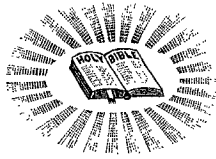


Advent Review



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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GOD REIGNS OVER ALL.

BY ELD. L. D. SANTEE.

MANY souls are mourning o'er the ills of earth, its suffer-
ing, and its strife.

Many hearts are learning patience from the discipline of
life.

Many brothers, too, are learning kindness, through the
many friends that fall,

Slowly learning, through their human blindness, that God
reigns over all.

All life's trials are but blessings to us, ministers to us for
good,

If we ask "our Father's" help, for strength to bear
them as we should;

Dark and thorny are the paths, and rough the way, where
martyrs' footsteps fall,

But their trials bring a faith and patience, and God reigns
over all.

All the chastening, and the heavy burdens, the toils, the
conflicts, and the tears,

Will but make our crown the brighter in fair heaven's end-
less years;

Will but make our rest the sweeter, where earth's dreary
shadows never fall,

And each burden borne will make our joy completer; for
God reigns over all.

West Buffalo, Kansas.

Our Contributors.

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

CHRISTIAN CONSECRATION.*

BY ELD. E. W. FARNSWORTH.

"Ye are not your own. For ye are bought with a price:
therefore glorify God in your body, and in your spirit,
which are God's." 1 Cor. 6:19, 20.

To be consecrated, in a Bible sense, is to devote
one's self to the service of God. When one pro-
fesses conversion to Christ, he says to the world
that he and all that he has are not henceforth his
own, to be used for his own individual interest
and pleasure, but that he has espoused the cause
of Christianity, to which he will contribute every
faculty of his being. The view is cherished by
many, that to be consecrated one must forsake
family and friends, and devote his life to some
religious work. This is a mistake. One may
be consecrated to Christ and stand by the anvil, or
behind the counter, or follow the plow. Any work
that is legitimate may be followed. Whatever we
can do to best advance the interest of the cause of
Christ, that we may do. If God has fitted a man
to be a farmer, that should be his occupation. If
a tradesman, a lawyer, or a physician, that he
should be. The idea of consecration is that one

should have in view, and labor for, the upbuilding
of Christ's kingdom; that this should have the
first place in his heart, and for this he should use
the ability or means he has.

We "are bought with a price." If I hire out
to work for a man, my time and strength, in a cer-
tain sense, belong to that man; he has bought me,
and whatever I can do to best enhance his interest,
that I should do. Thus it is with the Christian.
Christ has purchased him with his own blood; he
is not his own. When we see one who claims
consecration in any sense, how shall we determine
the extent of that consecration?—By his efforts to
promote the welfare of that cause. If I see a man
listless and indifferent who is hired to another, I
think he is not a true man; he is not consecrated
to the interests of his employer. If I see a man
dull and lifeless who professes Christianity, putting
forth no efforts for the cause he claims to love,
using his time, strength, and means solely for his
own gratification, I think of him as of the other
—he is not wholly consecrated.

The true element in consecration is labor. There
are those who think that if they feel happy, and like
to sing Christian melodies, they are consecrated.
Jesus said: "Come unto me, all ye that labor and
are heavy laden, and I will give you rest." Here
many stop. They think that the "rest" is all there
is of the matter. But, ah! he did not stop there.
He added: "Take my yoke upon you, and learn
of me." When we put the yoke upon the oxen,
what is it for? Do we then take them to the past-
ure to feed? Do we put the yoke upon the ox
that he may rest?—No; it is that he may labor!
The resting comes when the work is done.

Jesus said: "Learn of me." As we consider
the life work of the Master, what do we learn?
—That his was a life of self-denial and unceasing
toil for the good of others. No ease, no luxuries,
no selfish pleasures for Jesus. What wealth had
he when he came to earth?—He was born in a
manger. How much had he while upon earth?—
He had not where to lay his head. How much
had he when he died?—Not enough to buy a shroud.
Remember the servant is not above his Master.

When a man gives his heart to God, he gives
him his all. "But," says one, "did I give him my
bank stock?"—You did. "Did I give him my
farm?"—You did. You gave him your all, else
you are not consecrated.

Often, as our National Decoration Day recurs,
a man is seen to go to the cemetery, and throw him-
self upon a grave, and weep intensely. Upon in-
quiry, it is learned that when the late war was ra-
ging, this man was drafted. But he hired a sub-
stitute, who went to the field in his stead, and in
nearly the first volley of his first battle was shot
dead. Now, says the weeper, I am living out the
life, and enjoying the blessings and privileges,
which he would have had, had I gone and he stayed.

Thus it is with the Christian. Christ is his sub-
stitute. He is living out the life of his sacrifice.
How just, then, that the strength and ability which
we possess, purchased at such an infinite cost,
should be devoted to the upbuilding of his king-
dom!

Take the life of Paul as an illustration of true
consecration. Consider his life; follow him in his
long and weary voyages, his arduous labors, the
toils, imprisonments, scourgings, fastings, ship-
wrecks, and all he met and did for that cause he
loved more than his own life. Such were Paul's
credentials of Christian consecration. Take the

life of Luther and his co-workers, the Wesleys,
Whitefield, Elds. Andrews, White, and many oth-
ers who spent their time and means for the cause
of God. Such is consecration.

Brethren, our consecration will be shown by a
life of self-denial, of earnest toil and devotion to
the cause we love. Before us is a great work.
We need not expect ease and rest. God calls upon
us to consecrate ourselves wholly to his work, by
our prayers, our efforts, our means. We hear
some murmuring and complaining of a hard lot
and hard times. But, O shame! shame! A better
land, a better field for Christian effort, is nowhere
to be found than our own beloved country. All
around us are open doors and urgent calls for
Christian workers. Honest hearts are longing,
eager hands are reaching out, for the pure, simple
truth and gospel of the Bible. Here are ministers.
The Conference gives them credentials to labor.
Go, brethren, work. Consecrate yourselves to the
cause as did the Master, Paul, and Luther. And
you, my lay brethren and my sisters, while it may
not be yours to go out to labor in the field, remember
that you have an opportunity to work at home, in
your Sabbath-schools, your churches, your mission-
ary societies, your neighborhoods. You have means
which God will accept and bless. All can do some-
thing, all can become consecrated to the precious
cause of truth. May the Lord bless you. May
the spirit of love which moved the heart of Jesus,
which impelled the life of Paul, prompt us to re-
newed devotion to the work of God.

CHARITY.

BY ELD. ALBERT WEEKS.

THE term "charity," as used in the common
version of the Scriptures, has a broader meaning
than the word as now used. Love is undoubtedly
the word that should be used, as it is in the Re-
vised Version. Nevertheless, a "disposition to
think favorably of others, and to do them good,"
is included in the scriptures that enjoin upon us
love. Without this disposition we cannot be
Christians. And this does not apply to those who
are our friends simply, but to our enemies also.

Our Saviour says, "Love your enemies, bless
them that curse you, do good to them that hate
you, and pray for them which despitefully use you,
and persecute you; that ye may be the children of
your Father which is in heaven: for he maketh
his sun to rise on the evil and on the good, and
sendeth rain on the just and on the unjust." Now,
it is not natural to the human heart to love our
enemies. Those whom the Saviour was address-
ing, treasured up the saying, "Love thy neighbor,
and hate thine enemy." This saying was not the
words of God, but an inference drawn from his
language when directing special judgments upon
the very wicked. Deut. 23:3-6. They would
thus seek an excuse for retaining their evil heart.

Paul tells us that among the works of the flesh
are "hatred, variance, emulations, wrath, strife,"
and many like characteristics. See Gal. 5:19-21.
These must be subdued; for "they that do such
things shall not inherit the kingdom of God." In
their place must be found "the fruit of the Spirit,"
which is "love, joy, peace, long-suffering, gentleness,
goodness, faith, meekness, temperance." We are
not, then, true children of our Father in heaven,
unless the above change has taken place in us. The

* Brief synopsis of a discourse preached by Eld. E. W. Farnsworth,
at the Minnesota camp-meeting, June 18, 1887, as reported for the
St. Paul Daily Globe. J. M. Hopkins.]

last remains of ill-will must be removed from the heart by the Spirit of God.

