Lord. "Even him [Christ] whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." The apostle adds that some will be left to "believe a lie," because they have pleasure in unrighteousness and receive not the love of the truth. 2 Thess. 2.

How fearful is the responsibility of that soul who closes his eyes and heart to God's advancing light! We, like the blind Pharisee, may read the Bible, pray, give alms, and do many things good in themselves, while we *dream* of heaven, and yet too late wake up to the awful fact, that we have failed to walk in the light God has caused to shine in our day and age of the world.

So certain as the Bible is the truth, some poor souls will fail to heed the chart and compass on life's dark voyage. Their barks will be wrecked "because they received not the love of the truth." It is to aid some wanderer, some seeker after truth, that we wish to examine the faith of Paul, who fought a good fight, and finished his course with joy. We will do this by devoting one or more articles to each of the three points of faith expressed in his confession before Tertullus:—

1. "Believing all things which are written in the law." Acts 24:14.
2. Believing all things which are written "in the prophets." *Ibid.*
3. The hope which he calls the "blessed hope." Titus 2.

#### ROMANS 14:14.

BY ELD. L. D. SANTÉE.

"I KNOW, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." There is no doubt that in this chapter Paul is teaching the abolition of the law of Moses, and trying to persuade Jew and Gentile converts to cease their contending about its requirements. In the second verse he refers to the eating of herbs. By referring to Ex. 12:8, I find these were eaten with the passover. After mentioning this cause of dispute, he pleads with them

not to judge each other. In Rom. 14:5 Paul again takes up the law and speaks of the yearly sabbaths that it enjoined. They are written out Lev. 23; and the 37th verse says: "These are feasts of the Lord, which ye shall proclaim to holy convocations, to offer an offering made by unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, everything upon his day: *beside* the Sabbaths of the Lord." Oh, how glad I am that the Lord put in the 8th verse: "*beside*," etc. That makes a wide line demarkation between the sabbaths in the law, Moses and the "Sabbath of the Lord thy God." Ex. 20:10. Of those days he says, as he did concerning the passover, Do not judge each other. Paul mentions another ground of controversy, Eph. 2:14; and while he tells them the law did not exist (the middle wall of partition is broken down), once more he admonishes them to be at peace.

Our opponents often charge upon us the observance of the Mosaic law; but we are glad to see this as being untrue. Paul declares that the law was our school-master to bring us unto Christ. But after that is come, we are no longer under school-master." Gal. 3:24, 25. All Seventh-day Adventists will say, Amen; for we are justified faith in Christ, while the law of shadows served appointed time and was nailed to the cross. Eph. 2:14. When our enemies quote the 14th of Romans concerning the days of which Paul teaches the observance is not essential, we answer, This is our faith; and we are not keeping any of the days there referred to. These days were "*beside the Sabbaths of the Lord*." Lev. 23:38. Therefore, it in no way affects our obligation to remember the rest of Jehovah. In regard to our text, we can only come to one conclusion, and that is, the former distinction *does not exist*. Paul says, so, and gives Christ for his authority. Then inquire, Why don't you use pork? and we are to give a reason for our practices. I do not consider that we were losers by the change of dispensations. When Christ annulled the law of Moses and removed the restrictions about wearing garments of mixed cloth, and the necessity of wearing a fringe upon our garments, he gave us in return just those commands that would, if carried out, cure the best good for both mind and body.

While the law of Moses only made some distinctions in regard to flesh meats, God has given us general principles that appropriate all that is in the law of Moses, and then reaching farther, bids all that is hurtful to the human race. Rom. 12:1 we are required to present our "bodies as a living sacrifice, holy, acceptable unto God." This is the end to be attained. Now as to the means by which this may be brought about, 2 Pet. 1:3 throws some light on the subject. Among the fruits of the Christian graces comes "temperance." I am not preparing a holy sacrifice while I am taking stimulants that keep the nerves strung to a painful tension, and make me impatient and fretful as well as passionate. Paul says, "I keep under my body." We are composed to a great extent of what we eat; and if I am partaking of food that renders the brain dull and fills all the tissues of the body with disease, I am surely sinning against God. read 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." God requires a purity that takes hold of the thoughts and of the body habits as well. 1 Cor. 10:31 says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

As I passed through a cemetery recently, I thought: Here sleeps one laid away in the prime of life, and his children are eating the bread of strangers, and treading the hard path of the orphan. Over there lies a young wife that might have been the light of a happy home; and just beyond, is a mound that the grass has not yet covered, the resting-place of a middle-aged man whose young wife is working out for a living. As I looked on the city of the dead, I very sorrowfully thought: God is not glorified nor pleased with these big monuments of humanity—these wrecks along the shores of time. As they fell, loved ones dependent upon them suffered with them in the ruin. I looked upon the quiet acre and thought of the proportion sleeping there that age had not bowed down, and I felt that it was unjust to lay such rests to God; for he rejoices in the welfare of his creature.

am not speaking of the victims of drug medication; could these speak, they would testify as did the man in the tombs, "We are legion." I speak of those who have killed themselves by unhealthful habits of living; and to me those pale sleepers are an appeal for health reform never equaled in pathos or eloquence by the lips of the living preacher. Again I repeat the text (1 Cor. 10:31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." While the Bible is not a book of hygiene, God has here grasped and appropriated all the knowledge that we may have or acquire of the laws concerning our physical well-being, and placed it upon a moral basis by representing it as a duty that we owe, not only to ourselves, but to him. Now in the light of the command in 1 Cor. 10:31, shall I use swine's flesh? What are the facts in regard to its effects on the system? Medical works differ widely in theory, but in answering this question there is a strange uniformity: "genders disease;" "parent of scrofula;" "feeds unhealthy humors;" "increases inflammation," etc. Such is the almost unanimous verdict of those who have studied the laws of life. And can I hope that God will call me out of a grave, where by knowingly indulging in wrong habits, I have placed myself, twenty years sooner than there was any use of my going there; and when for that twenty years the burdens God assigned me have been borne by others? Could he say to me, under such circumstances, "Well done, thou good and faithful servant?" I am afraid not. It would seem to me like the servant that hid his talent in the earth. When we pray for health, is it that we may consume it on our lusts? Such conduct is dishonoring to God. The law of Moses has indeed passed away, but the relation is unchangeable, and the obligation eternal, to "glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20); and this is the grand principle underlying true health reform. It is more exhaustive than the law of Moses, in that it interdicts every hurtful article of food; and in the Scriptural teachings that come down to us through the gospel, we see the force of the declaration found in 1 Tim. 4:8: "For bodily exercise profiteth little (margin, for a little time); but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Dim, hollow eyes that look up from the beds, there is a balm in Gilead. Pale-faced sufferers on the shores of time, the shores of the old life are drawing nearer; but the ills of this present will be wonderfully lessened by a careful regard for the laws of health. Let your prayers ascend to the Great Physician, and then as much as in you lies, work out your salvation. Have faith in God; believe that he who wept at the grave of Lazarus pities you in your physical infirmities.

### NOT A SPIRITUALIST.

BY ELD. R. F. COTTRELL.

Not long since I was informed of a lady who had buried her husband a year or two ago, who recently had a vision or dream of an interview with the deceased on this wise: She was standing at the head of his grave, when he rose out of the earth, except his feet, which were still in the ground. He called her to him, and kissed her upon which she awoke to find herself in bed. And she, "I know that he kissed me; for I could feel it plainly on my cheek for some time after I awoke; the spot felt cold and damp." This lady is not a Spiritualist, but a Methodist; and so her husband, who was a leading man among them. Doubtless she would scorn the thought of affinity with Spiritualism.

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. Whoever promises the wicked eternal life out of Christ, encourages him in sin, unless he can make him believe he is doomed to eternal misery. R. F. C.

Good resolutions are often like a loosely tied knot—on the first strain of temptation they slip. They should be tied in a hard knot by prayer, and kept tight by firmly stretching Godward.

### THOSE DEAR OLD SONGS.

BY J. M. HOPKINS.

Oh! sing those precious songs again,  
The songs we love so well,  
Of old-time sacred melody,  
Which wake the holy spell.  
They breathe the atmosphere of heaven—  
The Spirit's quickening power;  
Then sing them o'er and o'er again  
In danger's threatening hour.

When from our Lord in paths of sin  
Our wandering feet have strayed;  
When duties by his word made plain  
Have long time been delayed;  
Oh! what can wake those chords of love  
To vibrate once again,  
And call the wanderer back to God,  
Like that dear old refrain,—  
"Oh! for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb."

When faint and weary in the strife,  
By cares of earth oppressed,  
How sweet those words of love and life,  
Like music from the blest.  
Oh! how they soothe the aching heart,  
And bid our sorrows cease;  
Like heavenly balm they heal each smart,  
And whisper perfect peace—

"What a friend we have in Jesus,  
All our sins and griefs to bear,  
What a privilege to carry  
Everything to God in prayer."  
Do the clouds hang darkly o'er thee?  
Does the night portend despair?  
"Precious Saviour, still our refuge,  
Take it to the Lord in prayer."

They echo in my heart to-day—  
Kind words of love;  
They lift the thoughts from earth away  
To God above:—  
"Rock of Ages, cleft for me,  
Let me hide myself in thee."

They point the sinner to the Friend  
For sinners slain;  
They bid him hope and live anew  
Through his dear name—  
"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

Oh! when the heart is sad and lone,  
When joys of life's bright morn are fled,  
When those we dearly loved are gone—  
It may be, numbered with the dead;  
Fond memory, stirred by some sweet strain  
Which round the hearth we used to sing,  
Would fain recall those scenes again,  
Joyous and bright as flowers of spring.

No higher, purer, holier joy  
Can fill the human soul;  
No loftier praise the tongue employ,  
And Heaven's love extol,  
Than that which true believers know,  
Proclaimed in grateful song,—  
"Praise God from whom all blessings flow,"  
Throughout life's journey long.

Then sing them with the heart and voice,  
Those dear old songs of yore,  
Till we shall sing the glad "new song"  
Upon the other shore.

Chatfield, Minn.

### DOES CHRIST'S OBEDIENCE RELEASE US FROM DUTY?

BY E. W. WEBSTER.

A GREAT many professed Christians suppose that somehow Jesus met all the requirements of righteousness for them, or in their behalf, so that they might be released from the duty of meeting and performing all these obligations themselves. We often hear the expression, "We don't have to do that; Christ did it for us." But there never was a greater mistake, nor one more detrimental to true Christianity.

This idea that Christ did our work for us, opens the way for a hollow profession, and really hedges up the way of true religion. It makes a true Christian life impossible with the one who entertains it. For if it be true that we do not have to do those things that Jesus made it possible for us to do, then our lives would not be different from those of the world around us. In profession only would we be different from the unbeliever. That would be mockery; and it would rob the gospel of its power. The very prevalent idea that Christ did our work for us, is one reason why the word preached to-day has so little power attending it. It gives the lie

to the claims of the gospel to have power to reform men's lives. 2 Cor. 5:17.

Jesus lived a righteous life, not to release us from the obligation to do the same, but to show that it is possible for us also to live righteously. Titus 2:11-14. Too many people believe it is impossible for us to live upright, righteous lives, and therefore Christ lived for us a sinless life, thus relieving us from the necessity of "taking up the burdensome task." Oh that men could see that it is a pleasant privilege and not a dreaded duty to live thus!

Christ overcame appetite, lust, and passions, not to give us the liberty to indulge them as we please, but to make it possible for us to overcome them too. Read carefully John 13:15; 1 Peter 2:19-21; 1 Cor. 10:5, 6. I find no place in the Bible where an indulgence is granted us to gratify our appetites by eating and drinking what and when we want to. But, on the contrary, there are many admonitions against such a course. See Luke 21:34-36; Rom. 13:13, 14, etc. He resisted the Devil and overcame him, not that we might be relieved of the necessity of so doing, but to make it possible for us to resist and overcome him. James 4:7; 1 Peter 5:8, 9. He resisted the world and the love of it, that we might also resist and overcome it, and not be overcome by it. 1 John 5:4. He bore the burdens of others, and of sin, not that we might be heedless of the wants of others, and indifferent to sin, but to show us what we ought to do. John 5:14. He lived a life of busy activity and wearing labor in going about doing good, not to give us a "permit" of idleness, but to show what a life of unselfish care for others it is possible for us to live. What a difference between this spirit and the spirit of selfish greed and aggrandizement we see all about us.

Christ did not keep his Father's commandments and "meet all the requirements of the law in our stead" or "for us" (as we so often hear), that it might not be binding upon us to keep them. Nor did he do away with the law by fulfilling it. Neither did he keep the commandments to give us liberty to transgress them as we please. But he did so to show that man can keep them, to show their binding obligation, and to make it possible for us to keep, and live them out in our lives. The very fact that Jesus died because of all these sins, is the strongest proof that we must live as he lived, and that we cannot be indulged in them. He gave us an example, that we should do as he did. John 13:15; Matt. 5:17-20. It is not the hearers of the law, but the doers that shall be justified. Rom. 2:13. This shows something to be done—activity, work. It is to the overcomer that the reward is offered. Rev. 3:21. God's "commandments are righteousness" (Ps. 119:172); and his "righteousness [law] shall not be abolished." Isa. 51:6.

So we might continue. But this is enough to show that we are not released in any particular from the duty to live in obedience to God's law. For it is possible for us, with determined effort and God's help, so to do. It also shows that God does not grant license to do evil. I read nowhere that God is an "indulgent" God, as so many affirm in their prayers. Indulgences belong to the Devil and his agents. So let us not ask God to indulge us by releasing us from this or that obligation, on the plea that Jesus did the work for us. This surely would be asking God to let us do what he would not allow his Son to do. Are we privileged characters? How dare any one, even by his actions, presume upon God's goodness thus?

How obnoxious to a true Christian is this fashion of those possessing modern Christianity, of shirking duties, and then excusing themselves from attaining to that high Christian standard it is every one's privilege to reach, by taking the position that Christ did this work for us, and so left us nothing to do but to gratify our love of ease and dread of personal effort, thus making a hollow profession. This fast-spreading delusion that we can be Christians by profession without a change of life, is one of the causes of the dreadful spiritual stagnation that so alarmingly prevails throughout the world to-day. Let us put away this selfish love of ease, and arouse from dead works to serve the living God. Heb. 6:1; 9:14.

De Witt, Kan.

—One crumb of divine grace and help may be multiplied to feed five thousand wants and anxieties.—Abbott.



## The Sermon.

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

### ENCOURAGEMENT TO LABOR FOR THE ERRING.\*

BY D. T. BOURDEAU.

TEXT: James 5:19, 20. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Thus closes the fifth and last chapter of James, which is an interesting prophecy applying in "the last days," when men are heaping up treasures to be destroyed in the day of God (verse 3); when the "coming of the Lord draweth nigh" (verses 7, 8); when the brethren should not grudge one against another, because "the Judge standeth before the door" (verse 9); when the prayer of faith is being offered for the restoration of the sick, as an indication of the latter rain and the revival of spiritual gifts, which the Lord has vouchsafed to the true believers till the close of the work of the gospel (verses 14, 15, 7; Mark 16:17, 18; Eph. 4:11-13; Zech. 10:1; Joel 2:23, etc.); when Christians have need of patience in waiting for Christ, and because of sufferings they have to endure in fitting up for his coming (James 5:7, 8, 10, 11; 1 Pet. 4:7, 12, 13; Heb. 10:35-39; Rev. 14:12); and when they are referred to Elijah, a true representative of those who are preparing for translation. James 5:17, 18; Mal. 4:5, 6; Matt. 17.

It is to Christians waiting for Christ that the words I have chosen are addressed. James here speaks to us as a prophet, and would encourage us to labor for those who have erred from the truth. He knew that such cases would exist in the last days, that the enemy of all righteousness would spare no pains and leave no means untried to lead the believers astray and destroy them; and that it would be highly necessary, even in our time, to search and labor for the lost sheep, and bring them back to the fold under the tender care of the Great Shepherd, who has given his life for them. He knew this work would be most difficult, yet of the greatest importance; therefore he left us words of encouragement to lead us to engage in it. He says: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Here is something worth knowing, something we are exhorted to know. He who restoreth one who has backslidden from the truth, shall save a soul from death. What death? Surely not that death which is the ordinary lot of man. It is death by the fearful plagues of God's wrath, soon to fall on the shelterless heads of the guilty; and especially the second death in the lake of fire at the end of the millennium, when fire shall come down from God out of heaven and destroy the wicked. Then shall the wicked see Abraham, Isaac, and Jacob, and all the saints, in the kingdom of God, safely sheltered within the bulwarks of the New Jerusalem, while they are consigned to the devouring flames that will envelop our earth and melt the elements. Rev. 20:7-10; 2 Pet. 3; Mal. 4; Isa. 33:14-17, etc. Who can describe the anguish that shall then be the portion of those who have died in their sins, and have lost a blissful eternity with God, Christ, angels, and all the redeemed in the world of glory? There shall then be weeping, wailing, and gnashing of teeth.

Who, among us, seeing our friends exposed to a temporal calamity not one thousandth part as terrible as the one in question, and from which it is in our power to rescue them, would not be all astir to put forth all possible efforts to save them? But we are asleep before the dread realities and terrible wrath of the day of God; asleep, while many of our friends are exposed to eternal ruin, which may be averted by our duty to them.

Are we not anxious to be saved from the awful plagues of the day of God that are impending and threatening our world? And should we not be as anxious about our friends, and even about our enemies, as we are about ourselves? If we love them as we should, shall we not be truly in earnest to

see them saved? Can we be saved ourselves unless we love our neighbor as we love ourselves, and are as interested in his salvation as we are in our own? It does seem to me that if we were all as faithfully and earnestly engaged in this work of love as we should be, there would be but little room for petty trials among us, and backsliders would be more rare than they are.

How great is the salvation that James places before us, for us to sense and to present with love to the erring! It is not only exemption from the second death, but it is the receiving of an endless life of joy and happiness in the kingdom of God. Those who are finally saved shall see a reminder of their victory in the crowns of rejoicing that those shall wear who have been, under God, the means of their salvation; and others shall see the same in their crowns; for not a single soul shall be saved without having been instrumental in saving others. And expressions of gratitude and blessings shall eternally flow from the saved to those who have been the means of their salvation; especially to God and the Lamb.

Another motive that James uses to encourage us to labor for the erring is, that if we succeed, we "shall hide a multitude of sins." To many this would be no motive at all; for they act as though they thought that the great thing was to magnify their sins, and publish them far and near. This is a great mistake. It hinders the very work we want to see accomplished. Satan uses this means to discourage those who have erred. Especially is this so of souls as they awake to a sense of their guilt. And shall we help Satan in the cruel work of crushing and discouraging the erring? Observe how easily Christ passes over the sins of the wayward, as in the case of the woman taken in adultery. The same is true in the case of the prodigal son. Does the father commence by telling the son how wicked he has been? Oh no; he hastens to him and embraces him with the greatest tenderness. Christ does not delight to constantly dwell on our sins. He wants to hide them and remember them no more forever. God help us to imitate him in this respect.

The work of laboring for the backslider is one of the most delicate works ever committed to mortals. I once heard Bro. Pierce, of Vermont, a good father in Israel who now sleeps in Jesus, say that when he engaged in this work he felt as if he was treading on eggs. We have to do with the feelings of one who knows the truth, whose conscience condemns him already, upon whose pride and shame the Devil works, who feels he has lost his reputation, at least with the brethren, and who is more than half inclined to view us as enemies. What a sad mistake it would be, under such circumstances, for all to meddle with this case; for all to talk it from house to house, as though it were hopeless or nearly so, and then urge to have it brought before the church in a hasty manner, for all to portray it in all its heinousness. How wise was the Saviour, in establishing church discipline, to say: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc. This is the first step. Then those who are spiritual (not every one in the church) are to labor to restore such an one before his case comes up before the church for action; or rather, that such action be avoided, if possible. See Matt. 18; Gal. 6:1. Such a method will make the return of the lost sheep to the fold much easier than the opposite course; and those thus saved will ever admire such wisdom, and will dearly love those who helped them to return, and kept the knowledge of their errors in as small a circle as possible. To club sheep that have strayed is not as good a method as to give them salt. Better make the lost sheep of Israel believe that you are their friend, that you love them. Then will they follow on, because they hear the voice and see the ways of the true Shepherd, who giveth even his life for his sheep; who wins them by his love, his gentle and tender care, pouring oil in their wounds, and binding them, instead of probing them still deeper, and treating them rashly.

To shut up a backslider to the enormity of his sins, and only keep his sins and the justice of God before him, will never convert him. Show him that you are his friend, that you have a true interest in his welfare, that you love him. Portray before his mind the love of God and his dear Son, and convince him that there is hope in his case, that Jesus yearns after him, and longs to wash him

in his own blood; longs to receive him in his embrace him, and give his weary, troubled rest and a consciousness of his love and attention. When a salutary impression has been by such a train of thought, the backslider bear to have his sins pointed out, even though yet he may not see and sense them. Parents take time to show love to their erring children; will rarely have to punish them. Love shown by parents will scarcely ever fail to lead to repent; while to treat them with severity and harshness, and keep their minds constantly replete with stern justice and to their great and numerous wrongs, without showing them love, will strengthen in them a spirit of rebellion, and only aggravate the wrongs that they wish them to forsake. Our course toward the lost sheep. Love in our hearts, and shining in our words and actions is the first thing needful to labor for the lost and for sinners in general. Without love, efforts for such will be as nothing. What is worse than nothing; for in its place will be self, selfishness, and errors that will mar the instead of assist it. Shut up to the errors of those for whom we labor, we shall see in them no redeeming quality, and shall, ere we are aware, assume a Pharisaic attitude, neglect our own hearts, and become far more guilty than those for whom we labor. Destitute of that charity that "hoped all things, we shall, with straws and mole-hills magnify our beams and mountains, be also destitute of the grace which is so needful to labor for those who have erred. And with no hope or courage, how can we help them? How can we suffer long with them?

With this mood of mind and these exaggerated views, and our natural, unconsecrated traits of character ruling us, we shall be likely to be severe bearing, sensitive, and to grudge against our brethren, reproaching them for the trouble they have caused us, and the harm they have done us, instead of showing them pity, and being forgetful of our own faults. And as like begets like, we shall see the same in them; and strong words of self-justification and the swearing that James condemns (chap. 5:12) will be witnessed among brethren claiming to be waiting for Christ. We shall rashly apply to heaven and heavenly things, to earth and earthly, to justify ourselves, and shall, unawares, be as guilty as the common profane swearer. Strong words and strong appeals are a strong proof that self is not dead; for he in whom self is in whom a spirit of true meekness prevails, is content to have his yea, yea, and his nay, nay, tell his simple, straightforward story, without boasting, excitement, or exaggeration. We are far from having done our duty to the erring when we have shown them their sins. If Christ had only shown this for us, we could never be saved; and we will be lost because they have been shut up to and to mere justice. Unless we have the spirit of Christ which led him to weep and yearn over sinners, we are none of his, and are unfit to engage in this delicate and important branch of missionary work; and souls will be lost by our wrong management, and our errors in trying to help others.

Says our Saviour, in checking an over-critical censorious spirit exercised toward erring brethren: "Judge not, that ye be not judged. For with judgment ye judge, ye shall be judged; and what measure ye mete, it shall be measured to you again. Matt. 7:1, 2. Here comes the danger giving way to this sharp, over-critical spirit, to take the attitude of a final judge, as though cases of those for whom we labor were hopeless nearly so. The Saviour declares that the judge we mete in such cases shall be measured to us again. If we hold off others, Christ will hold off. If we are severe toward them, Christ will be severe toward us in the day of Judgment, when the saints will judge the world. 1 Cor. 6:2. We should take heed to judge nothing before the Lord (1 Cor. 4:5); for even Christ came "not to condemn the world, but to save the world." John 12:47. Let us act in harmony with the dear Saviour in this respect. Let the burden of our souls be to save men, rather than to judge them in the manner forbidden by Christ. The Saviour commands: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Hypocrite, first cast out the beam out of thine eye; and then shalt thou see clearly to cast out

\* Delivered in French at Chaux-de-Fonds, Switzerland, Sabbath, March 28, 1885.

te out of thy brother's eye." Matt. 7:3-5. In thus beholding the faults of others at the neglect of self-examination and the cleansing work within us, we may be found to be much more guilty than those for whom we labor, and are in danger of using deceit and hypocrisy in trying to cover our own wrongs, and to make it appear that we are better than we really are. The best course for us to pursue is to commence by confessing our wrongs. Then we can go to the erring with able hearts filled with the love with which Christ has loved us. We can talk to and pray to the erring one, can cause his heart to be tender and his eyes to weep, when the mote fall of itself. This is far better than to force a finger into the eye and put it out. The eye is a tender organ, and it is easier to hurt it than to heal it. So with the feelings of a brother who has erred. Two extremes should be avoided. We should, on the one hand, guard against suffering grave wounds in our brethren to pass by unnoticed; on the other, we should be careful not to make a brother an offender for a word, or for an act of impropriety which his own conscience will sufficiently reprove him, and which, if let alone, he will rectify without special labor. Let us exercise that charity which "thinketh no evil," and that places the most favorable construction upon the words and acts of our brethren, and we shall find that in many cases what we had thought to be a flagrant wrong was the result of misunderstanding, or forgetfulness, or other causes which do not seriously criminate our brethren. Let us be true peace-makers, though it may be at a sacrifice, that we may be the children of God, who has sacrificed so much that we may be at peace with him. Let us be merciful, and we may obtain mercy. What we need is more words of mercies, more love. Phil. 1:9-11; 2:1-4.

We may be right under certain circumstances, but let a child burn its fingers a little, that it may learn caution and wisdom. Bought wit is precious. We must give our brethren a chance to gain experience for themselves, and not make them feel that we have forced reform upon them, have deprived them of free moral agency. It is much better for a brother who has erred to have the privilege of settling his own difficulties without being compelled to right himself, and without burdening others with matters of a mortifying character. This course strengthens in one a noble independence; but forced obedience has no virtue or reward. Pick and bruise a boil before it is ripe, and you will increase pain and make unpleasantness more unpleasant. The same is true of jealousy and over-anxious to right those who have erred. Not seeing their wrongs as readily as pickers-on, they will be in danger of opposing which they need to heed for their improvement, and which they would regard and improve if brought before them at a proper time and in proper manner. We should also give God, the Good Spirit, and holy angels a chance to do their work. They can do what we cannot do, and it is such a thing as shutting them out of the way by presuming to work in their stead. And God, and Christ, and the Holy Spirit are grieved, and good angels weep as they are compelled to turn from a work which they longed to mold, and souls lost that might have been saved.

Brothers and sisters, how can we stop to pick at the when the awful realities of the day of God are about to burst upon us, and when souls are being all around us? Would we not better be learning how to labor for the lost sheep and for sinners in the world? And when we find a soul that was lost, but has been found, shall we not let it with our trials, frighten and discourage it, lead it to stray from the fold again, think it has made a mistake, that the true fold, the sheep, and the Good Shepherd are somewhere else? Shall we not rather take the weary, wounded upon our shoulders, show it tenderness, bear its burdens, and rejoice with our friends and with the inhabitants of heaven, that the sheep that was found and saved from ruin? God grant that this may be our course, that we who have been in the truth for years may not selfishly seek sympathy to ourselves, and give way to jealousy and envy because so much attention is paid to one who, like the prodigal son, had strayed from, and brought reproach upon, the Father's house. God grant that we may have more of the spirit and ways of the Master, that like him

we may succeed in winning souls to the truth, and that we may see the last gospel message triumph gloriously in the earth.

## The Home.

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

### FATHER'S PRAYER.

THE tenderest recollections  
Which memory brings to me,  
When twilight shades are falling,  
And bygone scenes I see,  
Are of a home band gathered,  
Engaged in evening prayer,  
Led by a dear, kind father,  
With lightly silvered hair.

From out a well-worn Bible  
He reads a holy psalm,  
With voice that's unimpassioned,  
Face reverent and calm;  
The one I most remember  
Has oft this promise sure,—  
"Forever and forever  
His mercy shall endure."

The children's happy voices  
Then sing a hymn of praise,  
The parents sometimes singing  
Their quaint and ancient lays.  
They sing the songs of Zion,  
Though in a foreign land,  
They know the Lord has led them  
With tender, loving hand.

And when that band is kneeling,  
And father leads in prayer,  
God seems like one among them,  
Their joys and griefs to share.  
Their sicknesses and partings  
To him are all made known,  
And oft a heavy burden  
With father's prayer has flown.

How I remember leaving  
The warm, home-sheltering nest—  
To try life's sterner duties  
And bear its sterner test—  
How father's prayer would strengthen,  
Till home again at last;  
And then it seemed so precious  
The tears would follow fast.

Sometimes in silence kneeling  
I've seen him bow his head,  
Or in a praying circle,  
Or by a dying bed;  
And always in life's trials,  
Whatever its toll or care,  
I'll thank his God that ever  
I heard my father's prayer.

—Jennie C. French.

### TO THE YOUNG.

"THE young would not be seduced into sin if they would refuse to enter any path save that upon which they could ask God's blessing."

This writing is addressed to the young; and this term is intended to include all, of whatever age in years, who have not yet learned to govern their actions by the rule quoted above. We frequently hear the question, "What harm is there in this or that? And perhaps it will be further asked, Is it any worse than such and such a thing? Well, perhaps it is not. But the question is, Is it right in the sight of God? Can we ask his blessing upon it? Go to God with it. Ask his blessing upon what you are about to do; and if you cannot do this with a reasonable hope that his blessing will attend you in it, desist; do not do it.

My friend, will you live by this rule? The Lord says to you, "Give me thine heart." If your heart is upon worldly pleasure, pride, or gain, it cannot be sanctified to God and his service as it ought to be, and must be, in order to be prepared for the temptations and trials that await us. You cannot serve two masters. You cannot be full of the love of the world, and at the same time be full of the love of God. A goblet cannot be full of pure water and impure lager at the same time. Let us make the best choice. There is pleasure in the service of God when we draw near to him and make his ways our choice. In all things which we purpose to do, let us ask his blessing upon our course. His yoke is easy when we get it on as we should. His burden is light when we cast off every other burden. Let us all try it. Let us all live by the above rule. The result will be glory in the world to come.

R. F. COTTRELL.

### DOT, AND CARRY ONE.

THIS was the old-fashioned way which I was taught to do an addition sum. They have wonderful ways now, and I can hardly venture even to help my little folk in their home lessons. How many a time I have said it! Sometimes it was "dot, and carry one," sometimes it was "two, and carry one;" but always I noticed that there was very little to put actually at the bottom of the long column I had added up, though always something to "carry forward" as a beginning for the new column. Oftentimes the result of work seemed to be just a cipher, a round O, a nothing; but when all the columns were added, and the final result had to be stated, I found that even the "nothing," the "dot," the round O, counted in, and made the number bigger.

And is not our life and labor on the earth very much like the addition sum of our childhood? The years are like those columns. Nobody can tell the true issues of our lives until all the columns are added up. Sometimes we are depressed because the toiling of a whole year seems to count for nothing. And God keeps for us the "glad surprise" of seeing that the years and the labors, which we thought wasted and useless, have their place in the sum-total, and go to swell the great result. . . . How easily we forget that "carrying one;" that good help which we get in life from the wisdom, strength, and inspiration gained in the past of life and experience! So often God would hush our complainings—when we say to him, "See, Lord, again I have done nothing; I have caught nothing,"—by replying, "That we will leave for future measurements; but you are a better man, and better fitted for the work which lies before you. Now you are ready to cast your nets on the right side of the ship for a haul."

We have, at the very least, the humility to carry forward that which has been gained out of our short-comings and failings. And if we could see aright, we should think that to be a most hopeful gain. The best fitness for Christ's work is found in genuine, sincere humility. It involves deliverance from self-trust and dependence on divine strength. It is weak pride that says, "I can do all things;" it is strong, all-subduing humility that says, "I can do all things through Christ which strengtheneth me." The humility that makes us put at the bottom of a year's column only a "dot," carries forward "one" to the column of the new year. In the heavenly places, when life and labor are reviewed, we shall find that we can bless God most of all for his humblings. . . .

We do not know how many "columns" God has put into the sum of our years and work. Our addition sum is very peculiar in one respect—our School-master only lets us see one new column at a time. It often frightens the child to show him the great big sum with which he has to puzzle himself. God is very gracious in dealing with us; he lets the columns we have added up lie on the slate, but he adds the new work only year by year, and so keeps us from being worried with what is to happen by and by, and sets us, with all our hearts, upon doing just the little bit of work that is before us now.

As I look back on the columns done, I see far too many of them with nothing but the round O as their result. But then those "nothings" have a place; and they stand related to the whole number that is to appear by and by. By God's grace I shall have some figures to set down at the bottom of some of the years; and, perhaps, there will be at least the figure "one" to put under the last of the columns; and then there will be a glorious counting; and all the "dots" and "ciphers," and "noughts," will get reckoned in, and God will read a most surprising number as the issue even of our life's work.

My counting of life is a poor, depressing thing. My counting of any one year is seldom other than a "dot," or, at best, no more than a "one." I just try to do the columns right; I will try never to forget the "carrying on;" and down deep in my soul I will keep the good hope—a source of abiding peace—that when God reads the sum-total of my life, the very "dots" will come into the reckoning, and even me he may call a "good and faithful servant."—William Newall, in (London) Sunday-school Teacher.

—All I know is that I know nothing.—Socrates.

## Special Attention.

### ANOTHER DECEIVER.

HOWEVER doubtful a person may be in regard to some of the prophecies of the Bible, he cannot doubt the abundant fulfillment of that one which announced a great increase of deceivers, false prophets, and false Christs, in the last days. A large number of persons have arisen in different parts of the land, claiming to be "Elijah the prophet;" one woman came through this city some years ago, claiming to be the "Fan," or "Separator," to separate the true Christians from the false, in allusion to John's prophecy of Christ found in Matt. 3:12; others have appeared claiming to be the "Voice in the Wilderness;" and not a few have claimed to be the Messiah himself. To this latter class another is now added. A brother sends us from Philadelphia, a circular issued by a certain Prof. Thomson of that city, who claims to be the promised "Shiloh" that should come. Gen. 49:10. His doctrine is that the kingdom of God was established in 1870, so that in using the Lord's prayer, he changes the petition, "Thy kingdom come," to the declaration, "Thy kingdom has come." Whether he would continue in the same strain, and say, "Thy will is done on earth as it is in heaven," or not, we are not informed. He is said to be an accomplished Hebrew scholar, and has already organized a company of followers who accept his claims. However long or short lived this particular phase of fanaticism may be, it is certainly sufficient to add to the fulfillment of Matt. 24:24.