The true Christian can offer before God the prayer our Saviour taught his disciples to pray: "Forgive us our debts, as we forgive our debtors." The least hardness toward any of our fellow men will not do while praying thus. God cannot give remission of sins to those who entertain hatred in their hearts. This is evident from the Saviour's language in Mark 11:25: "When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses." It would jeopardize heaven to admit into it any one who did not manifest love by forgiving others their trespasses.

How familiar we are with Paul's chapter on charity (1 Cor. 13) wherein he says that without charity we are "as sounding brass or a tinkling cymbal," are "nothing," and are profited nothing, no matter what else we do. And yet, how many fondly dream that they are possessed of this grace, without carefully considering whether or not its fruits appear in their lives. Let us note some things. First, selfishness is gone; for charity "seeketh not her own," "envieth not," "vaunteth not itself, is not puffed up." Charity in the heart gives a noble good-will that "thinketh no evil," but "endureth all things," "suffereth long and is kind." If iniquity is revealed, it does not rejoice in it.

It is very clear that if charity rules the mind, all cold criticism is gone. All harshness toward another is avoided. There is no room for backbiting or facebiting. This common picking for faults, both great and small, is avoided as a loathsome reptile. These things, like a cancer, are eating away the vitals of Christian love in a multitude of cases. Oh, for the broad mantle of love and tenderness of soul, to wrap around our brother while we conduct him to a place of safety! May God pity his erring people, and deliver them from the artful snares the enemy has spread for their feet.

ALEXANDER CAMPBELL ON PATRIARCHAL WORSHIP AND THE SABBATH.

BY ELD. J. P. HENDERSON.

THE following extracts from Alexander Campbell's "Christian System," setting forth the observance of the Sabbath in patriarchal worship, have for years been a valuable addition to my scrap-book. Some of them were printed a few years since in the REVIEW from which I first learned of them, and I deem them worthy of a reappearance. They are strong evidence against the Antinomian position on the law, both from their testimony and the influence of the author. In Fourth Edition, pp. 128-133 he says:—

Family worship was then the first social worship; and during the first ages of the world (for at least 2,500 years) it was the only social worship of divine authority. Though other institutions have since been added, this has never been superseded. Having its foundation in the matrimonial compact, the most ancient of all religious and political institutions, and this being founded on nature itself, it never can be superseded. . . . Family worship, so long as it continued the only social worship, underwent no material change, and this is the period which is properly called the Patriarchal Age of the world. . . . The moral and religious institutions of the patriarchal or family worship which continued from the fall of Adam to the covenant of circumcision, were the Sabbath, the services of the altar, oral instruction, prayer, praise, and benediction. With the addition of circumcision in the family of one patriarch, for special purposes, these were the parts of that system which continued for 2,500 years.

The observance of weeks, or Sabbaths, in commemoration of creation and prospective of an eternal rest, to arise out of the sacrificial and typical institution, was religiously practiced to the giving of the law or the erection of the Jewish institution. Thus the law of the Sabbath begins with the words, "Remember the Sabbath." The righteous always remembered the weeks, and regarded the conclusion of the week as holy to the Lord. . . . We find Noah religiously counting his weeks, even while incarcerated in the ark. In the Wilderness of Sin, before the giving of the law, we also find the Jews observing the Sabbath. And to facilitate the observance of it, God wrought three special miracles during the peregrinations of Israel. "He gave two days' portion of manna on the sixth day,—none on the seventh,—and preserved from putrefaction that portion laid up for the Sabbath."

After noting instances of worship performed by Job and by various persons mentioned in the book of Genesis, he continues:—

From these gleanings from the book of Genesis, one may learn that the family-worship institution, which was divinely instituted in the first age of the world, embraced the observance of the Sabbath [italics ours], the service of the altar,

oral instruction, prayer, intercession, thanksgiving, and benediction.

He further says:—

The root of all the subsequent dispensations of God's mercy and favor to man was planted in the patriarchal institution.

While Mr. Campbell failed to see the distinction between the moral and ceremonial laws, yet in his writings the principles contained in the former are spoken of as binding. In his debate with Purcell, he is quoted as saying, in regard to the second commandment, which the Catholics have expunged from the decalogue,—

It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible. What myriads, then, through this fraud must have lived and died in the belief that the second commandment was no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words! which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality [italics ours].—*Debate with Purcell*, p. 214.

Language could not be stronger in expressing the binding obligation of moral law.

Again, he says of the change of the Sabbath:—

But some say it was changed from the seventh to the first day. Where? When? and by whom?—No man can tell. No; it never was changed, nor could it be unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed! It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it he changed, it was that august personage changed it who changes times and laws *ex officio*. I think his name is Dr. Antichrist.—*Christian Bap.*, vol. 1, p. 44.

"We see not here all things clearly," and to no one man has God intrusted the restoration of all his downtrodden truth.

The mistake of Wm. Miller in setting time, is thought by some to be a sufficient reason for, rejecting his entire theory. But his mistake was no greater than that of Alexander Campbell in not discerning the distinction between the moral and ceremonial laws in letter, as he did in principle, and thus filling up the gap that now leaves his followers in as great darkness as were the followers of Miller.

North Salem, Ind.

THE BIBLE AND SCIENCE.

BY S. M. BUTLER.

THIS is an age of scientific research. Investigators have been busy in all departments, so that there is scarcely a field that has not received more or less attention. Thoughts that wearied the brains of the old philosophers are now brought within easy comprehension of even the humblest. Realms that lay all undiscovered hitherto, have been explored by our modern savants. Old vagaries and false conceptions have been laid aside. We hear no more about elephants, or serpents, or turtles supporting the world. No one now believes the heavens to be a hollow hemisphere, resting upon the earth, and that the stars are mere holes through which we get glimpses of the glory of heaven. Most men long ago ceased to believe that the earth is the center of the solar system, around which the sun and heavenly bodies move—

"With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb."

After ages of thought and discovery, such theories have been abandoned for truths better established. And now we praise man for his mighty achievements, and look down upon our predecessors with a sort of pity for their ignorance.

But what is the tendency of all this? Is it to make men better? Does it increase their faith in God and his word? That infidelity is fearfully prevalent in the land to-day, none will deny; and that the scientific teachings of the time are not largely the cause, no one will contend. Men have entrenched themselves behind theories which at the best have little more than mere assumption for their support; and because the Bible does not agree with them, they are ready to reject it as false, and unworthy of divine authorship. Now it is manifestly unwise, as well as contrary to the true spirit of science, to urge, with all the dignity of established truth, mere theories against a system that withstood successfully the assaults of ages. Out of the convulsions and revolutions of time, the Bible has come forth with a luster undimmed. And now we are asked to lay it aside, and accept science in its stead. We cannot do it. "Let God be true, and every man a liar."

But is it so that the Bible and science, rightly so-called are at variance? I do not conceive how that can be; since God is the author of both, it would involve him in a grave self-contradiction. That there is no antagonism between God in nature and God in the Bible, a little study will, I am sure, convince any candid person. Yea, more; it is even demonstrable that the Bible has uttered truths that it has taken us ages to comprehend. Take a few illustrations:—

1. First of all, the negative side of the question impresses us. It is a fine compliment to the intelligence of the Bible writers, that they avoided falling into error and making unscientific statements. The reader will do well to consider this thought with care. How could a small body of men, many of them uneducated, separated by time and distance, and writing under various circumstances, steer clear of palpable errors, and thereby show themselves far better acquainted with science than many who choose to ridicule them? This is a question that will forever remain unanswered, unless it be admitted that they were divinely illuminated.