### SUNDAY TRAINS.

"To sum up the whole matter in brief, it can be safely asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday local train system, on the railroads which center in Boston, was wholly the work of church-going people, and that it was also for their convenience in going to special churches to which they had become attached; it was not called for, however, by any necessity in enabling them to attend upon the public worship of God."—*Mass. Bureau of Labor Statistics.*

On this item the *American*, of Washington, D. C., comments as follows:—

"The above is the conclusion reached in the investigations of the cause of Sunday trains. From the same report we learn that there are now 139 Sunday trains on roads centering in Boston. Other cities are not different. It is said that an overwhelming majority of railroad workmen regret the necessity of working on the Sabbath, preferring a day of rest without pay, rather than a day of work with pay. It is ascertained that 81 per cent of all street railway employes have to work on Sunday. The report says: 'Briefly stated, church-going people for church-going purposes are the prime cause of the running of horse-cars, on Sunday, in this commonwealth.'

"These facts may well give us pause. The Sabbath is the gift of God to toiling humanity. . . . The Christian public cannot afford deliberately to deprive so large a portion of our fellow citizens of their Sabbath rest. Between the supposed necessities of the case on the one hand, and on the other hand the law of God and the interests of the laborers, there is a conflict. There is a way out of the difficulty, but while selfish ungodliness reigns, we shall never find the way."

To this another thought may be added. It seems to many an impossibility that Sunday laws can be made so effectual as to restrain certain manufacturing companies, railroad trains, and the U. S. mail service on that day. But if these things are owing to the course pursued by church members, as set forth above, it follows that just as soon as they can be induced to change their practice in this respect, and thus remove the cause, the thing is done. Doubtless what is said in regard to the responsibility of professed religionists in this matter

is largely true; and if so, the necessary change for them to make in this respect, is neither impossible nor improbable.

### AN INTERESTING DISCOVERY.

EXPLORERS among the historic ruins of the land of the Pharaohs report a remarkable discovery which throws a good deal of light on an ancient transaction between the Egyptians and Hebrews, recorded in Ex. 11:2, 3. The following account of the same is taken from the *Chicago Interior* of Oct. 15. While we cannot vouch for the genuineness of the correspondence given below, which has a very modern sound, we know of nothing which better sets forth the real nature of the transaction alluded to, concerning which there has been so much discussion, or more fully overthrows the infidel cavils so often raised upon this point:—

"We hear that the Egyptologists have exhumed a remarkable business correspondence between Pharaoh and Moses. Mr. Ingersoll is hard on Moses about the jewelry which his people borrowed and carried away. Bob says, 'Honest now, do you call that a square transaction?' The alleged correspondence was like this:—

"MESSRS. MOSES, AARON, & Co:—

"Gentlemen: You and your people obtained a loan of me and my people of sundry gems, gold and bronze rings, and nose and ear ornaments, to the value of five hundred shekels of silver, of which an itemized bill is inclosed. Please return the same, or remit the amount by certified check, and oblige,

Respectfully yours,  
"PHARAOH.

"MR. PHARAOH RAMESSES:—

"My Dear Sir: Yours, inclosing bill, received, and contents noticed. I inclose you statement showing balance due. We have put our wages at the lowest figure short of starvation, and they amount to twelve thousand shekels of gold. Please deduct the amount of your bill, and ship the balance in specie, via Joppa, and much oblige,

"Very respectfully yours,  
"MOSES, AARON, & Co.

"Ingersoll says he is the working man's friend, and yet he insists that Pharaoh was right in chiseling his workmen out of their wages!"

### JEWISH TESTIMONY ON SABBATH AND SUNDAY.

WHILE there is such a tendency among the Jews to leave the landmarks of the ancients and adopt the customs which their fathers know not, the following will show that they are doing so with their eyes open. The *American Israelite* of a recent date says:—

"In regard to the Sabbath being transferred to Sunday, we can find no authentic notice prior to the Council of Nice in the year 325, where it was resolved, perhaps as a measure against the Arians, to adopt the Sunday as the Christian Sabbath. It is certain that Constantine the Great shortly after issued his famous Sunday decree, although the edict does not abolish the Saturday-Sabbath, and Christians long thereafter observed both Sabbath and Sunday."

Let Sunday-keepers remember that Constantine's decree did not abolish the seventh-day Sabbath, nor attempt to effect a change from the Jewish to the Christian Sabbath.

R. M. KILGORE.

### MORE EFFORTS IN BEHALF OF SUNDAY-SABBATH LEGISLATION.

AN association of ministers of all denominations met at Pittsburg, Oct. 5, when they discussed Sunday desecration in a way that shows where they are looking for help to enforce the observance of that day. They advocated the presentation of a petition to "Congress, asking that laws be enacted tending to make the Sabbath what it ought to be." They thought the petition to have the greatest influence with Congress should be signed only "by the heads" of all the denominations. One minister thought all railroad and street car companies should be prohibited from running cars on the Lord's day (Sunday). Evidently the Sunday-Sabbath is not just what it ought to be, but these ministers think Congress can make it so; and how rapidly they are wheeling into line and marching on toward intolerance and persecution. Shut away all except the heads of the denominations, let them dictate to Congress, have such laws as will suit them, and let the common people say "amen," and then Rev. 13:12-16 will be fulfilled.

F. PEABODY.

## Our Tract Societies.

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

### MY PLACE.

I do not ask, dear Lord, there be  
A place made small enough for me;

But I be made by thee to fill,  
The place appointed by thy will.

Naught can I give, I come to claim  
The promises that bear thy name.

My poverty I leave, to feel  
The riches that thy words reveal.

The weakness I have learned, at length  
Exchange I for thy power and strength.

My pride, so foolish had I known  
That which thou asked was but thine own.

Is crumbled in the dust to be  
Sweet blossoms of humility.

My will—forgive the struggle past—  
My will, dear Lord, is thine at last.

Emptied and broken here I lie,  
Too near for thee to pass me by;

But fill me with thy Spirit so  
Through me the stream of life will flow.

If where the lofty cedars grow  
On mountains crowned with endless snow

Or in the meadow land below,  
Where lilies of the valley grow,

Through this poor vessel, mean and small  
Let blessings on thy children fall.

Thus I, who dare not lift mine eyes  
To places shining near the skies,

And am afraid my skill to trust  
In lifting blossoms from the dust;

I, who did even dare refuse  
To follow thee in rough ways, choose

Wherever thou canst use me best,  
There is my place, my joy, my rest.

—Myra A. Gooden.

### ILLINOIS TRACT SOCIETY.

THE thirteenth annual session of the Illinois Tract Society was held at Aurora, Ill., in connection with the camp-meeting.

FIRST MEETING, SEPT. 10, 1885, AT 9:45 A. M.—President in the chair. On motion, reading minutes of last annual meeting was waived. Chair was empowered to appoint the usual committees, which were duly announced as follows: On Nominations, Chas. E. Sturdevant, Alfred Bostwick, C. H. Bliss; on Resolutions: O. A. O. John H. Bates, I. B. Hibben.

SECOND MEETING, SEPT. 11, AT 9 A. M.—An interesting paper entitled "Devotion to the Missionary Cause," was read by C. E. Sturdevant, after which the Committee on Resolutions reported the following:—

Whereas, The relation of the office of district director to the district is similar to that of President to State; and—

Whereas, The effectiveness of the office, and life and growth of the district depend largely on the activity and leadership of the director; and—

Whereas, Experience has shown that when directors have faithfully devoted themselves to the discharge of the duties of the office, most gratifying results have followed; therefore—

Resolved, That it is the sense of this Society that only such persons should be chosen to fill the office of director in this State as can and will qualify themselves for the office, and will devote time and thought to the discharge of its duties.

This resolution was spoken to at some length by Elds. Van Horn, Olsen, and Kilgore, and others, and adopted.

The report of labor for the year was given as follows:—

No. of members.....	93
" reports returned.....	60
" missionary visits.....	1,720
" letters written.....	1,800
" pp. tracts and pamphlets distributed..	171,900
" periodicals distributed.....	13,000
" new subscriptions obtained.....	11



## TREASURER'S REPORT.

## CASH RECEIVED.

Cash on hand Aug. 15, 1884,	\$ 17 30
Received on tract fund,	1,264 55
“ periodicals,	820 64
“ \$10,000 fund,	1,430 55
“ Scandinavian mission,	53 25
“ English “	144 25
“ European “	53 25
“ Australian “	36 46
“ Chicago “	202 82
“ International Tract Society,	125 25
“ other funds,	33 23
Cash to balance,	18 40
Total,	\$4,315 95

## CASH PAID OUT.

REVIEW Office on account,	\$ 749 97
“ “ missions,	2,180 99
Signs Office “ account,	849 17
Inter. Tract Soc.,	327 15
Good Health Pub. Co.,	28 89
Other purposes,	65 25
Incidentals,	114 53
Total,	\$4,315 95

## FINANCIAL STANDING.

## ASSETS.

Value of publications on hand,	\$1,096 08
“ from districts,	545 48
“ individuals,	471 09
Total,	\$2,112 65

## LIABILITIES.

REVIEW Office,	\$1,025 69
Signs Office,	327 81
Good Health Pub. Co.,	2 75
Ill. S. S. Association,	21 99
Balance in favor of Society,	734 41
Total,	\$2,112 65

THIRD MEETING, SEPT. 14, AT 6:30 P. M.—The Committee on Resolutions submitted the following report:—

Whereas, The railroad and mail facilities at Chicago such as can be obtained at no other point in the West; and—

Whereas, The usefulness of the Society is in a great measure dependent upon these; therefore—

Resolved, That it is the sense of this meeting, that the State depository be removed to Chicago as soon as practicable.

Whereas, The Spirit of God has assured us that the circulation of publications upon present truth is one of the most important branches of our work;

Whereas, The book “Thoughts on Daniel and the Revelation” contains a more complete exposition of points relating to present truth, is written in a language calculated to commend the truth to the most intelligent readers, and is now published in both the English and German languages; therefore—

Resolved, That we recognize the importance of making vigorous and untiring efforts in the sale of this book, and that we recommend suitable persons of various nationalities to devote their entire time to canvassing for it.

These resolutions were spoken to by Elds. Butts and Olsen and others and unanimously adopted. The Committee on Canvassing presented the following report:—

We, your committee on canvassing, are agreed that the work bears as important a relation to the third angel's message as Bible readings or other colportage work, and that it should by no means be abandoned, much as it has been repeatedly spoken of by the testimony of the Spirit; and that we as a people should in this branch of the work with renewed energy, recommend that the work be under the supervision of competent persons, who will select proper individuals to engage in it, and will see that they are instructed in their work.

Experience having shown us that “Thoughts on Daniel and the Revelation” is an excellent aid to the production of Bible readings, we would recommend our canvassers use “Thoughts,” “Volume IV.,” the Signs as leading publications, selling “Sunbeams” and others of our books as helps, to aid in the work of the canvass.

The report was accepted.

The following officers were elected for the coming year: President, Eld. R. M. Kilgore; Vice-President, Eld. B. F. Merritt; Secretary and Treasurer, L. S. Campbell; Directors: Dist. No. 1, A. E. Wick, Lena, Ill.; No. 2, A. F. Ballenger, Ott; No. 3, C. Turnipseed, Money Creek; No. 4, Samuel Greer, Aledo; No. 5, Chas. F. Parmele, Kinaw; No. 6, Wm. Penniman, Woodburn; No. 7, M. M. Taggart, Martinsville; No. 8, L. A. An, Tilford; No. 9, Chas. E. Sturdevant, Toga; No. 10, Ephraim M. Newlan, Lovington;

No. 11, S. Glasscock, Morrison; No. 12, Wm. T. Hibben, Sheridan.

Meeting adjourned *sine die*.

B. F. MERRITT, Pres.

L. S. CAMPBELL, Sec.

## HOW TO CONDUCT THE MISSIONARY MEETING THE LAST SABBATH IN OCTOBER.

At our last Maine Conference, a recommendation passed the meeting requesting all our churches to devote the last Sabbath in each month to missionary work. It was quite freely discussed, and now the inquiries are coming as to what was intended by the “resolution.” I would say in a general way that it was to better enlist our people in the missionary work; and we suggest that the first meeting be conducted somewhat after the following plan:—

1. Singing from “Scriptural Songs,” hymn No. 64.
2. Reading 91st psalm. Prayer by the leader.
3. Hymn No. 510.
4. The reading from the “Testimonies” found below.
5. Let each person present relate his or her experience in canvassing, holding Bible readings, and any other missionary labor they may have performed during the last month; also mention the prospects for labor the coming month.
6. All donations may be paid to the librarian, to be used for such purposes as the society may think necessary. In some cases they may wish to use it for Signs or tracts, or for the English and Australian missions.

A. O. BURRILL.

## WHAT THE “TESTIMONIES” SAY ABOUT MISSIONARY WORK.

## A READING FOR THE LAST SABBATH IN OCTOBER.

[See article, “How to Conduct Missionary Meeting the Last Sabbath in October.”]

1. HAVE the laborers failed to instruct our churches on all points of the missionary work?

“There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter.” “Testimony” No. 29, page 9.

2. Would the work be in a vigorous state everywhere if the people had been rightly directed?

“The cause might be in a healthful condition in every field, and it would be if ministers would trust in God, and allow nothing to come between them and their work.” “Test.” 32, p. 12.

3. What effect has the careless laborer produced?

“The neglect on the part of the ministers has made the people careless and unfaithful. They have not felt their individual responsibility, but have excused themselves on account of the failure of the ministers to do the work of a pastor.” 32:58.

4. Does this failure of the minister relieve the people from work?

“God does not hold them excused. Had they [the people] no Bible, had they no warnings, reproofs, and entreaties from Heaven to bring duty to their minds, there would be less condemnation. But the Lord has given counsel and instruction; the duty of each individual has been made so plain that he need make no mistake.” 32:58, 59.

5. Has every person whose name is on the church record something to do or say?

“One may be able to say but a few words in public, and to do but little in the vineyard of the Lord; but he is in duty bound to say something, and to be an interested worker.” 32:59.

6. Who should engage in the missionary work?

“Many suppose that the missionary spirit, the qualification for missionary work, is a special gift or endowment bestowed upon the minister and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake.” 32:141, 142.

7. Are professors real Christians who do not have a missionary spirit?

“Every true Christian will possess a missionary spirit; for to be a Christian is to be Christ-like. No man liveth to himself; and if any man have not the Spirit of Christ, he is none of his. Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour.” 32:142.

8. Do those who have no missionary spirit show that they are in a backslidden state?

“Those who do not possess this desire, give evidence that they have lost their first love.” 32:142.

9. How may they regain their first love?

“They should closely examine their own hearts in the light of God's word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory and coming to a fallen world to save the perishing.” 32:142.

10. How may we know we have been born again?

“Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred page. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-laborer with him.” 32:142.

11. Why is the church so cold?

“The reason why there is no deeper religious fervor, and no more earnest love for one another is, the missionary spirit has been dying out.” 32:145.

12. What was once the absorbing thought of our people?

“Little is now said concerning Christ's coming, which was once the theme of thought and conversation. There is an unaccountable reluctance, a growing disrelish for religious conversation; and in its stead, idle, frivolous chit-chat is indulged in, even by the professed followers of Christ.” 32:145.

13. Should we do missionary work whether we feel like it or not?

“My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, *whether you feel like it or not*. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise, your spiritual powers will become more vigorous, so that you can with better success work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. . . . In the effort to bless others, your own souls will be blessed.” 32:143.

14. What is one of the important means of enlightening this generation?

“The light of truth is shedding its bright beams upon the world through missionary effort.” 32:144.

15. Can the minister reach all?

“The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort.” 32:144.

16. Will Bible readings and scattering reading matter accomplish a great work?

“A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man's door, urge its plain statements upon every man's conscience. . . . Admonish them to take the Bible as it is, to implore divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences.” 32:144.

17. Is it right to urge individuals to do missionary work?

“There are many who would work if urged into service, and who would save their own souls by thus working.” 32:146.

18. What is the duty of the church in the present crisis?

“The church should feel her great responsibility in shutting up the light of truth, and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in bringing competent persons into the missionary field.” 32:146.

19. What is one thing which every church should do? See 32:147.

20. What has been one of the sins of the church? See 32:146.

21. Are we advised to wait for a better time to do this work? See 32:148.

22. Should we recognize the judgment of the church? See 32:148.

23. Why? See 32:148.

A. O. BURRILL.

## The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 20, 1885.

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

### IS THE CHURCH BUILT ON PETER?

If so, it would seem to be established upon a very slim and unstable foundation. We believe it rests upon a more solid and substantial basis than any human being, however good or great he may be.

The Scriptures speak of a foundation in which Jesus Christ himself is the chief corner-stone. Eph. 2:20. And St. Paul says, in verses 19 and 20, that "the household of God," the Church, is built upon this foundation. Nevertheless, a large part of Christendom believe that the Church is built upon Peter; and they quote as proof the words of Christ to Peter, as found in Matt. 16:18: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

It is claimed on this text that Peter is here set forth as the head of the Church, and that there must be an unbroken series of successors of St. Peter, who would stand all the way along as the head of the Church.

This has been for ages the doctrine of the Catholic Church. They claim that St. Peter was the first bishop, or pope, of Rome (although it is susceptible of the clearest proof that St. Peter never visited Rome at all), and that they have in the popes of Rome that series of successors to St. Peter necessary to constitute a visible head of the Church, and to furnish a fulfillment of Matt. 16:18.