2. If the negative argument is strong, the affirmative is much stronger. Science teaches us that arrangement was subsequent to creation; that at first all was chaos—confusion; then came the arrangement, and finally the finishing touches that made the earth a fit abode for man, all of which the Bible asserted ages ago. "In the beginning God created the heaven and the earth. And the earth was without form and void." Now, if in the beginning God created the earth without "form" and "void," the conclusion seems necessary that only the crude materials are here meant. Afterward God employed six days in arranging these materials into the earth as pleased himself. (See Dr. Adam Clarke, on Gen. 1:2.) Here, then, is exactly what science teaches. No discrepancy here.

3. The Bible has said all the time that the earth is round. "It is he that sitteth upon the circle of the earth." Isa. 40:22. But men did not believe it. To them the earth was flat. Even as late as the fifteenth century, Columbus, before the council of Salamanca, had to meet this objection. Science has now demonstrated the rotundity of the earth, to the everlasting credit of the Bible that dared assert it so many centuries ago.

4. Men racked their brains for something to support the earth; but all the while God was telling that he "hangeeth the earth upon nothing." Job 26:7. For ages this simple truth stood in the Bible waiting for some one to demonstrate it. When Copernicus declared the sun to be the center of the solar system, around which the planets move, the matter was tending toward a settlement. Now we glory in the wisdom that could demonstrate the statement of the inspired scientist. But what about the book that contained it so long before man could comprehend it?

5. About 250 years before Christ, Hipparchus made the first catalogue of the stars—1,022 in number, or, according to some, 1,080. Ptolemy recorded 1,026. Modern astronomers have greatly increased the number. If we look into the sky on a clear evening, and our eyes are good, we shall be able to see about 3,000 stars. If we employ the telescope, we shall find that the number is almost infinite. It is estimated that at least 18,000,000 lie in and near the milky way alone. Nebulae appear to the unaided eye as mere cloud mist, but the telescope shows them to be composed of millions of stars. Suppose we turn the telescope on a point in the constellation of the Twins. Where only six stars are visible to the naked eye, myriads now appear. See illustration in Steele's Astronomy, p. 206. Every increase in the power of our instrument brings new revelations, new systems. In a word, men have found that the stars are innumerable. The Bible always said so. Before Hipparchus, before Ptolemy—centuries before—God told Abram that the stars could not be numbered. Gen. 15:5. He only can tell their number; he "calleth them all by their names." Ps. 147:4.

6. Men have always breathed the air. They have used it to propel their ships. They have watched its phenomena. They have seen it playing with the autumn leaves, or tearing to pieces the mighty monuments of art or nature. Still they never dreamed that it had weight. Yet it was in

the Bible all the time (Job 28 : 25), waiting for Torricelli to announce it.

7. Fifteen hundred years before Christ, God told Job that the earth was turned to the dayspring as clay to the seal. Job 38 : 12-14. The daily revolution of the earth is here clearly pointed out. Fifteen hundred years after Christ, Copernicus, breaking away from the prevailing theory that made the earth stationary in the center of the universe, announced its axial rotation. Here again the Bible is ahead—3,000 years ahead!

8. Speaking of the sun, the Bible says, "His going forth is from the end of the heaven, and his circuit unto the ends of it." Ps. 19 : 6. This has been supposed to teach that the sun moves round the earth, and has provoked many a sneer. But so far is it from teaching an error that it teaches a grand scientific truth. Astronomers tell us now that the sun is moving from a point in Argo, in one end of the heavens, toward Hercules, at the other end. Its rate of movement is four miles a second.

9. Thus, as men have searched into the physical constitution of things, revelations have been made that have confirmed in a wonderful manner the teachings of inspiration. And doubtless nature yet has laboratories waiting for some Newton to unlock them; and when this shall have been done, doubtless rich gems will be found that will serve to show that the truths of nature are for the purpose of confirming more fully the truths of revelation. Indeed, this is the conviction of some of the foremost scientists. Herschel said, "All human discoveries seem to be made for the purpose of confirming more strongly the truths that come from on high, and are contained in the sacred writings." Such language from such a man is really gratifying to the devout student of the word in this age of infidelity. It may yet appear that there is a divine harmony in all things:—

"One God, one law, one element,
One far-off divine event
To which the whole creation moves."

Meanwhile we will trust in the word.

HOW TO BE ABASED.

BY ELD. F. D. STARR.

To learn how to come down a little in the social scale is an important lesson. Says Paul, "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound." Or, as the German translation reads, "I can be low, and I can be high." Some cannot do this. To be steadily ascending is very agreeable, but when it is necessary to step down a piece, how to make a graceful descent they do not know. Many would follow the advice Satan gave to Christ, jump, or cast themselves down from the lofty pinnacle, and perhaps be ruined in so doing.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is a condition of mind we must reach if we would pass uninjured through the reverses we are quite likely to experience. Daniel knew how to deport himself as a faithful servant of the Most High when raised to the side of the throne of universal dominion; he did not lose his equilibrium when he had to descend to the depths of the lion's den. Joseph knew how to be abased to the depths of an Egyptian dungeon, and how to be exalted to ride in the second chariot of Pharaoh, and be made ruler over all the land of Egypt, and through it all remain a humble, devoted servant of God.

How many instances have come to notice where people seemed to be enjoying much of God's blessing, and appeared firm in the faith, while occupying some exalted position; but when called to some lower station, their interest in the work subsided, hope declined, and shipwreck of faith seemed to be the probable result!

How many of us have learned this lesson, so that we know how to be abased; so that we can be low as well as high, without completely unmaning us? We shall undoubtedly have need of such knowledge before we get through our probationary experience.

"YE MUST BE BORN AGAIN." JOHN 3:7.

BY M. BAIRD.

In vain we wander through the maze of sin,
To reach the heavenly Canaan's fair estate;
We cherish but a phantom hope within,
And find at last a closed and sealed gate.

For nought unholy or unclean shall stand
Upon the gold-paved streets and sinless shore.
If e'er we gain an entrance to that land,
'T will be alone by heaven's appointed door.

Nor yet alone by hard and rigid rules,
Through which no mortal eye discerns a flaw,—
In vain for us are all self-righteous deeds,
And outward, cold conformity to law.

Nor bare profession of a holy life,
While outward acts the inbred sin betray,
Will win for us a passport, sure and safe,
Unto the realms of everlasting day.

The pleasure-seeking worldling's hope is vain,
And vain the hope of all self-righteousness.
Profession's empty trumpet-blast will gain
Only the sinner's fearful fate at last.

"Ye must be born again," did Jesus say,
Nor marvel like the Pharisee of old;
For truth must light us on our upward way,
If we would enter in the heavenly fold.

"Ye must be born again." The "carnal mind,"—
Subversive of all good, on sin intent,
To all that's sacred, pure, and holy blind,
With all that's "enmity" and evil blent,—

Must be subdued, and crucified, and slain,
And in its place a new creation made,
With nature new; the inner, heavenly man—
His image in the heart and life portrayed.

Thus by the Holy Spirit's quick'ning power,
A new and living change is in us wrought;
And every thought, and hope, and fond desire,
Submissive to the law of God is brought.

"Christ in us," then, "the hope of glory" formed,
Transforms us by the Spirit of his grace,
And makes us living temples, well adorned,
In which may shine the brightness of his face.

And thus prepared to lead a godly life,
Sustained through all by his assuring word,
We press to victory through storm or strife,
And wait with joy our coming King and Lord.

Cedar Creek, Mich.

LIKE WOODEN MEN.

BY A. L. HOLLENBECK.