Protestants, of course, do not agree with such an application of the scripture; yet a query often arises in regard to what Christ's words really do mean, and how they are to be explained. One such query has just come to this Office, and hence we notice the passage.

We do not take the view of Matt. 16:18 which is entertained by our Catholic friends; and we will give some reasons why we do not. A consideration of the context is almost always necessary to an understanding of any particular passage. Especially is this so in the case before us. The record of the incident of which this forms a part, commences with verse 13. When Jesus came into the coasts of Cæsarea Philippi, he raised the important question, "Whom do men say that I, the Son of man, am?" They replied by quoting the opinions of others concerning him. Then he said, "But whom say ye that I am?" Simon Peter answered, "Thou art the Christ, the Son of the living God." "Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Consider now for a moment the great topic under consideration. It is the important announcement that *Christ was the Son of the living God*. For taking his stand so boldly upon this truth, Peter received the commendation, "Blessed art thou, Simon." Then to show that it did not originate in Peter's mind, he added that it was revealed to him only by his Father who was in heaven. Having said this, he adds a declaration containing a strong contrast, which, if Peter had understood it, would have been an impressive admonition to him. He says: "And I say also unto thee, That thou art Peter [Greek, *petros*], and upon this rock [Greek, *petra*], I will build my church."

It will be noticed that Christ here uses two different words, *petros* and *petra*, the first one of which he applies to Peter, and the second he uses to express that upon which he will build his Church; and there is an important difference of meaning between these two words which should not be overlooked.

#### DEFINITION OF "PETROS."

*Petros*, the word applied to Peter, signifies, according to Robinson, "a piece of rock, a stone." Liddell and Scott, standard Greek lexicographers, define it, "a piece of a rock, a stone; and thus distinguished from *petra*."

#### DEFINITION OF "PETRA."

*Petra*, on which the Church was to be built, is defined by Robinson to mean, "a rock, cliff, ledge; or a mass of live rock. In such, sepulchers were hewn.

Matt. 27:60; Mark 15:46. On such also houses and villages were founded for security. Matt. 7:24, 25." Of this word Liddell and Scott say: "A rock, generally, whether peaked or ridged; when in or by the sea, a ledge or shelf of rock. There is no example in good authors of *petra* in the signification of *petros*, for a single stone."

It is thus seen that the word *petros*, which signifies only a fragment of a rock, a small piece, a movable stone, is well applied to Peter; for he was of an ardent, impulsive nature, which rendered him often unstable and movable in his course of action. For instance, he had here squarely announced the great truth that Christ was "the Son of the living God;" yet he was soon to deny with an oath, that he knew anything about the man. He was the first to preach to the Gentiles (Acts 15:7, 14); yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul. Gal. 2:11.

But Peter had here announced a great truth, fundamental to all Christian doctrine; namely, that Jesus was "the Christ, the Son of the living God;" and this—this truth, this confession of faith which Peter had made—was the *petra*, the great ledge, the immovable mass of living rock, on which his Church was to be founded. Thus Christ becomes the great corner-stone in the foundation on which the Church is built, as Paul declares to the Ephesians.

Another reason to show that Peter is not the rock on which the Church is founded, may be drawn from the gender of the two words; thus, *petros* is masculine, but *petra* is feminine. So when Christ says, "Thou art Peter" (*petros*), he uses a masculine word which naturally applies to him; but when he says, "Upon this rock [*petra*] I will build my Church," he uses a feminine word which cannot apply to Peter.

What, then, was the rock upon which Christ would build his Church? It was the *petra*, the immovable rock, the great truth which Peter had so boldly announced; namely, "Thou art the Christ, the Son of the living God." And what was Peter? He was the *petros*, the rolling stone, the unstable man. Christ did not say, "Thou art *petra*, the solid, substantial, rock, and upon thee I will build my Church. No; but, thou, although thou hast announced this great truth, nevertheless art thyself *petros*, a movable, rolling stone; upon this *petra*, this great truth which you have announced, that I am Christ, the Son of the living God—upon this truth I will build my Church, and the gates of hell shall not prevail against it.

The rock, therefore, upon which Christ would build, was not Peter himself, but the great truth which Peter had announced.

### THE PERFECTION OF CHRIST'S SACRIFICE.

THE salvation of perishing men hangs upon the sacrifice of Christ. This is the world's only hope. And if there is anything imperfect or incomplete about this, all is lost. On this point, then, faith calls for assurance of the clearest and most satisfactory kind.

But certain views have grown up in the theological world which tend greatly to mystify and perplex the believer on this most important of all questions.

1. The doctrine of the trinity makes Christ inseparable from the Father, so that if there was the death of any divine being upon the cross, God died.

2. The doctrine of the immortality of the soul exempts some part of the human organism—what is called the essential part, the real being—from death; so that in the death of Christ, according to this view, only the human body died, the divine spirit passing unscathed into the other world. But in this case we have only a human sacrifice, which would certainly be wholly inadequate to meet the necessities of a lost world.

Thus our friends find themselves in a dilemma, either horn of which is a very serious one. As a sample of the perplexity involved in these views, and the arguments which are considered best adapted to a solution of them, we quote the following article from the *Worker and Expositor*, a paper published by the Friends, in Chicago, Ill. The writer, W. G. Coffin, under date of "Lawrence, Kan., 8th mo. 13, '85," addresses the editor of the *Worker*, as follows:—

"In the *Worker* of 8th mo. 6, 1885, under the head of, 'A Serious Apology for Dissent,' over the name of our venerable and worthy friend, David Hunt, whose opinions and interpretations of Scripture are usually very correct, and always entitled to most careful consideration, he criticises with great energy and

force, some venerable friend who objects to the phrase, 'God died upon the cross,' as unscriptural and incorrect; in point of fact stating that it was human body of Christ that died. Now I desire to ask my venerable friend, Was it indeed the spiritual body of Christ, 'that was God with us who died?' 'God is a Spirit, and they that worship him must worship him in Spirit and in truth,' etc. Was it that spiritual God that died on the cross? If the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, man became a living soul.' Now the body was as less perfect in all its parts, flesh, bones, heart, blood and all, but there was no life in it, until God breathed into it the breath of life; then, not before, man came a living soul. Now what is death? When the vital principle that God breathed into the nostrils of Adam, which is life, leaves the body, that is death, simply that, nothing more. Now does the breath of life breathed into the nostrils by God himself, and which only makes him a living soul, die? Assuredly not. If it does die with the body, what is immortality? 'Then shall the dust return to the earth as it was; and the spirit . . . unto God who gave it.' Can language be more pointed, direct, or conclusive? But it may be claimed that Christ was created different from all other human beings. Granted; and yet he was perfect God and perfect man, 'in all points like as we are,' etc.; in him dwelt 'all the fullness of the Godhead bodily.' Then did all that die? Such an assumption shakes all common sense. But if his conclusive testimony is still demanded, let him himself testify, when in the death throes of dissolution on the cross, he calls out in the agony of death, 'My God, my God, why hast thou forsaken me?' The reason clearly was, that for the redemption of the world, Christ must then die, and 'all the fullness of the Godhead bodily that dwelt in him' could die, and must leave him, and did leave him, Christ himself being the witness."

Thus exception is taken to the phrase, "God died upon the cross;" and to prove that the exception is well taken and God did not die, appeal is made to the record of man's creation, and the argument rested on the "breath of life," the "vital principle" which God breathed into man. Does this breath of life, asks Mr. C., die? And he answers, "Most assuredly not. If it does die with the body, what is immortality?"

Ah, yes! with believers in man's natural immortality that is the question. That shows where the difficulty comes in. This doctrine that man is by nature mortal, must be maintained, and all else harmonized with that. But imagine that doctrine for a moment set aside; would not the subject be relieved of more than half its difficulty? Let us see. A question or two arises concerning this "breath of life" which God breathed into man, and which our friends are so sure does not die. What is it? Has it an organization of its own, independent of the man into whom body it was breathed? Can it of itself see, hear, and feel? Can it think? Can it act, and perform all the functions of an independent being, after leaving the body?

If these questions are answered affirmatively with respect to man, then we ask the same with respect to all the lower orders of animals; for we read that they all have the "breath of life" equally with man. The record giving the results of the flood says: "All flesh died that moveth upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, all that was in the dry land died." Gen. 7:21. This record is as explicit as it can well be. Man, classed with all the animals and creeping things, it is expressly affirmed of them all that they had "breath of life." And if we look at the margin of the Bible we find a still stronger expression—"breath of the spirit of life," or "lives," as it might be rendered, the word being in the plural.

In harmony with this Solomon declares of both man and all the lower animals that they all have "breath" (Eccl. 3:19); and he means the "breath of life;" for he uses the same word, *ruahh*, that rendered "breath," in Gen. 7:22, and the same word that is rendered "spirit" in Eccl. 12:7: "Then shall the dust return to the earth as it was, and the spirit [*ruahh*] shall return unto God who gave it."

Now if this "breath of life" cannot die in the case of man, can it any more die in the case of the lower animals? In the language of our friend we can answer, "Assuredly not." Then are all beasts immortal? Have they all deathless spirits? Are we to find in the spirit world the immortal souls of all birds and beetles, cats, caterpillars, and creeping things, dogs and donkeys, ready there to challenge us, with them, to an unending existence? If the reasoning



friends is correct, this is certainly to be so. Alas! what conditions will men suffer their theology to be in?

But there is another question to be asked concerning this breath of life, which our friends are so sure of. A conscious, intelligent being after it leaves the body; and that is, Was it a conscious, intelligent being before it was breathed into the body? If it was, then must shoulder, however onerous the load may be, the old heathen doctrine of the pre-existence and transmigration of souls. But few will be willing to do that. If it was not a conscious, intelligent entity before it was breathed into man's body, it is not such after it leaves the body, for it goes back to its source in the same condition in which it was imparted to man. This is embraced in the declaration, "The spirit shall return to God who gave it." After it has returned to him, of course in the same condition it was before he gave it.

It is insisted that the breath of life was not a conscious being before entering the body, but is such after leaving it, we ask how it is that its connection with the body works this change in it; what brings about? how is it accomplished? And further, is it that this once non-existent but now immortal spirit sleeps when the body sleeps, is well when the body is well, sick when the body is sick, crazy when the body is crazy—follows it and takes on its own condition down to death's door, yet just as soon as the body dies refuses to follow it further, but becomes at once an angel? Thus the popular view is hedged about on every side with perplexities, which to our view assume very much the form of absurdities.

Any one should ask how the breath of life could come to God, we would answer by asking how it could come from him; for in the same sense, and to the same degree in which it could be said to come from him, or be given by him, it could also go back to him or he could take it.

Job seemed to take a view of the matter in harmony with this idea. He says: "Yea, surely, God will not do wickedly, neither will the Almighty pervert judgment. If he set his heart upon man, if he turn unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Job 34:12, 14, 15. Here we have both spirit and breath mentioned, and God calls them both his; and, if God should withdraw his Spirit from the earth, and gather to himself the breath which he has imparted to all breathing animals, all flesh would perish together and man go back to dust. In this case the breath may be said to go to God.

To return from this digression concerning the nature of man, we come again to the question, Did Christ die? If he did, we have a divine sacrifice, a good ground of hope. If he did not, if what was called the spirit, the real man, survived the cross, only the human part, the body, died, then we have only a human sacrifice, which can never save

But who can doubt, in view of the testimony of the Scriptures, in whatever way he may suppose Christ to have been constituted—who can doubt that in his entirety, died? If it is said that his soul escaped death, Isaiah replies that "he poured out his life unto death (Isa. 53:12); and our Lord himself said, "My soul is exceeding sorrowful even unto death" (Matt. 26:38); and Peter on the day of Pentecost interprets the psalm, "Thou wilt not leave my soul in hell," as applying to Christ. Speaking of the prophet David, he thus says: "Therefore being a prophet, and knowing that God . . . would raise Christ to sit on his throne, he seeing this before him of the resurrection of Christ, that his soul was left in hell [hades, the grave], neither his flesh nor his blood saw corruption." Then Christ's soul tasted death every man, and went into the grave, but did not remain there simply because he had a resurrection from the dead.

Let Paul also speak on this subject: "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in the image of a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

To whom do all these pronouns refer? to Christ himself or only to his human body? Did he humble himself from an exalted position of equality with his

Father, and die on the cross? or did he only humble and put to death on the cross a human body which never had been exalted anywhere? Let us believe the Scriptures that Christ himself died, and that we have a complete and efficient sacrifice on which to build our hope of everlasting life.

And what objection is there to this? The representations of the Scriptures all seem straightforward and simple enough. To be sure the mystery and the miracle of the incarnation—the descent from the ineffable heights of divine glory to the marred visage and the mortal nature of the lowliest of men—can never be comprehended by finite minds. But the Scriptures assure us that so it was; and faith precludes all objections. We are told that "the Word was made flesh and dwelt among us." We waste no time in splitting hairs over the union of the divine nature and the human nature, the independence of the two, and the functions and provinces of each—this to the human and that to the divine—"the Word was made flesh;" and though subjected for a time to the humiliation and the limitations of the human sphere, he was all divine, because he was the only begotten Son of God.

And in man's nature he died—died as man dies, not merely dropping a clog and impediment and soaring to a higher life in the spirit world, but passing wholly from the plane of life into the embrace of death; the cry on the cross, "My God! my God! why hast thou forsaken me?" not being merely the cry of the body to the soul as it was leaving it, nor the cry of the human part to the divine part as it was taking its departure, but the cry of the Son himself to his Father, as that Father for a time hid his face, as if he were indeed guilty of the sins of the world. And God still stood at the helm of the universe, while his divine Son lay in the tomb. Then he raised him from the dead, and exalted him to his own right hand, to the glory he had with him before the world was. Thus was the life-rope attached to this wandering world, which, thanks to our gracious Redeemer's ever-blessed name! all may lay hold upon who will, and thus be rescued from death, and brought home at last to share in his glory.

But "what then becomes of immortality?" Sure enough. We are content to leave it where the Scriptures leave it. Christ brought it to light in the gospel. It is hid with Christ in God. Col. 3:3. "God hath given unto us eternal life, and this life is [not in us, but] in his Son. 1 John 5:11. And "when Christ who is our life shall appear, then shall" we "also appear with him in glory." Col. 3:4.

#### A SPECIMEN.

We have often wondered what the matter is with the opponents of God's law. Is it a judicial infliction upon them on account of their hostility to God's great standard of righteousness, that when they attempt to argue against it, their logic seems to be smitten with insanity? The psalmist says, "A good understanding have all they that do his commandments," from which a very plain inference may be drawn concerning those who do not keep them. We submit the following from the *Restitution* as a specimen argument against the Sabbath which it would be difficult to parallel on any other subject, among any class claiming to have ordinary use of their mental powers.

"Admitting the Sabbatarians' unproved inference to be correct—which we do not—that God enjoined the observance of the seventh day upon Adam and Eve in Eden before they transgressed the law concerning the tree of knowledge of good and evil, will these same Sabbatarians please specifically point out of what avail Sabbath-keeping would be to them and their posterity in their fallen condition as guilty sinners condemned to death? We would like to have it explained as to just what extent laws made to govern the relation of sinless beings in paradise to their Creator would benefit rebellious transgressors after being sentenced to death for their crime and then expelled from God's presence in the blissful garden, even if observed. Would the observances ordained for the holy angels in their heavenly condition avail anything for those fallen angels who kept not their first estate even if observed by these lapsed beings? Telling us something about God's subsequent arrangements with lost man, will be no answer to our question about the perpetuity of an Edenic law. There is another question back of this, which is, If a Sabbath law was given to Adam and Eve in paradise, what was its penalty? A law without a penalty is a nullity. If death was the penalty, then there were at least two positive institutions enjoined upon sinless beings, for the non-observance of which they would be inevitably doomed to capital punishment. The Bible teaching is clear and precise that there was only one positive institu-

tion enjoined upon man in paradise to which death was affixed as the penalty for disobedience."

As to the claim that we have only an inference that God enjoined the keeping of his Sabbath upon man in Eden, it is wholly incorrect. There is no inference about it. It is just as plain a record as any other statement of the Scriptures. God *sanctified* the seventh day. Such is the record; and as the word "sanctify" means "to set apart to a holy or religious use," which could be done only by giving a commandment how it should be used, the whole ground is covered by that positive statement, and there is no occasion for any inference whatever.

But the wonderful part of the argument is the question what good it would do them to keep the Sabbath after they had fallen, and a reference to the case of the Devil and his angels to clinch this marvelous logic. Well, if man is as bad off as the Devil and his angels, hopelessly doomed to death beyond the reach of any plan of salvation, perhaps there would be no use in attempting to obey God; but we had always supposed that through the plan of redemption man was given opportunity to return to God, and by obedience through Christ regain what by disobedience he had lost. "If thou wilt enter into life," says Christ, "keep the commandments." And again he declares, "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." What Christ does for us is to cancel the guilt of all our past transgressions, and, in place of the carnal mind which is not subject to the law of God, and cannot be, to give us the new nature which will lead us to love and keep his requirements.