It is an alarming fact that indifference, sleepiness, and apathy characterize many who profess the truth of God, and that this spirit of inactivity and worldliness is steadily increasing. Many instead of manifesting a lively interest in the pure, holy, and soul-saving truths which they profess, seem to have no special anxiety for the prosperity of the cause, and little or no interest in the salvation of souls around them. They are ever ready to reap the benefits to be derived from the church, but are never willing to bear any burdens or responsibilities themselves. Satan is working with all his power to lead souls down to ruin. And those who care but little, and do less, for the advancement of the cause which they profess to represent, are easily led astray by his artful temptations, and when under his subtle influence, they often become his most efficient agents in the destruction of souls. Those whose thoughts center upon themselves, and who consider their own energies too precious to be exercised in the work of saving souls, unless they can secure temporal advantages to themselves, are making a fatal mistake. Instead of engaging unselfishly in the work of saving their fellow men, they are self-caring, and are content to rock themselves to sleep in the cradle of carnal security. Such persons are an injury to the cause, and a dead weight to the church. Ere long their cases will come up in review before the Judge of all the earth, when, unless they repent, it will be found that they have made their own destruction sure, and the terrible sentence, "Depart from me, ye that work iniquity," will decide their eternal destiny. Astonished they will be; but their professedly Christian lives were a deception, a fraud.

Many who profess the truth, and who are acquainted with the way in which God has led his people in the past, instead of walking in the old paths, have linked hands with the world, and are drifting away from God. They grasp the truth with one hand and the world with the other, and

make it their aim and object in life to please and benefit themselves. As long as they walk in this way before the world, they have no moral right to profess the sacred truths which separate God's people from the world. Being devoid of that burden-bearing spirit which always characterizes the true followers of Christ, they stand directly in the way of the work of God. The deadly lethargy of the world has so paralyzed their senses, and the ease-loving spirit which they have cherished so long has so blinded their eyes, that the sin of Meroz no longer appears repulsive in their sight. In this condition they are of no more value to the cause of God, financially or religiously, than wooden men would be. Like Aaron's golden idol, they stand among the people of God, cold, silent, inactive, manifesting no love for perishing souls, and no interest in their own spiritual welfare. The warnings and entreaties of the Holy Spirit, which come to them through the faithful servants of God, serve to quicken their benumbed sensibilities, and for a time they seem to be aroused to action; but almost as soon as the voice of God's messengers ceases to sound in their ears, they are bowed down before some little idol.

God holds in his hands the destiny of souls. He will not always be trifled with. Those who think they can enjoy the pleasures of the world until they reach the very borders of Canaan, are making a terrible mistake. They profess to represent Christ; but by their self-indulgent, ease-loving course, they falsify his pure and holy character, thus grieving away his Holy Spirit. And when the enemy of souls brings his powerful influence to bear upon them, they yield, and retreat toward Egypt.

The scenes of earth's history are fast hastening to their close. We are about to enter upon a time of trouble such as never was. Shall we still sit at ease, indolent, careless, pleasure-loving? May God help us to set our faces like a flint toward Zion, and prepare to meet the fiery trials just before us. Let us shake off this spiritual lethargy which has fastened itself like a viper to our souls. Let us have works that correspond with our faith; for we are approaching a time when we shall need the courage of heroes and the faith of martyrs. The word of God declares that "all that will live godly in Christ Jesus shall suffer persecution." And to the overcomer is promised, "a crown of glory that fadeth not away."

Dundas, Minn.

LIVE FOR SOME NOBLE PURPOSE.

BY J. M. HOPKINS.

How many lives are wasted, bright gifts and talents thrown away, sacrificed upon the altar of selfishness, lust, and folly, because of having no good and noble purpose in life! How many are turned aside, and allow themselves to become discouraged and their lives thwarted and ruined, by some trifling, insignificant matter, not worthy the notice of a being occupying the exalted position of a man, a woman! What is it to be a man or a woman? Is it simply to exist in the form, and to perform some daily routine of menial service, or go through the service of years with no ambition outside the narrow circle of self, of four square walls, of a hundred acres of land? Is this all there is of life?—No! Before every one, or many, at least, there are great openings for usefulness, grand and golden opportunities for acquiring knowledge and the development of pure, holy, exalted characters.

To be a man or a woman in the true sense of the word, is to occupy the highest standard of physical, intellectual, and moral excellence which it is possible for us to attain unto. Man occupies the highest position in the creative work of God, being made in his "image." He possesses gifts and qualifications above every other earthly creature. Before him are the highest and noblest possibilities. It is the privilege and duty of every one to rise from one degree of excellence to another, all through the journey of life. But without some noble purpose in view, something beyond the mere present, the satisfying of unnatural, depraved appetite, the hording up of a few dollars to benefit no one, living for the pleasures of to-day, no one will or can rise. Some think that to engage in small talk, to follow the latest fashions, to compete with

others or excel them in getting wealth, is all there is of nobility.

Some young men think that if they can smoke and chew tobacco, dance, and appear well in society, they have accomplished the purpose of life. How low an estimate they place upon their God-given faculties! What a poor, miserable, unsatisfying existence they eke out! O young man, rise from that low position. Cultivate something more pure and exalted, more worthy of yourself—a man. Think more highly of yourself. You are too good to sacrifice yourself upon the altar of sinful folly. In your manhood rise up, and reach out for something above this low standard. Surely you have more pride and good sense than to throw yourself away.

Young woman, think of the great possibilities there are before you. Look about you. See the many noble women who occupy positions of excellence. The time was, when, if a woman could "read and cipher," it was thought sufficient. Not so now. To day women stand in the highest positions of usefulness. God never designed that woman should be a mere servant. She, like Adam, is capable of the noblest achievements. Many of the best teachers, scholars, musicians, and physicians are among women. The same might be said of our temperance workers and lecturers, as also of the clerks in the great business world of to-day. And such may you become, young woman, if you place your standard high. At least there is some good and noble work for all to do.

Do not, young man, young woman, waste your life in idleness and folly. All around you are avenues for trust and respectability. Begin to-day. Cultivate those noble faculties which you possess. They are more to you than mines of gold. When we consider that the high standards attained unto here are the stepping-stones for an eternal growth in excellence, fitting us for the society of the angels of God, how ambitious we should be to excel!

Chatfield, Minn.

PRAISING OTHERS.

BY E. HILLIARD.

THE natural heart loves the praise of men. Even if one sometimes receives unmerited commendation, he is loth to have the bestower informed of his mistake. There is often a double object to be obtained upon the part of the one who praises another. It is done not only to cause the individual to regard himself proficient in the thing for which he is praised, but to ingratiate the giver into the favor of the person, and thereby gain popularity. Pure selfishness is at the bottom of all such work, and it must appear a heinous sin in the sight of God. Perhaps there is no sin more natural to the heart than the love of praise. He who is aware of this will guard against the very appearance of evil in this direction. No one should dwell upon his virtues. Our whole attention should be given to the seeking out and correcting of our faults. If we praise the virtues of others, it blinds them to their faults. We are naturally so constituted that we can endure tenfold more censure than praise.

When one sets about the task of humbling self, and at the best finds it very difficult not to think more highly of himself than he ought to think, it is cruel for others to make this task more laborious with their words of eulogy. They may praise him with the intention of helping him, and really think they are doing so, but they are only puffing him up for God to humble him through affliction. It is true that there are some who have grace enough in their hearts to regard both praise and unmerited censure with indifference; but such, indeed, are few. They had some costly lessons to learn before they reached that point where they could stand nobly for principle despite friend or foe. Every one should carefully examine himself upon the point for which he most desires applause, and this should be his battle-ground until the victory is won.

He who praises others, is working in harmony with the great deceiver of souls. He is destroying his own soul and the souls of others. But how few there are who look at it in this light! It is a dangerous sin, and yet by many it is regarded as a virtue. It is a decoy of Satan that leads to ruin. When one needs encouraging, even that should be done with care. If the mark is overreached, the cure is worse than the disease.