But if there was a Sabbath law in Eden, what was its penalty? If our friends have any difficult questions to raise, why don't they propose them? This one answers itself. If there was a law, the transgression of that law would have been sin; and Paul lays down the universal rule when he says that the wages of sin is death. The penalty was the same as would have been visited upon Adam if he had set up other gods before Jehovah in Eden, or bowed down to images, or profaned God's name, or killed his wife. The command respecting the tree was simply a test of his loyalty, the penalty named being such as would follow disobedience in any other respect.

A parallel case is found in Exodus 16. There God took his Sabbath as a test for the people, and gave special directions concerning that, to prove them, not simply whether they would keep the Sabbath or not, but whether they would *walk in his law* or not. But did not God then have other laws for the people besides the Sabbath? Most assuredly. Yet he specified the Sabbath only, as that would test them whether they had in their hearts the principle of obedience or not. Further comment would be superfluous.

#### THE NEXT GENERAL CONFERENCE.

THE next General Conference of the Seventh-day Adventists is hereby appointed to commence Wednesday, November 18, at 9 o'clock A. M., at the Tabernacle in the city of Battle Creek, Mich.

There has been, and is yet, a matter of much perplexity concerning the appointment of this Conference. We spoke some weeks since in regard to its probable appointment, about this date. We said at the time we hoped for the attendance of Eld. Haskell, thinking that he might be back in season to be present. We have received another communication from him since the arrival at San Francisco of the mail steamer from Australia; but in this letter he says nothing, *pro or con*, relative to whether he expects to return or not; and there was nothing in his letter received a month earlier, to destroy the hope that he might return. It then looked as though he would most likely return so as to reach this country about Nov. 2, and thus be able to be here at the time of this appointment. We shall still hope for this, though it is possible we may be disappointed.

From letters received from Sr. White and Eld. W. C. White, we have little expectation of seeing them at our next Conference. They will be greatly missed indeed. We have thought much over this matter of holding the General Conference, with or without these leading laborers in the cause. This is about the usual season for the session of the Conference to be held, and on the whole, the most favorable of any we can have. It is very important that the Conference should be held previous to the commencement of the winter labor; for the plans will not be formed with which to carry on the work successfully through

the winter season. Should the time be put off a month later, we should be as uncertain as to Eld. Haskell's return, and it would be so late in the season that the work would be greatly delayed. After counseling with the leading brethren at Battle Creek, as well as with other members of the General Conference Committee, it has seemed advisable to make the appointment as above.

We trust there will be immediate attention given to this matter, so that our brethren within reasonable distance will attend in full force; and that we shall all of us seek the Lord that his blessing may rest upon us, to help make up for the loss of the counsel of our leading laborers who are absent in distant fields. We ask our Conference presidents and secretaries, and tract and missionary secretaries, to see at once that full reports and statistics of our Conferences are sent to the proper authorities at Battle Creek. We have found great advantage in having our statistical tables made out in season. We want full statistics of the growth of our people, the number of our church members, the amount of tithes paid in from all of our Conferences, and other interesting items relative to the growth and increase of this work. Do not let this matter be delayed, but attend to it at once. Let our brethren who have charge of our various institutions which hold their anniversary meetings in connection with the General Conference, see that appointments are made in season. We hope that we may be able to transact all the business which will come before us with such promptness that the Conference may be held only over two Sabbaths. Let all delegates be on hand at the first session, so as not to delay the business. Let us all earnestly seek to bring with us the blessing of God, that his prospering hand may rest upon us, and guide us in all our deliberations.

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

#### THE CONTEST BETWEEN TRUTH AND ERROR.

THE climax of the contest between truth and falsehood is nearly reached. Men professing to accept the Bible as the word of God widely differ in regard to its teachings. The reason of this is not because its teachings are obscure, and hard to be understood by the unbiased and unsophisticated mind, but because human inventions have been substituted in the place of God's requirements, and handed down from generation to generation; and the natural mind being more disposed to follow the customs of society than to learn from the Bible to correct the errors of tradition by its plain teachings, the errors of former generations have been perpetuated.

Truth has had a few votaries in all ages who have held up the light and pleaded in its behalf; but their testimony has been disregarded by the masses, who have still clung to traditional errors, attempting to prove them true by wresting the word of God. Therefore controversy on Bible doctrines has long been the order of the day. Truth—the more contested, the brighter will it shine. Error, defeated at one point, will change its position and still obstinately persist in the unequal warfare.

Take the Sabbath question as an example: The first day of the week was first placed by the side of the Sabbath of the Lord as a voluntary festival, claiming no divine sanction nor apostolic example in its support, with not a thought that it was ever to take the place of the Sabbath. After some hundreds of years it acquired the title of "Lord's day;" and the controversy at that time and onward was not whether or not the so-called "Lord's day" was the Sabbath, but whether this day or the "Sabbath," the title then invariably given to the seventh day, or Saturday, was more worthy to be observed. In this controversy, the day of the resurrection of Christ, being already popular among the heathen, known as "the day of the sun," fast gained the ascendancy, while the Sabbath, being stigmatized by its opposers as being Jewish, and its adherents as Judaizers, was by force of heathen superstition and papal authority driven from the field. Then drew on the midnight darkness of the Dark Ages. Still God had his witnesses, hidden from view in wildernesses, among the mountains, and in dens and caves of the earth.

With the rising Reformation, the Sabbath controversy was renewed. But while the adherents of the Roman Church still hold that the Sabbath and the first day of the week are two distinct days, the title of "Sabbath" always belonging to the seventh day, or Saturday, and that the first day, or Sunday, has been substituted for the Sabbath by the authority of

that Church, without any Scriptural authority for the change, certain reformers begin to claim that the first day of the week is the Sabbath itself, enforced by the fourth commandment, instead of the ordinance of the Roman Church merely, and that the change is authorized by the Scriptures, an idea never entertained in the former stages of the controversy, nor by the Roman Church to the present day. With Protestants arose, a few centuries ago, the doctrine that "the seventh day was the Sabbath from the creation of the world to the resurrection of Christ, from which time the first day is the Sabbath to the end of the world." But the advocates of this theory being worsted in every encounter on this line of battle, notwithstanding the most adroit maneuvers on "one day in seven and no day in particular," that position is gradually being abandoned for one thought to be more feasible; namely, that the Sabbath of the fourth commandment has been abolished, and therefore there is now no Sabbath at all, or that we are at liberty to adopt any day of the week at our own pleasure. Holding this in theory, they can still conform to the custom of society, and not appear to any disadvantage in this respect.

But in order to make any show of argument to sustain this position from the Scriptures, it becomes necessary to hold that the entire moral code, "written and engraven in stones," is done away; which position is taken by not a few. But when you take from the Bible the only moral code God ever gave to mankind, it is but a short step in progression to abandon the Bible entirely. This many who have been esteemed as great lights in the Christian Church are now doing. Science, falsely so-called, is trying to undermine the very foundation of revealed truth, by contradicting the plain and simple story of the creation of our world and its inhabitants by the word of God. The real question now is, Will we have the Bible?

The next great political question to be decided is on "the religious amendment" of our national constitution, especially the enforcement by law of the Sunday Sabbath. Such a law the National Reform Association are zealously advocating, basing the claim to Sunday sacredness on the fourth commandment, a commandment which expressly states that another day is the Sabbath of the Lord, commanding all to keep it holy. They have failed, and are conscious that they ever must fail, to prove a change of the Sabbath day by Bible proof and argument, and so they appeal to the strong argument of majorities to quash the claim of insignificant minorities. They virtually abandon the Bible, especially the fourth commandment, which exposes the fallacy of their claim in behalf of Sunday. If they would accept the Bible, they would accept the only weekly Sabbath of the Bible. Consequently the coming contest is on the question of the truth and authority of the Bible. This is the culmination and climax of the great contest between truth and falsehood. Who will be on the Lord's side? Who will keep the commandments of God and the faith of Jesus? The last message of the gospel is calling on every one to make a choice. The choice will be final and decisive. May the Lord help us to believe and obey the truth, and so escape the sad fate of those who "cast away the law of the Lord."

R. F. COTTRELL.

#### A STRONG CHAPTER ON THE SABBATH.

THE fifty-sixth chapter of Isaiah furnishes very strong points on the Sabbath question. 1. God does require the Gentiles to keep the Sabbath day, for this it expressly states. 2. It shows that the Sabbath is to be kept by God's people, and restored just before the Lord's coming. I surely think that we have not made as much use of this chapter as we should have done; at least, I have not, nor have I seen many references to it by others. A close examination will show that this is a prophecy concerning the last days. It is placed when God's salvation is near. Heb. 9:28; 1 Pet. 1:5, show that this is at the second advent. Isa. 56:9 refers to the supper of the great God, also spoken of in Zeph. 1:7; Rev. 19. Then it points to the blind watchmen who neglected to warn concerning the coming calamity. It tells of their greediness for gain, and of their drinking with the drunkards, the same as in Matt. 24:49. They are crying peace the same as in 1 Thess. 5:3. Then the Lord appeals to the son of the stranger to keep his Sabbath. The stranger is the Gentile. Eph. 2:11-19. It speaks of the sacrifices which they were to offer. 1 Peter 2:5 con-

tains the same statement, applying it to the Christians. Again, the Lord says he is to gather others to himself besides the Jews. This is parallel with the language of Christ in John 10:46, where Jesus refers to the sheep of another fold who should be gathered into that fold, meaning the Gentiles. There are many other points in the chapter which show conclusively that this refers to the gospel age; and the Lord distinctly appeals to these Gentiles to keep the Sabbath day.

D. M. CANBRIE.

### Ministers' Department

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

#### APOSTOLIC EXAMPLE.

##### A DIALOGUE WITH A BAPTIST CLERGYMAN.

*Question to the Clergyman.* In your opinion, was the Sabbath given to the whole human race or to the Jews only?

*Answer.* The whole race.

*Q.* Then you believe it was instituted at Eden?

*A.* Certainly.

*Q.* And you believe the fourth commandment perpetual and universal in its obligation?

*A.* Most certainly.

*Q.* Do you believe the seventh day of the week was commanded to be observed or only one day in seven?

*A.* If any day one chooses, after having worked six days, is the meaning of the commandment would allow every day in the week to be observed for one's pleasure, and one day would be observed by some and another by others, and so all would be confused, and God could not have blessed nor hallowed a particular day, and the blessing and hallowing have been on the resting, and not the day; but the commandment says he blessed the Sabbath day and hallowed it. When I was consecrated and set apart for the ministration of God's word, it was my whole time, and not part of the time myself and part of the time one of my brothers. No, it was the whole time that was blessed and sanctified.

*Q.* Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

*A.* Because God has seen fit to change the day of the Sabbath from the seventh to the first day in the week, that we should commemorate the resurrection of Christ and the great work of redemption.

*Q.* Is there any direct command of God for the change?

*A.* No, there is no such plain command as was spoken by God on Sinai, but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

*Q.* Do you believe the example of Christ and his apostles is always sufficient authority to bind us to follow their example?

*A.* It is when there is unity in their example, and that of keeping the first day of the week as the Sabbath and in their teachings concerning baptism and other like questions.

*Q.* Would you feel it *always* your duty to follow such example?

*A.* Most certainly.

*Q.* Well, when Jesus and his disciples went through the field of corn, and his disciples did pluck and eat, what day did they say it was?

*A.* The Sabbath day.

*Q.* And what day of the week was it?

*A.* As he was talking with the Pharisee Jews, could have been no other than the seventh day of the week, the day we call Saturday.

*Q.* And what name did Jesus call this day by?

*A.* He called it the Sabbath, but this was before his resurrection.

*Q.* When it is said by Matthew, "In the end of the Sabbath as it began to dawn toward the first day of the week," is not the seventh day, the day which the Jews observed, the day which is meant by him?

*A.* Certainly.

*Q.* When Jesus saw the impotent man at the pool of Bethesda and said to him, "Rise, take up thy bed and walk," John says, "and that same day was the Sabbath;" was not this also the day we call Saturday?

*A.* Certainly it was.

*Q.* When Paul went into the synagogue of the Jews at Antioch, and stood up and preached, and preaching said: "They that dwell in Jerusalem

air rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day," what day was it which Paul called the Sabbath day?

A. It was the seventh day.

Q. What name is *always* given to the last day of the week by Christ, the evangelists, and by Paul?

A. The Sabbath day.

Q. And how many years after the resurrection was that these writers wrote these things?

A. It is supposed to have been from ten to sixty-free or sixty-four years.

Q. Yes, long enough, truly, so that if the Sabbath had been changed at the resurrection, these writers could not have continued to call the last day of the week the Sabbath, but the first; but as they universally called the seventh day the Sabbath as the Jews always had, has not this calling the seventh day by its name, the force and obligation of apostolic example? and are you not required, by your own agreement, to follow this example and always call the seventh instead of the first day, the Sabbath? Remember that neither Jesus nor his apostles ever used the words "Old Jewish Sabbath," or "the Christian Sabbath," though they would have had good reason to do so had the Sabbath been changed by them. I do not care to show you at this time, that if you follow apostolic example in the observance of the Sabbath, you are to keep the seventh day instead of the first, but when you have acquired the habit of calling the seventh day, instead of Sunday, the Sabbath, and when you have taught your people this habit, then it will be very easy for you to acquire the habit of following the practice of the apostles, and the early church for centuries, in the observance of the seventh day. But, without saying more concerning the observance of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day and not to the first?

A. I must confess that I never saw the question in this light before. I have always thought the Sunday is the Sabbath and should be so called; but if I follow the examples of the apostles in their names of the days, I must change my habit of speaking; and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day; but I will think of this more.

Trusting you will keep your promise and remember that no people in the whole earth ever called Sunday the Sabbath, until within about three hundred years, and that now only a few English-speaking people so call it, and that the nations of Europe and Asia, speaking more than twenty-five languages, call the Saturday by no other name than Sabbath, I bid you good bye.—P., in *Outlook*.

#### THE TRUE OBJECT OF PREACHING.

"Ye are the light of the world," said Jesus to his disciples. "Ye are our glory," wrote Paul to the Corinthians. To produce actually regenerated and finely illuminated characters was the sole purpose of the great Founder of the Church. This too should be the purpose of every sermon. Hence the sermon should be pointed, direct, practical, bearing on every thing, and showing the application of heavenly truth to those things. There is too much beating of the air in the pulpit, too little insistence on the relation of God and his commands to the actual farmer, merchant, and lawyer, and mechanic of to-day. To present doctrines entirely without appropriate exhortations is to stand theological dry bones up in place of a living soul; to deal in exhortations alone without a basis of doctrine is like crowding a ship with sails when it has no ballast to steady it. Both doctrine and exhortation are necessary, and the latter could run into such a bold, unflinching, persuasive demand for a new and upright life, as to make the hearer impatient with evil-doing wherever exhibited. The best gospel is a new man with the light of the unseen world reflected from his face, and the outstanding presence of God in his actions.—*Sci.*

The history of pride in three small chapters: 1. The beginning of pride was in heaven. 2. The continuance of pride is on earth. 3. The end of pride will be in hell. This history shows how unprofitable is pride.—*Dr. Newton*.

The aching head may cease to throb when laid on the softest pillow for human pain—"God knows."

## 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.

### OVER THERE.

BY ELDO. L. D. SANTEE.

MID our wanderings here below,  
Swell our hearts with rapturous glow  
As we think of joys to come,  
Waiting for us in our home;  
Of the peaceful valleys green,  
Where no tempest e'er is seen;  
Of the city bright and fair,  
Waiting for us "over there."

Where the storms of life are o'er,  
Where the billows beat no more,  
Where is rest for weary feet,  
Where are angel harpings sweet.  
Farewell, earth and earthly pain,  
Welcome, heaven, with endless gain.  
Oh! what endless joys we'll share  
With our loved ones "over there!"

Nearer, nearer, day by day,  
Is the home for which we pray;  
Nearer to the jasper walls  
Where the glory ever falls;  
Nearer is the stream that rolls  
'Neath the throne for blood-washed souls.  
Praise will take the place of prayer  
With the ransomed "over there."

I shall reach that home at last,  
When the toils of earth are past;  
I shall lay my burdens down,  
And will wear a starry crown;  
I shall feel the touch of hands,  
Of the dear immortal bands,  
Forms of grace divinely fair—  
I shall know them "over there."

Oswego, Kan.

### TEXAS.

WAXAHACHIE.—Met with this church in quarterly meeting Oct. 3, 4. The church is in a prosperous condition. First-day forenoon I spoke on the Sabbath question, and in the evening on the signs of the times. I had not been able to do any work since our camp-meeting, but the Lord came near and gave liberty in speaking, and strengthened me for the duties of the occasion. Had quite a good outside attendance. During the last quarter, three have been added to the church, and four to the tract society. This society numbers thirteen. They have met all obligations, and now have a balance in their favor. May God bless the brethren and sisters at Waxahachie.  
Oct. 7. W. S. CRUZAN.

### MINNESOTA.

MINNEAPOLIS.—I commenced to canvass for "Sunshine" and the *Signs* last January. I took about 300 orders before our camp-meeting in June, after which, up to the first of October, I devoted my time to giving Bible readings. I have given 140 Bible readings, and as a result eight have signed the covenant, and many are convinced of the truth, some of whom will obey, I think. My courage is good to go forward in this work; for I see that the harvest is great, and the laborers few. I hope to keep on in this good work until Jesus comes.  
Oct. 14. HIRAM PATCH.