If an individual rises from the depths of despair to the pinnacle of self-exaltation through such efforts put forth in his behalf, he is in a much more dangerous condition than he would be, had he been left alone. While it might be well in some cases to mention commendable traits of character, it would be unwise not to balance them, in a judicious manner, with opposite traits. Then, above all things, the individual should be pointed to Christ, and shown that through repentance his righteousness will be imparted to us. This will cancel the bad traits of character, and give us the humble, but just thought, that all praise of what little virtue and ability we possess, belongs to another, even Christ our Saviour.

SHORT CONVERSATION WITH A FRIEND.

BY MRS. SUE STOUT.

DEAR FRIEND: I believe you would find it a source of great comfort, if you would turn your attention from the perplexing cares of this life, and learn to dwell more upon the promises of God so soon to be fulfilled to his chosen people.

"'Tis easier said than done. I find nothing but division, even among those professing to be the children of God. If I only knew how to walk, so that I might not be considered a stumbling-block in the way of others!"

Let us see if God does not answer your query here in 1 John 2:6: "He that saith he abideth in him ought himself also so to walk, even as he walked."

"Yes, but it is impossible for us to walk as He did. His was a perfect, righteous life, so far beyond our reach!"

"With God all things are possible." And Peter says (1 Pet. 2:21), that he has left us an example, that we should follow his steps.

"How can we do that? I hardly know what it means."

Perhaps it might be well to let Christ tell us himself. In John 15:10, he says, "Even as I have kept my Father's commandments, and abide in his love." And in 1 John 3:7 we read: "He that doeth righteousness is righteous, even as he is righteous."

"But what is righteousness? and how can we, with our weak human nature, ever perform it?"

Paul answers your last question, I think, in Phil. 4:13, which reads as follows: "I can do all things through Christ which strengtheneth me." And David answers the first in Ps. 119:172: "All thy commandments are righteousness."

"But surely it does not mean that to be righteous is only to keep God's commandments; besides, we know that some things were abolished."

Let us see, my friend, if it is God's law that is abolished. Surely God will not leave us in the dark upon this important point. In Isa. 51:6 he says: "My righteousness shall not be abolished:" and we have just read, "All thy commandments are righteousness."

"But surely this cannot apply to us in this dispensation."

We understand from the sixth verse, quoted above, that it applies to the last days, which would carry us down through the gospel dispensation. Again, it applies to a time, when the people whose hearts contain the law of God, suffer the revilings and reproach of men. In Isa. 8:16, the Lord says: "Seal the law among my disciples."

"But even this belongs to the Old Testament dispensation."

And yet we see by the seventeenth verse of the same chapter, that the prophet is looking down to the last days, when the Lord is expected to come.

"But Christ is our leader now, and I always thought that he taught the people to do very differently from the way they were commanded to do in former times."

Jesus says, "I and my Father are one." And in James 1:17 we read that God is without "shadow of turning."

"Well, I must confess that you have made a few texts of Scripture look very plain to me, and I thank you for it. But surely if God's law remains the same as when it was first given, ministers who teach in different churches ought to see it so. I really think I will speak to some of them about it."

I am perfectly willing, my friend, but I trust you will search the Scriptures for yourself. In

Matt. 5:17 Christ says he came not to destroy the law. As late as A. D. 60 the law remained the same, as may be seen from James 2:10. Paul says, "Not many wise men after the flesh, not many mighty, not many noble, are called." And Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Mackinaw, Ill.

THE CARNAL MIND.

BY ELIZA H. MORTON.

THE carnal or fleshly mind is declared by the apostle to be in a state of opposition to God. The intellect, the affections, and all the powers of the mind are alike debased by sin. It is hard to realize this, because of society gloss and the deceitfulness of the human heart. A motive underlies every act, and God alone can fathom the springs of thought. Could the veil be drawn aside which hides the inner chambers, what depths of iniquity would be revealed! Life is development, and no person can live long and not reveal to some human eye his real character. We may well be afraid of ourselves, and stand in fear of our nearest and dearest friends, if God is not in our lives. God's Spirit alone can change the heart, purify the soul, and remove its enmity. After conversion there must be a continual growth in grace and a daily communion with God, or sin will revive and again obtain the mastery.

In view of the fact that we are all exposed to Satan's temptations, and liable in moments of carelessness to be overcome, how tender-hearted we should be! The Spirit of God will help us, as Kingsley says, "to understand people's trials, and to make allowances for their temptations; to put one's self in their place, till we see with their eyes and feel with their hearts, till we judge no man, and have hope for all; to be fair, and patient, and tender with every one we meet; to despise no one, to despair of none, to look upon every one we meet with love, almost with pity, as people who either have been down into the depth of horror, or may go down into it any day; to see our own sins in other people's sins, and know that we might do what they do, and feel as they feel, any moment, should God desert us; to give and forgive, to live and let live, even as Christ gives to us and forgives us and lives for us and lets us live in spite of all our sins."

The unregenerated heart can never feel thus. It overlooks its own sins, and has no pity for those in the darkness of despair. God has his children, and even in this world of sin there are those who live noble lives.

"I know the face of Him who with the sphere
Of unseen presences communion keeps.
His eyes retain its wonders in their clear,
Unfathomable depths.
He brings the thought that gives to earthly things
Eternal meaning; brings the living faith
That even now puts on immortal wings,
And clears the shadow Death.
This in his face I see; and when we meet,
My earthliness is shamed by him, and yet
Makes hope to think that in the unholy street
Such men are to be met."

IT MAKES NO DIFFERENCE.

BY N. J. BOWERS.

It is quite common to hear people say, "It makes no difference at all which day we keep, just so we keep one in every seven." It is remarkable that the large majority of this class keep Sunday, and when asked why they do so, will proceed to adduce sundry whys and wherefores, not seeming to perceive that in so doing they kill their own theory; for just as soon as a reason is given why a particular day is kept, it shows at once that it does make a difference to the person making the choice, and the view that it makes no difference is destroyed on the spot. Let those persons modify their proposition so as to stand thus: "It makes no difference which day we keep, just so we keep Sunday." This would express exactly what they mean, and harmonize their practice.

—God's laws were never designed to be like cobwebs, which catch the little flies, but suffer the large ones to break through.

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.

LITTLE MARY'S AUTOGRAPH.

BY J. M. HOPKINS.

ONCE a little child was playing
In a parlor rich and grand,
With her toys upon the carpet,
Close beside the parlor stand.

Pure and spotless as a lily,
Kind and gentle as a dove,
Not a thought of evil had she,
Nothing but a heart of love.

Close upon the stand beside her,
Lay an album rich and rare,
Which her mother valued highly,
And preserved with special care.

Quick as thought her little Mary
Seized a pencil lying near,
Opened wide its snow-white pages,
Then began without a fear,

Here and there, to mark and scribble,
As a little child would do;
Till the leaf from top to bottom
Was completely scribbled through.

Soon her mother, almost angry,
Spied her in her childish glee,
Quickly caught her from the carpet
To a place upon her knee.

First she thought the child to punish,
Who was trembling in her fears,
While her tender heart beat wildly,
And her eyes were filled with tears.

But a voice, as of an angel,
Whispered, "Mother, stay thine hand.
Speak not harshly to thy dear one,—
Lovely flower from Eden's land."

Fondly, then, she pressed her darling,
In her loving, strong embrace,
As her tears and warmest kisses,
Showered upon that upturned face.

* * * * *

A little crib was softly rocking,
With a mother's vigil kept,
Weary, worn with anxious watching,
Saddened heart, and eyes that wept.

Hope no longer lent her comfort,
Death had marked her darling child—
Loved one dear, in life's bright morning,
Beautiful and undefiled.

Slower, fainter beat those pulses,
Shorter came the heated breath;
Once again she kissed her darling,
Then her eyes were closed in death.

Folded in her little casket,
Slowly moved the funeral train—
Oh, how sad is life's short journey!
Fondest hopes how fleeting, vain!

Nevermore is heard the prattle
Of those little childish feet;
Nevermore her arms embrace her,
Nevermore her kisses greet.

Now her dearest earthly treasure,
As she treads life's lonely path,
Is that album, where is written
Little Mary's autograph.

Chatfield, Minn.

HOW FRITZ FOUND THE PURSE OF GOLD.

SOMETHING was the matter with Fritz. No one knew exactly what to call his disorder, but every one knew that it was serious. His eyes were dull and heavy, his face was pale, and his head ached almost all the time. His shoulders were bent, his muscles weak and flabby, he had no appetite, and did not sleep well. His mother petted him and coaxed him to eat, and watched him for fear he should do any work; for work had never agreed with poor Fritz. And the neighbors sent every kind of herb tea they could think of, and he drank it every drop, but was no better. And they all shook their heads and sighed over him, wishing they could know the real name of his trouble. At last his mother, worn out with hard work and anxiety, died, thinking with her last breath, "Ah, me! What will become of my poor Fritz?"

And all the neighbors wondered so, too. She left a snug, tiny bit of a cottage, a large garden-

patch, and an orchard, with a long lease and a low rental. But everything was ill-kept, poorly cultivated, forlorn, and neglected.

"Good evening to you, Fritz," said a voice, as Fritz sat by himself, wondering the same thing which his mother and all the neighbors had wondered.

It was the old, very old school-master who came up the little walk to the cottage door. His tottering steps were supported by a stout staff, and his long, white hair waved about his kindly face and fell to his shoulders.

Fritz was sitting on a bench outside the door, thinking over the suggestion of one of the good, sympathizing neighbors who had just left him, that he was probably not long for this world, and inclining to agree with her. He made room for the old man.

"I taught you to read, Fritz," he said, "and your father and his father before him. I'm an old, old man, you see! And I've come to tell you something you ought to know. There's a heavy purse of gold buried on this place of yours."

"A purse of gold!" exclaimed Fritz, in astonishment. "You must be mistaken, master. How did you come to know it?"

"Never mind that. I know it."

"Whereabouts?" asked Fritz, eagerly. "Show me, so that I can dig it up."

"No one can show it to you," said the master. "I only know that it is somewhere within these four boundary lines, and that whoever seeks it faithfully is sure to find it."

"How did it happen, then," said Fritz, "that my mother never found it? She was always digging."

"She was not strong enough, poor soul! She could not dig deep enough."

"But I am not strong, either," said Fritz, mournfully. "I never could dig."

"That's true, poor lad!" said the master, compassionately. How could I forget that? Ah, well! You are a good boy, Fritz, and will be able to rejoice in thinking that whoever comes after you here will find it. A lucky fellow he will be! I shall have to tell him what it is hardly worth while to tell you, that there is a kind of a charm about it. No one will find it who leaves any slack work behind him. The garden must be well cared for and well planted as he goes, and if a single tree of the orchard is injured, the charm will fail."

After a little more chat, he went on, leaving Fritz full of thought over the wonderful thing he had told him. He would have doubted the story had it come from any one else; but no one ever knew the old school-master to tell what was not exactly true.

He thought and thought of it as he tossed on his bed that night, wondering in what part of the garden, or orchard, the purse might lie, and thinking it very hard and cruel that a poor, weak fellow like himself could not be shown the spot at once. He would be willing to dig one hole, but to dig over the whole place!

But the more he thought over it, the less was he inclined to rejoice in the idea of some one else finding the gold. A stranger, indeed, to step in and seize such a treasure hidden on the place which had belonged to his family for generations! Perhaps there were others who knew of it. Perhaps already greedy eyes were turning in that direction, and wondering how soon he might die and be out of the way.

Full of indignation at the thought, he sprang up the next morning with the first peep of day, mended an old spade, and began to dig. In the very farthest corner of the garden he began digging deep, and carefully pulverizing every inch of soil. The cool, moist earth looked so inviting as he went on, that it seemed no hardship to carry out the old man's caution by stopping to plant in the neatly prepared beds the seeds his mother had stored. His limbs ached, his hands were blistered, and his back was lame as he stopped work to think of something to eat.

"If this kills me," he said to himself, "it will be the master's fault. My mother always told him I was not fit for work."

But he was amazed at finding how good his brown bread and water tasted, and made up his mind it was the first loaf of really good bread that rascally baker had ever furnished him.

His aches and pains gradually disappeared as

his work went on, and he sometimes found himself almost forgetting the purse of gold in the interest he began to take in his garden. He was surprised that he had never before discovered the delight of watching the growth of beautiful things, forgetting that the secret lay mainly in the fact of his own hands having planted and cared for them. The bounteous earth seemed ready to cast back to him a hundred-fold return for all he entrusted to it, and the sunshine, the soft wind, and the gentle rains co-operated lovingly with her. He scarcely had time to turn from one finished section of his garden plot to attack vigorously another, before the tender green leaves seemed to start out of the ground and smile up at him with a—

"Ho, Fritz! All this in return from the little brown seeds you hid here!"

And before many weeks had passed, the neighbors raised their hands and eyes at beholding Fritz carrying his basket of green vegetables to market.

"What can have cured him?" they asked.

"And what could have been the real name of that terrible disease he had?"

"Found the purse?" asked the old school-master, leaning over the fence one day in late autumn to speak to Fritz, who was busy banking up with his spade a fine crop of cabbages.

"Not yet, master," said Fritz, "in truth I've been too busy lately to look very sharply for it. I've spent all my time on the garden this season, you see, but there's the whole orchard yet. I shall begin early next spring, and go carefully over that."

"You'll find it," said the old man very positively. "How is your health?"

"My health, master? Why, bless your heart; I haven't had much time to think of that, either."

He slept as sound as a top, and ate with the appetite of an honest laborer; and the good gossip were no longer obliged to distress themselves as to what was to become of him, for he had a good provision for the winter ahead of him.

At the end of the second summer the old school-master went in at Fritz's gate, taking quiet note of the evidences of care and pains bestowed upon every corner of the premises. The neatly-trimmed vines over the door were laden with ripe fruit, and he smiled to himself as he walked between the borders of bright-colored flowers, remembering a whisper he had heard that the pretty little maid at the mill was coming before long to help Fritz keep house. He opened the door without knocking, and Fritz looked up from his seat at a table, upon which he was counting some money, to welcome him.

"You have found it at last then?" asked the visitor.

"Found what, master?"

"The purse of gold."

"Ah, I remember. No, master, I haven't. Somebody else must look for your purse if they want it, for I have no time to look for gold. My garden and my orchard give me all the work I can do."

"Then what is all this?" He laid his forefinger on some of the gold pieces.

"This is the price of my fine crop of fruit. You must have noticed how many trees have been laden and borne almost down to the ground. They have produced as never before."

His eyes were bright, and his cheeks ruddy with the glow of health; his form was straight, and every limb round and strong. The master looked keenly at him and laughed—a laugh so full of thorough, hearty, genial enjoyment that Fritz could not forbear laughing with him.

"Ah, friend Fritz," he at length said, "I promised you only one purse, but if I had promised you a dozen, or, perhaps, a hundred, I should have been the nearer right."

Fritz stared at him with something of a perception of his true meaning dawning upon him.

"Then you were jesting with me," he cried.

"No," said the old man; "it was every word truth."

And Fritz took his honest old hand in a tight clasp.

"Surely, master, if it was a jest, it was the best jest ever played."

And to this day the neighbors never learned the real name of the disorder which came so near being fatal to Fritz in his younger days.—*Sidney Dayre.*

DON'T WORRY.