SAUK RAPIDS, GORSE MILLS, AND CROW WING.—At the suggestion of the president of our Conference, I spent one Sabbath at each of the above places. Sept. 12, 13 was spent at Sauk Rapids. They have very much desired help here, and seemed to appreciate the word spoken, though it was of no flattering nature, pointing out the dangers of our times, our poverty and our blindness. Good and feeling testimonies were borne. Some arose for prayers. Sept. 19, was with the company near Gorse Mills. They have met with much bitter opposition, but some are holding on, and seem of good courage. Sept. 26 was the first Sabbath I have spent at home for over three months. In accordance with the resolution passed at our last Conference, this Sabbath was the time for the monthly missionary meeting. Accordingly the thoughts presented were in reference to missionary work.

The Sabbath-school interests were also looked after in these meetings. Oh that all might feel the importance of this part of the work, and enter into it as they that must give an account! I do desire to sense the work of a minister of Christ.  
Sept. 27. H. F. PHELPS.

### DAKOTA.

WATERTOWN.—Sept. 30 our labors here closed for the present, ending in an eight-days' discussion

between Eld. J. A. Seaton, of the Christian, or Campbellite, church, and Eld. S. B. Whitney, S. D. Adventist. I do not know that anything new was brought to light, yet we think that in a very forcible manner the truth has been brought before a good many who would not come to the tent. As near as I can learn, the majority believe we have the truth. Eld. Seaton took the usual ground of that denomination, but surprised his hearers by making very many unwarranted assumptions, interspersed with contradictions and mistatements about Sr. White and also our dear Bro. J. N. Andrews. He is a very able speaker, but when he began to call Bro. Andrews a falsifier, it reminded us of Ingersoll's "mistakes of Moses." It is strange how some men can discuss questions of theology by slandering Christian women, and men who sleep in Christ; but of course when Scripture fails, something else must be used. A few have signed the covenant here, and a Sabbath-school has been started. I go home to Bath, Brown Co., to prepare for winter, and expect to return to labor in this and other places near by during the winter. My faith in present truth increases as I see it tested.  
Oct. 2. G. H. SMITH.

### IOWA.

SLOAN, WOODBURY CO.—We commenced meetings in the tent at this place June 13, and continued more than eight weeks. As the result of our labors, nineteen are obeying the truth. We organized a Sabbath-school of thirty-four members, who take a club of fifteen *Instructors*. We sold \$30 worth of books, and obtained eleven subscriptions for our periodicals. We met with some opposition from the professed "holiness" people; but their efforts only increased the interest in our meetings.  
J. M. WILLOUGHBY.  
W. H. WAKEHAM.

SLOAN VICINITY.—We commenced a series of meetings at the Hickman school-house, five miles west of Sloan, Sept. 27. Many in this vicinity seemed to be much prejudiced against the Adventists. This, however, was mainly the result of ignorance. We have given eleven discourses on the prophecies, second advent, nature of man, etc. The interest and attendance have been good from the first. Many who at first came because of mere curiosity or to find fault, are regular and interested attendants. And some who were at first shy now take us by the hand and invite us to visit them at their homes. Prejudice is wearing away, and we hope by the help of God to so firmly plant the seeds of truth here that an abundant harvest may be gathered in the last great day. It is our daily prayer that God will imbue us with the true missionary spirit, that we may labor acceptably in his sight.  
Oct. 2. W. H. WAKEHAM.

### OREGON.

COOS, JACKSON, AND LANE COS.—The first of September, in company with Bro. John Fulton, I crossed the coast range, and held meetings for about two weeks in Coos county, the most of the meetings being at Coquille City. The church here are so far away from the other churches that they have hardly kept pace with the advancing work. The preaching of the word was well received, both by the church and others. Four were baptized, and five united with the church. Bro. Fulton rendered valuable help, both in the meetings and in visiting. His health has very decidedly improved in the climate of Oregon. He remained in Coos county while I went to Jackson county in the interest of some scattered ones who have recently commenced to keep the Sabbath. A fruitful field of labor seems open here. Oh for more laborers and more means to support God's cause!

There are a few Sabbath-keepers at and near Eugene City. Some have gone back to the world, but others still hold on; and I hope that by a godly example and faithful missionary work, others may be added to their number, and that we may yet see a church organized at this place. The covenant was presented and cheerfully signed by several. A club of *Signs* was ordered for missionary use, and one subscription obtained for the *REVIEW*. In all of these fields there is great need of ministerial and colporteur labor; and we are cheered with the prospect of future help from men of promise who have gone to Healdsburg College to fit themselves for the Master's service.  
Oct. 2. CHAS. L. BOYD.

### MAINE.

CANAAN.—At the June meeting for this portion of the State, we promised the few scattered ones that if they would meet together through the summer, and "render unto the Lord his dues," we would return this fall and make an effort to gain new recruits for the truth. This is among the first places where a church was organized in this State; but deaths, removals, and apostasies have reduced this number to fourteen, and these are much scattered, and many are old persons. We came here one week ago, and commenced meetings in the Whitten school-house. Our congregations range from ten to forty, and some are



becoming interested for whom we hope. Have sold a few books, and taken three subscriptions for the REVIEW. At the quarterly meeting they paid tithes and donated to the missionary work. We hope to see a real reformatory work wrought in this church, so that if new ones come to the truth, the example of those who are older will be such that it will do to imitate it.

The church schools, judging from what we hear, are doing well. We wish we could have more of them, and we could if our people realized their value. Eld. Barnes will soon start for Aroostook county to spend the winter. Bro. Osborn will soon be ready to go out and devote all his time to the work. Bro. S. A. Whittier is with me. According to the last information, Maine has more scholars at the South Lancaster Academy than any other State; and the expenses are arranged for them. We shall hope to see a good work done for those already there; still there are others to go.

Oct. 8.

#### NEW YORK.

**BUFFALO AND BATAVIA.**—Immediately after the camp-meeting I returned to Batavia, where I had spent several weeks with the tent. About twenty embraced the truth as the result of the meetings. Several of these were already Adventists, but never had known much about the third angel's message except from the bitter opposition of the *World's Crisis*. But, like the noble Bereans, they laid aside their prejudice and began to search the Scriptures. It is touching to hear them relate how anxiously they had been looking for light by which they might be led. Thus far they manifest a commendable desire to accept the whole truth. During our absence at the camp-meeting they met together for meeting on the Sabbath, and I was much encouraged to find them all so firm when I returned. Our meetings are now held in comfortable rooms, which are rented and paid for by them. I am laboring to extend the work by visiting and canvassing during the week, and preaching Sabbath and Sunday. Have furnished reading matter to several influential families. The Baptist minister is carefully reading the "History of the Sabbath" and the "Sanctuary and its Cleansing," and has subscribed for "Thoughts on Daniel and the Revelation." We hope to organize a church here soon. Sr. Welch is here to canvass for books and papers.

I have met with the little company at Buffalo only once since the camp-meeting, but Bro. Cottrell has assisted them by his presence and counsel. Only a few laborers have been there during the summer, but others are now there, and the indications are favorable for a vigorous winter campaign. I spent several days there last week, and preached seven times on subjects calculated to convince a few interested ones of the truth, and encourage those already decided. A favorable impression was made. Shall return soon to organize a church. I was much encouraged by meeting a number to whom I had last winter sold "Great Controversy, Vol. IV." Every one spoke highly of it, and I find it easy to sell another book after they have read this. One lady said she had read some parts of it a dozen times, and had loaned it to her neighbors. Another had commenced to keep the Sabbath. How much longer will our young brethren and sisters let the people die for want of the truth, when they could be getting it before them and sustaining themselves by the canvassing work? There ought to be twenty-five canvassers in Buffalo this winter. The people need the books, we need the experience, and the publishing houses need the money. Is it not time to throw away our dread of man, and aid the message, that it may go to every home in the land? If any in Western New York would like to have a part, and do not know where or how to begin, I hope they will address me at Batavia, N. Y. I hope to visit all the churches and scattered ones in this part of the State during the winter, and should be glad to hear from you regarding the interest in your locality.

Oct. 14.

#### COLORADO CAMP-MEETING.

We reached the camp-ground at Denver Thursday morning, and found the tents all pitched and the meeting progressing. Bro. Ostrander had been holding meetings for about a week before the camp-meeting, which, together with missionary labor previously put forth in the city, had awakened quite an interest, so that the large tent was well filled every evening; and we have seldom met a more intelligent and interested congregation. The camp-ground was located in the city, yet everything was as orderly and quiet as a church on Sunday. This meeting was conducted and carried through much the same as our camp-meetings usually are. There seemed to be freedom and a good degree of the Spirit present. We were happy indeed to see quite an improvement in the spirit and tone of things in this Conference since last year. Difficulties that had in some measure hindered the work, have passed away, and a spirit of union and love prevails; and the effect of this condition was felt throughout the meeting.

The finances of the Conference have materially

improved during the past year. Last year the tithes were about \$900; this year, about \$2,200. No doubt a portion of this increase is due to an increase of membership, but only a small portion of it. As the brethren and sisters have tried more faithfully to do their duty in this and other respects, God has drawn near and given his blessing, and union and harmony prevail. It seemed such a relief to find things in this condition. Bro. Ostrander was elected president of the Conference and also of the Tract and Missionary Society. Quite a number of young people are preparing to labor in the cause, and we shall be disappointed if we do not see the number of laborers greatly strengthened. On Monday there were eight baptized. This camp-meeting was the very best we ever attended in Colorado. Some pledges were taken on the missions and the Academy at South Lancaster. The brethren returned to their homes in better hope and courage than we have seen them before. Bro. Olsen was with me at this meeting.

E. W. FARNSWORTH,

#### THE OHIO CAMP-MEETING.

This meeting was held on the fair grounds in the city of Springfield. The grounds were clean, everything was convenient, and the location all that could be desired. But as it was not very central for our people, the attendance was not as large as usual. There were some fifty tents pitched, and about three hundred campers on the ground; there should have been five hundred.

During the first week of the meeting the weather was wet and cold; hence the outside attendance was small. Eld. Butler and myself arrived on Tuesday evening, the second week of the meeting. Under the care of Elds. Van Horn and Chaffee and the Ohio ministers, the meetings were progressing well. All were cheerful and hopeful, and seemed to be enjoying the meetings. The preaching was largely practical, and well received. Social meetings were good. The Sabbath-school was large and the exercises excellent. There was a deep, solemn feeling in the meetings all day Sabbath. Not a large number came forward for prayers, as nearly all on the ground were church members. The camp was then separated into four divisions for social meetings. These were the best meetings we had. On Monday eleven were baptized.

Sunday was a beautiful day, and there was a good attendance from the city. Many books were sold, and a good impression was made. All the business of the Conference passed off harmoniously, very few changes being made in the officers. The titling in the State has improved during the year, being some \$2,000 higher than last year. But it is not yet near what it ought to be. More laborers are going out into the field, for which all will rejoice; but this will require more means to pay them, as the laborers were paid very low, too low, before. West Virginia was added to the Conference. This opens a new and wider field of usefulness for the Conference. God has blessed the labors of Bro. Chaffee there this year, and the work now needs to be followed up vigorously.

A goodly number have been brought into the truth during the year, nearly all having more or less success. Six new churches were admitted to the Conference, and others will soon be organized; yet the apparent increase of membership in the State is not large, because so many move to other and newer States. The culpable neglect of church clerks to report renders their statistics quite uncertain. There is no excuse for this. Steps should be taken to put in clerks who will attend to their business. An effort will be made this winter to strengthen the churches, visit the scattered brethren, etc.

It had been five years since I was here before. It was a pleasure to meet these old friends, and also to see so many new ones. May God bless them all.

D. M. CANRIGHT.

#### THE INDIANA CAMP-MEETING.

This good meeting is in the past, but its influence in behalf of the cause in our State will continue. We have held many excellent camp-meetings, but this one was like most of those of former years—the best of all. It was of longer duration, and was attended by more of our people than any previous meeting held in the State. Between eighty and ninety tents were pitched on the ground, and between six and seven hundred were encamped. We were favored the first week of the meeting, Sept. 25–30, with the labors of Eld. O. A. Olsen, and the last five days with the help of Elds. G. I. Butler and D. M. Canright. The preaching was largely of such a nature as to cause our people to sense the times in which we live and our obligations relating to the cause. Indifference was seen to be sin, and negligence a heinous crime in the sight of God.

While there were some things that demanded reproof, there were many things of a very encouraging nature. Five new churches were added to the Conference, bringing into our fellowship about one hundred members not before numbered among us. Seven companies not yet organized have been raised up in con-

nection with the tent labor of the past summer. Within a few months, more than two hundred have embraced the Sabbath in this Conference. Bro. G. Huffman and E. E. Marvin were ordained and set apart to the work of the ministry, thus making the number of ministers holding credentials equal to what it was before the General Conference made a demand upon us. Several new ones received ministerial license, and quite a number gave themselves to the cause of God as colporters and canvassers, proposing to labor without being chargeable to the Conference yet subject to it. The amount paid into the treasury exceeded that of any other year by about \$600. The sum of \$2,128 was raised in pledges, and donations for the State Tract Society. It was voted to hold monthly missionary meetings in all our churches, and thereby encourage and strengthen this branch in its parts. The Conference work, tract and missionary, Sabbath-school, and health and temperance interests all received due attention. The city mission interest also was considered, and will receive much encouragement from the friends in this State. Twenty were baptized.

A workers' meeting of one week's duration immediately preceded the next annual Conference. All went away feeling of good courage, and realizing that we are very near the great decisive day of God.

WM. COVERT.

#### TO THE CHURCHES IN VERMONT.

A MATTER which we have considered, and upon which we have consulted our best counselors, and some of the churches and workers, we now submit to the prayerful consideration, reflection, and action of all our churches and workers. It concerns our work the coming winter. A moment's survey of our strength, the magnitude of the work committed to us, and the urgent necessity for immediate action in its accomplishment, will perhaps lead us to more grave and solemn thought upon the work of God committed to us.

We are indeed the "least of all people" in numbers, wealth, and worldly honor; a feeble remnant of fourteen or fifteen churches, with membership ranging from ten to eighty-two. Summer is past and the harvest has come. The first fruits are not being gleaned, like "the gleanings of grapes when the vintage is done." The perfection of the first fruit will be seen in the presentation to God of a glorious church through this message—a church numbered 144,000, without spot or wrinkle, undefiled, and without fault before his throne. This, then, is what we in our weakness, through the help of God must accomplish.

The day hasteth greatly when all earthly scenes will terminate, and our opportunities for entering the vineyard will have passed. "As my Father has sent me, even so send I you," are the Saviour's words. He was sent to save the world, and we are here to aid in this mission—the light of the world, the salt of the earth. Thus "ordained" by the Saviour to "go" and "bring forth fruit," our interests are identified solely with God's and Christ's, and we become one with the Father and the Son; and all the help that Christ received, yea more, is pledged to us. That we may "bear much fruit," the promise stands, "Ye may as what ye will, and it shall be done unto you." We see, then, how perfect unison with Heaven is necessary to accomplish our work, and the divine sacrifice must be exemplified in us.

Considering the urgent necessity laid upon us as a people to herald the warning of the unmixed wrath of God about to be poured upon all rejecters of his mercy, and to bring duty and God's requirements home to every conscience, in days equaling those of Sodom and the flood for wickedness, we ought to see our churches, every member of them, seeing eye to eye, speaking with the same lips, and lifting with the same shoulder, with heart and soul and life poured out in intensity of earnestness to God. Alas! wrangling and tumult and the cares of life so choke the work that some of our churches have become bodies of darkness. The light of a precious few is entirely eclipsed by the darkness of many, to that extent that such churches do nothing, or next to nothing, for God. Why is this?—Because they have not been engaged in the work given them to do.

Brethren, things ought not to be so; they cannot and will not be so long. Our example belies us, and the world, instead of being moved by the truth we preach, is confirmed in sin, and lulled to slumber by the illustration of the truth which our lives present. Eyes, hearts, ears, will all be closed to us until we break loose from the enthrallments of the Devil, principal among which are the "cares of this life,"—what shall we eat and drink, and wherewithal shall we be clothed?—and until we think more, say more, and do more in the work of God. We are called to go into the vineyard with time, talents, interests, and strength at the Lord's disposal; and we have yet to see whether he will forget to be gracious, and allow us to go naked and starve.

As a people, our strength is weakness to the last extreme; but united with God it may encompass the earth and warn its inhabitants. Our Exemplar's life was "the light of men." Can it be said so of ours? We, as churches, have scarcely life enough to live out-

ves. The secret of our weakness is in ourselves, in God. The most startling and invincible truth committed to man is given us; it is the present truth to this generation, a savor of life or of death to every man. We have the most urgent message God has sent forth, and all the resources of heaven are pledged to carry it forward. Why should we not be about the work as earnestly and energetically as was so anciently? Why should we miss the blessing promised to those who give meat in due season, leave souls to die who are starving for the truth, and finally reap the curse in smiting with the fist of wickedness, eating and drinking with the drunken of the world, breeding famine, death, and the grave in the very midst? Some of us ought to plead night and day for forgiveness.

Now as to the point of labor: how shall we retrieve the past and improve the present? The last "Testimony" counsels every church to make provision for instruction of its missionaries; and I have not thought it a great thing to ask each church in the State to send us at least one new laborer. If the churches come anywhere near their duty, most of them can do more than this if necessary. If we will do it, will not the Lord be just in raising up other laborers, and forsaking us? for the message must be given. If then we can get together such a company of experienced laborers as this would give us, Bro. L. Kellogg and wife will take part of them, while I, with the rest, and a good family with us to make a home, will go to one of our most populous towns, and by precept and example instruct them in canvassing and colportage work. The liberal offers of the Signs office will enable us to pay all bills by the canvassing we will be able to do. This must be; for the Conference with its present financial standing can carry no more. Each worker must understand this, and remember it is a matter of sacrifice and faith. There is no reason why each may not make fair wages.