WORRY wears you out. Thought, like a river, flows between fixed banks, flashing back the stars by night and the sun by day, turning the mill wheels and machinery, feeding the life upon its banks; but worry eats out and overflows the banks, and carries with it devastation and death. Don't worry. Worry is the child of unbelief; it is the child of distrust; no man can trust God fully, and worry at the same time. You might as well try to mix oil and water in the same dish, as to mix belief and worry in the same life with Christianity. The minute you begin to worry, you step down from the throne of faith; you throw the scepter of belief at your own feet; you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early train; I leave my name with the clerk. If I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch. Every time I awake, I insult the clerk; and every time we are restless, we insult our God.

It is because we cannot trust our God that we worry. If I am persuaded that he is able to keep that which I have entrusted to him against that day, cannot I trust him for my daily bread? If I can lie down in the sleep of death, believing in the power of God unto the resurrection and the life, cannot I trust him with the burdens and toils of my daily life? Surely it is because we doubt God that we worry and fret; and so it comes oftentimes in life, that God, who is loving, tender, and gentle, takes the thing that worries us out of our lives. Your child sits with you at the open car window; a piece of cinder flies into the child's eye; nature at once floods it up with a sea of salt tears. You lift the lid, and pluck out the cinder as soon as you can; it is worrying the child's whole nervous system. My brother, if there be ought in your life that is wearing out your strength and dimming your vision, be still while God takes it out.—*Rev. O. P. Gifford.*

THE DEVIL'S CONTRIBUTION BOX.

THE Devil is famous for taking up collections. Whatever may be said about church beggary, and the diligence of Christians in collecting money, one thing is certain, that no one is so diligent in collecting funds as the Devil and his servants. His contribution boxes are everywhere. In the dram-shop, in the tobacco-shop, in the haunts of vice and sinful pleasure, constantly people are being called upon for money, and they respond most promptly and liberally.

A man who was spending money in useless and foolish indulgences, when taxed with his wrongdoing, claimed that what he spent in this way would be so little, that if he should curtail all such expenses, and give everything he thus saved to the cause of Christ, the amount would be so small as to be hardly worth the giving. At length he was induced to make the trial, and he agreed that whenever he bought a cigar, or spent any money for other small indulgences, he would put by an equal amount to be used in the cause of Christ.

True to his word, he came around at the end of a month, looking rather mortified, and put over twenty dollars into the hands of his friend for religious purposes. His previous contributions had not averaged two dollars a month. The Devil's contribution box had gone around often, and he had almost always had something to put into it; but when it came to the work of the Lord, that was an entirely different matter.

Let Christians, who are not their own, but who are bought with a price, even the precious blood of Christ, see to it that none of their money goes into the Devil's contribution box. Let the small vices and expenses which have absorbed their money for so long be set aside, and let them, as Christian men, consecrate their all to God, and see to it that they live not for themselves, but for Him who died for them and rose again.—*The Christian.*

PRAYER.

OUR daily devotions must be looked upon as the most needful of our daily works, and the most pleasant of our daily comforts.

Those that pray much will have much to give thanks for.

They who pray constantly when they are well, may pray comfortably when they are ill.

Whatever is the matter of our care must be the matter of our prayer.

The best way to obtain the benefit of the promises and privileges of the covenant, is to be earnest in prayer to God for wisdom and grace to do the duties of it.

When we have prayed to God for mercy, we must second our prayers with our endeavors; else, instead of trusting God, we tempt him. We must so depend upon God's providence as to make use of our own prudence.—*Seh.*

Special Attention.

CONDEMNED BY THEIR OWN WORDS.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." With great propriety National Reform (so called) might be likened to what is generally known as a "cure all;" i. e., it professes to be a cure for all the ailments and weaknesses of human government; but in reality its effect can never be otherwise than to bring the government to which it is applied to a worse condition than that in which it was before. In fact, they profess that if we return to God as directed by the National Reform Association, it will shield us from divine judgments on the nation (like the Catholic Christianity in South American Republics!—*Statesman*, Dec. 11, 1884) and we shall have blessings insured to this nation heretofore unknown! In other words, an amendment to the National Constitution which will make the most bigoted hypocrites (i. e., the Pharisaical office-seekers who will parade their eminent piety before the world) the best men to fill our offices of trust, will be a grand victory for Christianity! But this will be the effect, and that they themselves are aware of it, the following, from a speech of one of their vice-presidents, will show:—

There is no more persistent man alive than the typical representative American office-seeker. Of that class, the most of those who have not yet found whether they are for Christ or not, or who are openly decrying this movement, are ready to be its firm friends as soon as they acquire wisdom to discern the signs of the times, and are assured of its speedy success. They may pull back now at the hind axle, or scotch the wheels of the car of progress; but when they see it move, they will quickly jump in to get front seats, and avow that they always thought it was a good thing, etc.—*Rev. Audley Browne, D. D.*, in Pittsburg National Convention of 1874.

These Religious Amendmentists are "all things to all men" with a vengeance. This idea was aptly stated by a writer in the *American Sentinel*, a monthly journal published on the science of government, of August, 1886. He said:—

They appeal to church people in behalf of religion; to moralists, in behalf of morality; to the temperance people, in behalf of temperance; and to laboring people, in behalf of a day of rest for working-men. Railroad accidents are by them held up as evidence of the displeasure of God toward the railway companies for running their trains on Sunday. Cyclones and floods are represented as the judgments of God upon the nation for its wickedness in refusing to make the decalogue (as expounded by the National Reform party) the fundamental law of the land! In short, they appeal to any and every motive to compass their ends.

The truth of this is manifest when statements made under different circumstances or with different objects in view, are contrasted. Hon. Felix R. Brunot, who has been at the head of this movement for nearly twenty years, on taking the chair in the Fifth National Convention of the National Reform Association, held in Pittsburg, Pa., Feb. 4, 5, 1874, said:—

The Sixth Article of the Constitution declares that, "no religious test shall ever be required as a qualification to any office or public trust under the United States," and the First Amendment in the Constitution provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." We have not proposed to change these. We deem them essential, in connection with the amendment we ask, to the preservation of religious liberty, and with it, an effective guard against "a union of Church and State."

If the statement is true, and it unquestionably is, that the Sixth Article of the Constitution and the First Amendment are essential to the preservation of religious liberty, then any movement which proposes "to change these," is directly opposed to religious liberty. And, notwithstanding

President Brunot's disavowal of any such purpose, there cannot be a reasonable doubt that *this is exactly what National Reformers propose to do*. Then let us look at National Reform in this light. Rev. W. J. Coleman, one of the leading public lecturers of the association, says:—

The first sentence of Article 1 of Amendments reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This would be made consistent with the proposed amendment by substituting the words "a church" for "religion," making it read, "Congress shall make no law respecting an establishment of a church." This is what the Reform Association believes should be the rule in a rightly constituted State. There should be religion but no church.—*Christian Statesman*, Nov. 1, 1886.

In view of these facts, then, it is obvious that the National Reform Association is opposed to religious liberty; and instead of favoring the present form of the First Amendment, they are working to have it changed; and hence, according to their own words, they are opening the way for a union of Church and State. But, to go farther, Prof. C. A. Blanchard, in the Pittsburg National Convention, said:—

Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weight, and measure. So Congress must establish a standard of religion, or admit anything called religion. [And then after that] enforce upon all that come among us the laws of Christian morality.—*Christian Statesman*, Oct. 2, 1884.

So they not only want to open the way for the union of Church and State, but they themselves want to unite them; and, in order to do it, they "will gladly join hands" with the Roman Catholic Church "whenever they [the Catholics] are willing to co-operate in resisting the progress of political atheism" (i. e., opposition to the National Reform theory of government). As further evidence, we give the language of Prof. Sloane, D. D., used in the Cincinnati National Reform Convention in 1872:—

Every government, by equitable laws, is a government of God; a republic thus governed is of him, through the people, and is as truly and really a theocracy as the commonwealth of Israel.

So their real idea is to have a government of God, or Christ, *through the people* (i. e., through National Reformers); and, of course, they will say that *if it was right for Israel* to enforce the true religion then *it is right for us* to do it.