The conscription will accomplish, 1. The good work of getting a goodly number of laborers into the field. 2. It will give us an industrial school wherein they may educate themselves in the science and art of missionary work. 3. We can accomplish a good work for the saving of souls. 4. We can open a field for future labor—all this without any additional burden to the Conference.

Young and old who intend to serve God and love the truth, consider this. Don't look to appearances and the inexperience that now foils your desires; come to get an experience. Look to the unseen rather than to the seen. Look to God and angels, and have no fear of the "vanity of vanities" we shall have to meet. Consult over the matter, make choice of those who have the most faith in God and love for his truth, and set apart such for the work whereunto God has called us. Study well the article, "Importance of the Canvassing Work," in "Testimony No. 12." Inspired truth beams from every line; read it, and be ready for action immediately after the General Conference. Several have signified a desire to have a part in the work. All who wish, can address me upon this subject at the place of my future appointments.

Oct. 14.

I. E. KIMBALL.

## Special Meeting Department.

### WORKERS' MEETING FOR INDIANA.

Those who desire to canvass, do colportage work, or give Bible readings will be glad to learn that we are to have a workers' meeting in our State during the holidays, Dec. 24 to Jan. 1. This time has been selected that those of our people who are teaching school may have an opportunity to attend.

The service of Eld. Geo. B. Starr has been secured. Hundreds in the Indiana Conference should qualify themselves for work of this kind. Do not neglect this favorable opportunity for instruction. Such a chance may not be given soon again. Our young people surely ought to see the importance of doing something for the cause of God, when the great and dreadful day is so soon to burst upon us. It seems that every convenience that could reasonably be desired is at hand. These calls are important, and I fear many will be lost unless they are heeded. All have time to prepare to attend this meeting. Whom shall we be privileged to meet? WM. COVERT.

### GENERAL MEETING FOR DAKOTA.

THERE will be a general meeting held at Swan Lake, Dakota, beginning Friday evening, Nov. 6, and continuing till Wednesday, Nov. 11. This will be an important meeting, and matters of general interest will be considered, pertaining to the Tract and Missionary Society, Conference, and Sabbath-school; and we shall hope for a large attendance from all parts of the Conference. As we shall have special need of help at this meeting, we will ask our brethren to observe Sabbath, Oct. 31, as a day of fasting and prayer, that God may bless us at our meeting, that

we may have wisdom in our councils to lay plans and devise means which will be for the good of the cause. We would also ask our brethren at this time to seek God's blessing for themselves, and as families and churches. There is great need of our humbling ourselves and seeking the Lord in a special manner on account of past unfaithfulness, and that we may receive wisdom and help for days to come.

We hope those who come to the meeting will provide themselves with bedding and provisions as far as they can reasonably, that the church at Swan Lake may not have so many burdens that they cannot attend and enjoy the meeting with us. Let all plead that the Lord may meet with us at that time, and come expecting his help and blessing.

A. D. OLSEN.

### DISTRICT NO. 6, VERMONT.

AFTER receiving earnest solicitations, and consulting the director, and also to serve my own purpose to give spiritual benefit to the brethren of this district, with no possibility of doing so otherwise, I now appoint a district meeting to be held at Northfield, commencing Wednesday, Oct. 28, continuing over Sunday, Nov. 1.

It is not expected that brethren having farm work and many cares, can leave for this entire period. We very much hope the brethren from Cabot, Barre, Worcester, Granville and Warren, and Waitsfield may be there the last three days.

The opportunities offered by this general meeting we hope may be well improved, and certain considerations will show its necessity: 1. It is for a consideration of the most pressing work which rests upon us, and for the general interest of the work of God. 2. It is to "impart unto you some spiritual gift to the end ye may be established." 3. It is important because but very little labor can be bestowed upon this district the coming season, although there is a pressing necessity for it. 4. It is necessary because the district quarterly meeting, which should be kept up, has been entirely abandoned. 5. The affairs of the district sadly need adjustment. 6. We need to overcome, and encourage others to overcome; for this we are held responsible, and it requires the most intense earnestness and diligence; and to this end the benefits of such privileges should be eagerly sought for and well improved. Come, then, brethren, in response to my personal and earnest request.

I. E. KIMBALL.

## Our Basket.

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

—Discretion in speech is better than fluency.

—All I know is that I know nothing.—*Socrates.*

—What is thy purpose? hast thou fairly weighed it?—*Schiller.*

—The reward of one duty done is the power to do another.

—Never yoke the past with the present for the future to drive.

—Peace in a sinful course is one of the greatest curses.—*Bunyan.*

—Is it not a living disgrace to the church that so few feel anxious and ashamed when the cause of God wants for means?

—Church members are divided into two classes—grumblers and workers. Workers never grumble; grumblers never work.

—Venture not willfully into the company of those who are infected with sin; no, not though thou think thyself guarded with the religious antidote.

—Teachers of moralities often tell us that we have nothing to do with the Bible prophecies. But the prophet says, "Blessed is he that readeth, and they that hear; . . . and keep those things which are written therein."

—The most effective way in which we can witness for Christ is to exhibit such devotion for him in every-day life that all with whom we come in contact shall know and acknowledge that we are his disciples, and that our lives are purified and exalted thereby.

—We should not be too hasty in appropriating to ourselves the gospel beatitudes, unless we are sure we really deserve them. For instance, Matt. 5:11: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you," not truly for your own sakes, but "falsely, for My sake." Don't lay to your purity or perfection or profession or preaching, the unpopularity that may grow out of your own peculiarities. Be right sure that you are being "persecuted for righteousness' sake," and not for some obtrusive, ill-natured, censorious, schismatical, or utterly uncalled-for imprudence. Blessings claimed implies conditions fulfilled.—*Standard.*

## News of the Week.

FOR WEEK ENDING OCT. 17, 1885.

### DOMESTIC.

—One of the novelties of the State fair in Philadelphia is an artificial iceberg.

—Serious prairie fires have been reported in the vicinity of Valley City, Dakota.

—After Oct. 18, no child will be admitted to the public schools of Saratoga, N. Y., who has not passed the vaccination examination.

—A refugee from Montreal has spread the small-pox at Marinette, Wis., where twenty cases now exist and four deaths have occurred.

—Forty-two thousand dollars have been given to Catholic institutions of Kentucky by Mr. Sylvester Johnson, a distiller at New Haven, Ky.

—H. G. Shaw (Josh Billings) died of apoplexy at Monterey, Cal., Wednesday. He is said to have saved \$100,000 as the results of his bad orthography.

—At Lewiston (Me.) a new bird as big as a robin, with black body and brown head, now keeps company with the English sparrow, and is a puzzle to local naturalists.

—Editor John Nicholson, of the *Deseret News* (Mormon organ), and two others were sentenced at Salt Lake Tuesday to the full extent of the law for illegal cohabitation.

—Fire at Frederickton, N. B., Tuesday, destroyed twelve tenement houses, a saw-mill, and 2,000,000 feet of lumber. Thirteen families are homeless, and total loss is \$100,000.

—The flour production at Minneapolis last week reached 171,108 barrels, exceeding all former weekly records by nearly 20,000 barrels.

—The prominent sheep raisers in Tennessee have resolve to abandon the business owing to the want of a dog law, asserting that 300,000 sheep cannot be maintained against 500,000 dogs.

—An explosion in the Cherry Valley furnace, near Leetonia, Ohio, Tuesday, dashed several tons of molten metal over four men, one of whom was burnt beyond recognition. The others will probably recover.

—A natural gas well, the second largest in size in the country, was struck near Cannonsburg, Pa., Monday evening. The use of natural gas for domestic and manufacturing purposes at Pittsburg has displaced from 8,000 to 10,000 tons of coal daily.

—The long expected removal by dynamite of Hell Gate, New York harbor, occurred on the forenoon of the 10th, and was pronounced by good judges to be a complete success. Thousands of people visited the scene of the explosion Sunday, and carried off mementoes of the occasion.

—As the result of a feud grave outrages are reported from Blenville Parish, Louisiana. Two men have been dangerously wounded, and others—white and black—have been taken to the woods by masked men and scourged almost to death. The authorities are said to be endeavoring to hunt down the perpetrators.

—It has generally been supposed, by temperance advocates at least, that the baneful effects produced by beer upon the human system were due to the alcohol and other poisons used in its composition; but experiments which are now being conducted in New York City are evidently based on a different theory. The sanitary officer, in the course of his researches upon this subject, discovered that where brass faucets are used in drawing beer, enough of the metal goes into the beverage to do serious harm, and promptly ordered the substitution of wooden ones. Having been a witness several times to the beastly effects occasioned by beer as now served, we await with interest the results of the experiment.

### FOREIGN.

—Report has been received that the Servian army are crossing the frontier.

—A proposition to establish a universal language will be introduced at the Paris Exhibition in 1889.

—For the week ended Oct. 9 the deaths from small-pox at Montreal numbered 280, 263 of whom were French-Canadians.

—General Booth, of Salvation Army notoriety, is sending to the heathen boxes of Salvation soap with his portrait stamped upon each cake.

—The lowest death rate ever recorded in London was that of the second week in September, when it was but 15.6 per 1,000 of population.

—The Madrid newspapers consider the six-week's negotiations between Spain and Germany regarding the Carolines question a complete failure.

—An earthquake shock at Palermo, Sicily, Thursday morning demolished a three-story dwelling-house, several persons being buried in the ruins.

—A dispatch from London states that the sentence of death passed on Louis Riel, the leader of the half-breed rebellion in Canada, will be commuted to life imprisonment.

—The site of ancient Jericho has become quite a famous winter resort. Cottages have been built in the region, and invalids find a pleasant retreat there. The scenery is grand and the climate healthful.

—Cholera still continues its ravages in Spain, though the epidemic has spent its greatest force this year. The death rate now averages about one hundred daily.

—Violent storms have recently prevailed throughout Switzerland. The valleys are flooded. Much property has been destroyed, and a number of lives are reported to have been lost.

—Earl Dufferin, Viceroy of India, has sent an ultimatum to the King of Burmah, ordering him to remove the restrictions against British traders and to accept a British resident minister at Mandalay.

—The Vienna *Fremdenblatt*, an organ of the Austrian government, warns Serbia and Greece that if they commence a war on their own account they must expect no assistance from the powers. It is believed that the warning is due to a hint from Prince Bismarck, who insists upon the preservation of the Berlin treaty.

—The conference of ambassadors at Constantinople, Wednesday, considered the violation of the Berlin treaty by the union of Roumelia and Bulgaria. It was rumored in London that King Milan, of Serbia, informed the powers that he must either abdicate his throne or go to war, and that he has decided to take the latter course. Turkey is concentrating troops at various strategic points.

—India exports immense quantities of native woods to England to be manufactured into furniture. One of the most highly valued is the "toon" wood, a light, soft, and red wood, which is not eaten by ants, and is used for door panels and carvings as well as for furniture. Another is the "chickrassi," which varies from yellowish to reddish brown, with a beautiful satin luster. Nagassar wood is mostly used for gun-stocks and tool-handles.

### RELIGIOUS.

—Boston contains a population of 400,000, of which number three fourths are not habitual attendants at church worship, and a large part never get inside a church at all.

—A Huntingdon Spiritualist states that his 12-year-old daughter, though ignorant of the German language, recently spoke fluently in that tongue while being possessed with the spirit of a German.

—The Moravian missionaries among the aborigines of Australia say the "eventide" of their work is approaching. The blacks will soon be extinct. But in view of this fact, they increase their efforts, that the departing race may know and trust in Christ.

—A parish priest in St. Louis has announced that he will refuse the first steps toward confirmation to any child who attends the public schools; and upon a reporter making inquiries of other priests he ascertained that this is the attitude of the entire Roman Catholic Church.

—The Duke of Northumberland supports the schools of Alnwick so liberally that the children are educated free; in return for which they are compelled each Sunday to attend the Church of England exclusively, a church alien in most cases to that attended by their parents.

—On a recent Sunday President Cleveland attended religious services at his church in Washington; noting which the correspondent of the N. Y. *Herald* says that "the fact that the President has resumed church going will largely increase the number of the congregation there."

—Catholic zeal in Dublin is becoming a little too zealous. Recently a mob of men and women furiously attacked on the streets two persons whom they took to be Protestant deaconesses engaged in a proselyting mission, but who turned out to be French nuns. The nuns were forced to fly for shelter before the mistake was discovered.

—The N. Y. *Independent* having alluded to "Paul, the Bachelor," the *Christian at Work* brings forth the theory that Paul was n't a bachelor at all, but had laid his wife in the cemetery when he wrote his letter to the Corinthians, alleging in support of the same that Paul was a member of the Sanhedrim, to be which it was necessary for him to be a married man.

—The non-attendance of the masses of the present day at religious service in this country is a fact well known and widely discussed among religious journals. A recent writer, probably a minister, undertook to prove that this charge was n't true, and figured it out that only twenty-five per cent of the total population could reasonably be expected to attend church. Against this reasoning another writer brings the fact that a recent census throughout the principality of Wales on a Sunday showed that seven eighths of the entire population were regular attendants at church.

—Among the things which thirty-five years ago went to make up the crime of high treason in Italy was the possession of a Bible, which was in the list of revolutionary and forbidden books; and for a man to own it was to subject him to prison, the galleys, and even to death. Now the Bible depots are established in every Italian city, and itinerant vendors circulate the book freely. In a conspicuous store in the Corso, Rome, a whole window is filled with copies of the Italian version of the Scriptures. The New Testament can be purchased for five cents, and a separate Gospel for two.

—The inhabitants of Thibet have shown themselves in one respect to be possessed of more sense of propriety than the great mass of the inhabitants of more civilized countries. Detachments of the Salvation Army recently found their way to that country, but found to their amazement that their sacrilegious buffoonery made no impression upon the people. Their drums were beat in vain, and their dress of saffron yellow, the sacred color of the Buddhists, alike failed to attract any attention to them. They visited a monastery, but the monks would not interrupt their litanies to greet them.

—The Romanists of Mercer Co., Pa., applied to the Court of Common Pleas for an injunction to suppress the reading of the Bible, and other religious exercises, in the morning exercises of the public schools, on the plea that "the only correct version of the Holy Bible is the version recognized, adopted, and directed to be used in worship by the Roman Catholic Church, commonly known as the Douay Bible, and that all other English versions of the sacred Scriptures are incorrect, unauthorized, and sectarian in character." The Court refused to grant the injunction, saying in reply that such religious exercises as the reading of the Scriptures are not to be regarded as sectarian or interfering with rights of conscience.

## Obituary Notices.

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

BELL.—Died of croup, in Burnettsville, Ind., Oct. 1, 1885, after an illness of a few days, Jessie D., daughter of James and Annie Bell, aged 4 years and 25 days. Her suffering was severe, yet little Jessie bore it patiently. Just before she fell asleep, she looked up into the faces of her parents, and said, "Meet me." Words of comfort were spoken by the writer, to a large circle of mourning friends and relatives, in the Baptist church, from 1 Cor. 15:26. M. G. HUFFMAN.

GIBBS.—Died of consumption, at the home of her husband's father, near Holland, Ottawa Co., Mich., Sept. 8, 1885, Minnie Gibbs, in the 24th year of her age. By reading and visiting with friends, Sr. Minnie became convinced of the Sabbath truth, and began the observance of the Bible Sabbath last January. She will be missed, for she was beloved. She was resigned to the will of the Lord. May we meet her in the land where "the inhabitant shall not say, I am sick." Text: Job 14:14. E. VAN DEUSEN.

WILKINSON.—Died at Saranac, Ionia Co., Mich., Oct. 1, 1885, of a complication of diseases, W. C. Wilkinson, aged 58 years, 11 months, and 12 days. Sr. Wilkinson received the truth at the time of the tent meeting held at that place by Brn. Lawrence and Strong, some nine or ten years ago. She loved the present truth in all its parts. Coming into that part of the State some forty years ago, she was known as one of its pioneers, and was highly esteemed as a Christian and neighbor. Funeral at the Baptist church. Discourse from 1 Cor. 15:26. E. VAN DEUSEN.

Mc REYNOLDS.—Died Aug. 17, 1885, of sciatica and heart disease after a long and painful illness, Mary B. McReynolds, of Rest, Kan. aged sixty-seven years. This mother in Israel was born in Georgia, where in her youth she gave her heart to the Master, uniting with the Disciple church. Subsequently she moved to Iowa, thence to Kansas. In 1861 she embraced the truth by reading the REVIEW, since which time she has been a faithful light-bearer in the church and family, as is evidenced by the fact that six of her children out of seven are rejoicing in the truth. Sweetly she sleeps in Jesus till the Life-giver comes. Words of comfort by the writer, from Rev. 22:3. T. H. GIBBS.

BOWES.—Died of cancer, Sept. 23, 1885, at Turin, N. Y., Mrs. Henrietta Bowes, aged 47 years and 5 months. Sr. Bowes had lived from childhood in the town where she died, and was loved and respected by a large circle of acquaintances. Though by early training and in belief she had been a Universalist, about two years ago she gladly accepted the truths of the third angel's message under the labors of Brn. T. M. Lane, W. S. Hyatt, and J. F. Sturman, was baptized a few weeks later, and continued faithful and zealous in living them out until her death. She was a great sufferer for several months, yet she felt, especially toward the last, that her suffering had all been for her good; and she died peacefully, and with a calm though strong hope of a part in the first resurrection. With others who are called to mourn, she leaves an only son, for whom she felt the deepest solicitude, and by whom, we trust, a mother's prayers and life will be remembered with profit. The funeral services were held in the Presbyterian church in Turin, and were conducted by the writer, assisted by Eld. Webber, pastor of the church. A brief discourse was given from 2 Cor. 4:17, 18. E. W. WHITNEY.

WENTWORTH.—Died at South Windham, Me., Aug. 29, 1885, of gastric fever, Emma L. Wentworth, aged 21 years and five months. Sr. Emma had the diphtheria five years ago, and on account of her mother's being ill at the time, she got up too soon, and as the result had a relapse of the diphtheria, and afterward was never able to sit up to do any work. She embraced the truth five years ago, by reading, after she was taken sick. Her father and mother embraced the truth about a year later. Sr. Emma did what she could with her pen and the few publications she received, to help others to see the truth. But she is now at rest, waiting the soon coming of Him whose right it is to reign, who will break the bands of death, and bring the faithful ones to enjoy a home in his peaceful kingdom. Funeral services were conducted Aug. 31 by the writer, who spoke words of comfort to the afflicted ones, from 1 Thess. 4:18. S. J. HERSUM.

PARMALEE.—Died in Odessa, Ionia Co., Mich., Sept. 30, 1885, of diphtheria, George P. Parmalee, aged 12 years, 1 month, and 11 days. George early manifested a deep interest in religion, and at the camp-meeting at Lansing, Oct. 7, 1882, he was baptized by Eld. Corliss, and united with the church at Orange. He lived with his grand parents in Odessa; and though he very seldom had the privilege of attending meeting or Sabbath-school, he faithfully kept the Sabbath with his grandmother, and carefully read the REVIEW, and learned the lessons in the *Instructor*. A little while before his death, he asked his grandmother to pray with him, which she did. The Lord seemed near, and he said he felt that the Lord accepted him, and that he was willing to die if it was his will. He bore his suffering without a murmur. His last act was to motion for a slate, upon which he wrote an earnest appeal to his parents, who make no profession, entreating them to study the Bible and seek the Lord, that they might meet him in the resurrection. S. C. PERRY.

## Appointments.

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

### CHANGE OF APPOINTMENT.

THE quarterly meeting of Dist. No. 4, Minn., appointed for Oct. 31 and Nov. 1, will be held Nov. 7, 8, at the same place as appointed, Byron, Olmstead Co. Eld. Tenney is expected. Let the brethren be sure to attend, especially librarians with their books. ALLEN MOON, Director.

QUARTERLY meeting for Dist. No. 5, Iowa, will be held at Knoxville, Oct. 24, 25. Meetings will commence Friday evening. Elds. Morrison and Porter will be present. We hope to see a good attendance from the surrounding churches. NOAH HODGES, Director.

OGDEN Center, Sabbath, Oct. 24. W. C. W.

At Denver, Ind., Oct. 29 to Nov. 1. The dedicatory services of the new church building are to be held Nov. 1, at 10:30 A. M. Wm. Co.

No providence preventing, I will hold a quarterly meeting with the Baraboo, Wis., church Nov. 7, 8. We hope a general attendance from the neighboring churches. A. J. Breed is invited to be present. N. M. JOHNSON.

QUARTERLY meeting of Charlotte, Mich., church, in 1885, will be held the first Sabbath and Sunday in October. Let every member be present or report by letter. Prepare for a two days' meeting, and attend all through. Ordinances will be celebrated, and opportunity for baptism will be given. The writer will be present. I. D. VAN HORN.

At the quarterly meeting of Dist. No. 1, Mich., just Hillsdale, it was decided by a unanimous vote to advance steps in the tract and missionary work. We are encouraged by the steps already taken, and expect the aid and co-operation of all our brethren as we endeavor to advance the work. In order to present before the churches of the district the work decided upon at our last meeting, we make the following appointments:

Ransom,	Oct. 8
Frontier,	Nov. 1
Camden,	" 1
Hanover,	" 1
Horton,	" 1
Spring Arbor,	" 1
Springport,	" 1
Jackson,	" 1
Napoleon,	" 1

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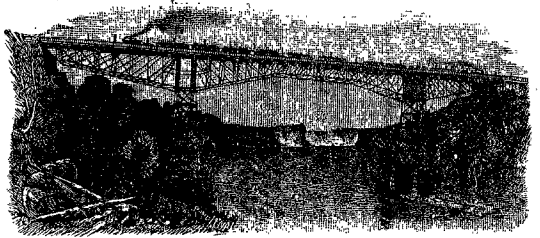
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11.45	6.45	11.15	6.45	7.30	9.10	8.00	4.00	9.05	1.00
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9.16	4.15	9.15	3.25	4.50	12.09	11.05	7.15	11.42	3.01
7.57	2.47	8.22	2.29	3.40	1.10	12.08	8.25	12.45	3.48
7.31	2.23	8.01	2.01	3.17	1.37	12.38	8.52	1.31	4.08
6.45	1.42	7.23	1.20	2.32	2.32	1.20	9.45	2.15	4.38
.....	12.15	6.13	11.50	12.50	4.43	3.12	.....	3.46	5.48
.....	11.11	5.17	10.48	11.43	5.40	5.00	.....	4.57	7.00
.....	9.00	3.30	8.40	9.30	8.05	7.30	.....	7.10	9.00
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

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

Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Expresses east daily except Saturdays.

SEPT. 6, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

## CHICAGO &amp; GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

GOING WEST.					GOING EAST.				
Stn.	Mail.	Day	Pacific	Ex. Pass.	Stn.	Mail.	Day	Pacific	Ex. Pass.
Pass.	Pass.	Exp.	Exp.	Pass.	Pass.	Pass.	Exp.	Exp.	Pass.
am	am	pm	pm	pm	pm	am	pm	pm	am
.....	6.35	7.50	8.00	4.10	10.20	1.25	7.50	.....	10.40
.....	8.15	9.12	9.28	5.40	8.37	12.07	6.20	.....	9.12
.....	9.07	9.55	10.05	6.30	7.50	11.55	5.55	.....	8.25
.....	9.45	10.30	10.45	7.00	6.40	11.05	5.15	.....	7.20
.....	11.00	11.32	11.50	8.28	5.37	10.12	4.10	.....	6.00
.....	11.40	12.08	12.25	9.07	6.02	.....	3.32	.....	5.32
.....	12.40	1.05	1.20	10.10	4.08	8.55	2.35	.....	4.35
.....	1.25	2.15	2.25	pm	4.03	8.50	2.30	.....	am
.....	2.18	2.17	.....	.....	3.14	8.10	1.45	.....	.....
.....	3.24	3.19	.....	.....	3.02	.....	1.35	.....	.....
.....	4.10	4.07	.....	.....	2.10	7.20	12.51	.....	.....
.....	.....	.....	.....	.....	1.26	6.45	12.10	.....	.....
.....	.....	.....	.....	.....	12.07	.....	.....	.....	.....
.....	.....	.....	.....	.....	11.30	5.27	10.41	.....	.....
.....	.....	.....	.....	.....	9.10	3.20	8.30	.....	.....
am	pm	am	pm	pm	Dep.	Ar.	pm	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

The Day Express, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

## MICHIGAN &amp; OHIO RAILROAD.

GOING WEST.			GOING EAST.		
No.	No.	No.	No.	No.	No.
36.	34.	32.	31.	33.	35.
p.m.	p.m.	a.m.	a.m.	p.m.	p.m.
.....	5.45	10.10	11.10	5.10	.....
.....	6.40	11.02	10.10	4.15	.....
.....	7.16	11.39	9.32	3.37	.....
.....	7.25	12.48	8.26	2.28	.....
a.m.	8.42	1.00	8.09	2.10	p.m.
6.19	9.15	1.18	7.33	1.38	8.06
6.34	7.44	2.05	7.06	1.14	7.33
6.49	6.57	2.17	6.49	1.02	7.21
7.07	10.11	2.53	6.30	12.44	7.08
7.27	p.m.	1.56	.....	.....	6.43
7.35	.....	.....	.....	.....	6.35
8.16	.....	8.45	.....	.....	5.55
8.50	.....	4.10	.....	.....	5.25
.....	.....	p.m.	.....	.....	a.m.

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

JUNE 21, 1885.

## CHICAGO, ROCK ISLAND AND PACIFIC.

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

TRAINS.	LEAVE.	ARRIVE.
Davenport Express.....	10:10 a.m.	5:45 p.m.
Council Bluffs and Peoria Fast Express..	12:10 p.m.	12:30 p.m.
Kansas City, Leavenworth, and Atchison Express.....	12:10 p.m.	12:30 p.m.
Minneapolis and St. Paul Express.....	11:20 a.m.	8:00 p.m.
Kansas City, Atchison, and Leavenworth Express.....	11:30 a.m.	8:00 p.m.
Peru Accommodation.....	14:45 p.m.	10:15 a.m.
Council Bluffs Night Express.....	11:00 p.m.	16:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express.....	11:30 p.m.	16:25 a.m.
Peoria Night Express.....	11:30 p.m.	16:25 a.m.
Minneapolis and St. Paul Fast Express..	11:00 p.m.	16:25 a.m.

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

# The Review and Herald.

BATTLE CREEK, MICH., OCT. 20, 1885.

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## THE GENERAL CONFERENCE.

THE next session is appointed to commence on the 18th of November next, at 9 A. M., at the Tabernacle in Battle Creek. See full notice on p. 649.

## ANNIVERSARY MEETINGS.

NEXT week appointments will be given for the annual meetings of the Publishing Association, Health Reform Institute, Educational Society, etc., which will be held in connection with the General Conference, appointed to commence Nov. 18.

## NOTICE.

THOSE in Minnesota who expect to attend the General Conference can be accommodated with special rates by joining the party which will start from Minneapolis over the Albert Lea route. For information address Eld. G. C. Tenney, 2820 Nicollet Ave., Minneapolis, Minn. In most cases, all who wish to attend the General Conference may obtain special rates by writing to me in time, at Battle Creek, Mich.

A. R. HENRY.

## TO THOSE WHO PLEDGED AT THE MINNESOTA CAMP-MEETINGS.

To inquirers and others I would say that a list of the pledges taken at our camp-meetings is kept by the State Secretary, who will credit all payments made on the same, and send receipt. Pledges may be paid either directly to H. P. Holser, Box 1076, Minneapolis, or to the librarians of the tract societies, who will forward them.

G. C. TENNEY.

## THE TABERNACLE LECTURES.

THIS is the name given to the course of lectures delivered in the Tabernacle in Battle Creek last spring, of which our readers were well apprised through the REVIEW at the time. These lectures were thirty-two

in number, and covered all the main points of the faith of S. D. Adventists. They were carefully reported by Eld. W. C. Gage, and published in the Battle Creek Daily Journal, of which a thousand extra copies were printed, while the lectures were going through.

It was soon ascertained that many were anxious to read to whom papers could not be supplied; and the call for them was so great that it was decided to issue them in pamphlet form. This has now been done, and the work is ready for delivery. To the lectures there is added an appendix containing "The Local and Denominational History of S. D. Adventists." The whole makes a neat volume of 267 pages. The typographical work was done by the printing department of Battle Creek College. It is printed on paper of fair quality, and put up in paper covers. By this means it can be offered at the exceedingly low price of 20 cts. per copy, with the usual discount to the tract societies.

Many will be more interested in reading an argument substantially as it was presented before a public congregation, than they would be one which had been written out privately. We have evidence that the lectures did a great deal of good at the time of their delivery, and now if the friends will put them into the hands of interested readers, they will do a great deal more.

Address, REVIEW AND HERALD,  
Battle Creek, Mich.

## SOMETHING GOOD FOR KANSAS CANVASSERS.

ALL selling "Thoughts" in our State will now receive from the Kansas Conference, in addition to their commission, 50 cents per copy for each book sold. Reports of work should be sent to the undersigned, at Ottawa, Kan., or to Eld. J. H. Cook, Fort Scott, Kan.

T. H. GIBBS.

## WHERE DO THEY FIND THE IDEA?

THERE are those who will quote Gen. 2:1-3 and the fourth commandment, Ex. 20:8-11, and then state with much assurance that "the idea of Sabbath rest is not the sanctification of the seventh day, but of a seventh day; *i. e.*, one day in seven. The proportion is the main thing." Now, I ask, Where do you get that idea? Do you find it in the fact that God rested on the seventh day, and then blessed and sanctified the day because he had rested on it? Do you find it in the commandment which says, "Remember the Sabbath day [rest day]; . . . the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, . . . and rested the seventh day?" What is there in this language which authorizes you to say that the Sabbath of the Lord is not the seventh day, but a seventh day?

You mourn over the prevailing desecration of the Lord's Sabbath, and therefore desire to see the divine law sustained by civil enactment, compelling its observance. Of course your human law will be made to harmonize with the divine. "Proportion" will be "the main thing;" and therefore those who choose to rest on the day on which God rested, and work on the six days on which he worked, will be at full liberty to do so. To compel any to the observance of anything more definite than a day would be contrary to the divine law, of which "proportion is the main idea."

If you reply that for each one to choose a day for himself would lead to confusion, and be equivalent to no Sabbath at all; that to be agreed in a particular day when all should rest and the hum of business should be suspended, is essential; in reply, we ask, Did not God know all that when he sanctified the day on which he rested, and commanded all men to keep it?

R. F. COTTRELL.

## LONG SERMONS.

THAT long sermons, as a rule, should be avoided, is very evident. By a long sermon, I mean one over an hour long. Yet some ministers indulge the very disagreeable habit of preaching regularly an hour and twenty minutes, and from that time even to two hours. But if they could listen to the comments which the audience make on their long sermons after they are over, I think they would shorten their remarks. People become tired out with such ministers, and make very unfavorable remarks about them. They dread to see them get up to preach, because they know what will come,—a long, tedious sermon which

will tire them all out. Mr. Whitefield used to say that none but an angel ought to preach longer than an hour, and even then it would require an audience of angels to listen to it patiently. Then let preachers, mortals preaching to mortals, take warning.

Ordinarily, the mind cannot retain to advantage more than a preacher can say in one hour. And this, it is much like pouring water into a full cup, as much runs out as is poured in. But worse than that, when a person becomes tired of listening to a sermon, he largely loses the good effect of what he first heard. It is like a person continuing to eat after he has enough. It becomes a burden and an actual injury to him; whereas, had he quit in season, he would have been benefited and strengthened.

Children and feeble persons become very tired under a long sermon; and thus one really suffers in health while the other receives a distaste for religious vice. In both cases the preacher does a positive injury.

Then these long sermons are an injury to the preacher himself. The continual effort exhausts his strength, so that he soon loses from his sermons the spirit, vivacity, and energy which he so much needs. He also learns the bad habit of crowding into his sermons everything that has even a slight connection with his subject; and so ceases to be pointed and connected in his discourses.

I have often been told how young preachers, and even older ones, by long sermons have killed the interest in their meetings. Then they would regret that the place where their labor was bestowed was a hard field, with no interest; while the fact was, they only were to blame for it. It seems as though a minister must have a very exalted opinion of his own talents, to think that he can interest an audience for an hour and a half or two hours, when good speakers generally dare not venture to hold their sermons over fifty or sixty minutes. A little modesty on this part would shorten their sermons some.

Of course there are occasions when a long sermon is admissible and even desirable, but they are not frequent.

D. M. CANRIGHT.

## HEALTH PUBLICATIONS.

**Plain Facts About Sexual Life.** A wise book, treating on delicate topics, for all ages, married or single. This is a Christian book, highly commended by the press and clergymen. 408 pp. 75c.

Condensed edition, flexible covers, 75c.  
**Manual of Health and Temperance.** A book brimful of information on a hundred useful topics. Thirty-fifth thousand. Cloth, 75c. pp. 75.

**Digestion and Dyspepsia.** By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75c.

Paper covers, 25c.  
**Uses of Water in Health and Disease,** giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp. 60c.

Paper covers, 136 pp. 25c.  
**Lectures on the Science of Human Life.** By Sylvester Graham. Three lectures of great value, which should be in the hands of every individual. 174 pp. 30c.

**Diphtheria.** A concise account of the nature, causes, mode of prevention, and most successful mode of treatment of this prevalent and fatal disease. Board covers, with 4 colored plates. 64 pp. 25c.

**Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine.** The best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers. 123 pp. 25c.

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**Health and Diseases of American Women.** 60 pp. 15c.

**The Hygienic System.** Full of good things. 15c.

## HEALTH TRACTS.

3 cents each. Wine and the Bible. Startling Facts about Tobacco.

2 cents each. Pork. The Drunkard's Arguments Answered. Alcoholic Medication. Twenty-five Arguments on Tobacco-Use briefly Answered.

1 cent each. Causes and Cure of Intemperance. Moral and Social Effects of Intemperance. Tobacco-Using—Cause of Disease. Tobacco Poisoning—Nicotiana Tabacum. Effects of Tea and Coffee. Ten Arguments on Tea and Coffee.

½ cent each. Alcoholic Poison. Tobacco-Using a Relic of Barbarism. True Temperance. Alcohol, What is It? Our Nation's Curse.

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

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