And, as has been quoted before, President Brunot said that they deemed the Sixth Article of the Constitution, which forbids any religious test as a qualification for office, as *essential*, in connection with their proposed amendment, "to the preservation of religious liberty." Yet the following year the *Christian Statesman*, in speaking of certain national officials (among them Vice President Colfax) who had arrived in the national capital on Sunday trains some time before, made the following comments (italics theirs);—

Not one of those men who thus violated the Sabbath is fit to hold official position in a Christian nation. . . . Give us in the National Constitution the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends.

Then, after they have obtained "the simple acknowledgment of the law of God as the supreme law" of this nation, what next? Simply this: In the same memorial in which they asked for that "acknowledgment," they said:—

And further: that such changes with respect to the oath of office, slavery, and all other matters should be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the Preamble.—*Memorial to Congress.*

Then, of course, as fines and imprisonments fail to make all observe Sunday, severer punishments will be resorted to. Then, finally, they will say: If it was right for Israel to punish by death the breaking of the Sabbath, it is *right for us*. No one thinks that this is what they now intend to do; but, as Edward Gibbon, the eminent historian, says:—

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment.—*Decline and Fall*, chap. 37, par. 23.

Again, in the Pittsburg National Reform Convention, President Brunot said:—

No State can rightly attempt to compel the consciences of its citizens with a particular religion, and, as we believe, no particular religion can rightly attempt to use the State to compel men's consciences to its belief.

And Rev. M. A. Gault, in his "Clashing Voices," in the *Christian Statesman*, Sept. 9, 1886, says:—

It is outside the province of human government to super-vise the thoughts and opinions of any one.

These statements can only be regarded as condemning their own work; for in an editorial of the *Christian Statesman*, of Oct. 2, 1884, we find these words:—

Give all men to understand that this is a Christian nation; and that, believing that without Christianity we perish, we must maintain by all right means our Christian character. Inscribe this character on our Constitution. . . Enforce [i. e., "execute with vigor."—Webster] upon all that come among us the laws of [what National Reformers consider as] Christian morality.

It makes no difference what they believe, force upon them these laws! It may be that there are some Christians who have conscientious scruples in regard to obeying some of these laws; it makes no difference; "enforce upon all the laws of Christian morality." There may also be some who think that tradition—not the Bible—is the authority for the law, and hence they cannot consistently obey it, "the Bible, and the Bible alone," being their authority; but it makes no difference, "enforce upon all the laws of [what the churches call] Christian morality." The reason I say "the churches," is because that is National Reform doctrine. Rev. J. C. K. Milligan, a vice-president and leading member of the association, said:—

The churches and the pulpits have much to do with shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical points; and it is probable that in the almost universal gathering of our citizens about these, the chief discussions and the final decision of most points will be developed there.—*Christian Statesman*.

Of course they would make laws that would be in accordance with the consciences of all; for "no State can rightly attempt to compel the consciences of its citizens with a particular religion," and, "it is outside the province of human government to supervise the thoughts and opinions of any one." Now for the guarantee of liberty of conscience. It comes from no less authority than Rev. John Calvin Knox Milligan himself, who says:—

There certainly is no class of citizens more intelligent, patriotic, and trustworthy than the leaders and teachers in our churches.

As an illustration of the above, just look at the legislation of Rome, of which Lord Macaulay wrote: "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom;" then, again, at the patriotism of the Jesuit, and the trustworthiness of the pope! So will this National Reform be; for they are very desirous of uniting with this same power in establishing this order of things in the United States. See *Christian Statesman* of Aug. 31, 1881, and of Dec. 11, 1884.

The idea of putting religious legislation in the hands of churches, and then blandly saying that there will be no danger of any one having his rights of conscience infringed upon! Any intelligent man who is at all acquainted with history knows better. But for National Reformers to talk that way is positively ridiculous. For Dr. Jonathan Edwards thus disposes of all opponents to National Reform:—

The atheist is a man who denies the being of a God and a future life. To him, mind and matter are the same, and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any such control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or worse sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These all are, for the occasion, and as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. The first-named is the leader in the discontent and the outcry—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labors are almost wholly in his interest; its success would be almost wholly his triumph. The rest are adjuncts to him in this contest. They must be named from him; they must be treated as, for this question, one party.

So, then, all statements that they make concern-

ing atheists, infidels, etc., apply to all, even conscientious Christians, who oppose this "reform" movement. "They use the same arguments and . . . tactics" against them; and hence, "they must be named from" and "treated as" the atheist. Then how are "atheists" or "infidels" to be treated? you ask. Says W. J. Coleman, a leading public lecturer:—

The existence of a Christian Constitution would disfranchise every logically consistent infidel.—*Christian Statesman*, Nov. 1, 1883.

Rev. E. B. Graham, another vice-president, in an address delivered before a National Reform convention, said:—

We might add, in justice, if the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land; and in the name of the Devil, and for the sake of the Devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there till they die.—*Christian Statesman*, May 21, 1885.

And then Dr. Jonathan Edwards says:—

Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon.

Nevertheless the leading man in the association says that "no State can rightly attempt to compel the conscience of its citizens with a particular religion." Then it is evident that this association is wrongly attempting to do it; for they are attempting. We state it, too, according to the words of their own president. Now, with the foregoing statements in mind, read the following:—

Resolved, That we re-affirm that this religious amendment, instead of infringing on any individual's right of conscience, or tending in the least degree to union of Church and State, will afford the fullest security against a corrupting church establishment, and form the strongest safeguard of both the civil and religious liberties of all citizens.—*National Reform Convention*, Cleveland Ohio.

And now to show that they know that this movement will infringe on the rights of conscience, we quote further from Mr. Coleman:—

If there be any Christian who objects to the proposed amendment on the ground that it might touch the conscience of the infidel, it seems to me it would be in order to inquire whether he himself should not have some conscience in this matter.—*Christian Statesman*, Nov. 1, 1883.

The rights of conscience never conflict. If a law touches the conscience of an infidel, the power making that law is trespassing beyond its right. It would be a blessing to every government if its citizens only looked at the question in the following light:—

There ought to be room in this world for all the consciences in it, without any encroachment upon the rights of each other; and there would be if all men, in their relations to each other, would be content to exercise their own rights of conscience in a reasonable manner. This would leave every man to determine the religious question for himself, and, as the necessary consequence, relieve every man from all impositions, burdens, taxes, or disabilities arising from the determination of the question by others. Though the rule is a simple one, it is, nevertheless, one of the most difficult things for bigotry to learn. The only way to learn it effectually is not to be a bigot.—*Samuel T. Spear, D. D., in Religion and State*.

But bigots will be bigots; and you cannot reason them out of it either. And herein is the doctrine of National Reform, bigotry: they imagine that Christians who favor their doctrine or theory of government, are the only ones in the world who should be allowed to be citizens of the United States; and that all others who are now citizens should be disfranchised, and then sent off to some "wild, desolate land," to "stay there till they die." And then they think that their "Christian" act will please the Creator to such an extent that he will thenceforth protect this nation from further calamities, judgments, etc., and that they will then enjoy undisturbed serenity! For says Rev. C. E. Walker, in the *Christian Nation*:—

As a nation we have suffered judgments, and will suffer yet more, far more, unless the people return to God as directed by the *National Reform Association*!

W. A. BLAKELY.

CONTINENTAL MILITARISM.

MR. PRATT, chairman of the International Peace Association, has recently returned from the continent, where he has been endeavoring to enlist the sympathy of public men in the commendable object of the society, that of mitigating the terrors of warfare by inducing governments to submit disputes to arbitration. The belligerent attitude of the European Powers, however, presents no indications that those whose practical interests might be of some avail will cease warlike preparations sufficiently long to seriously consider more peaceable

methods of settlement. On this point we quote a portion of a report of an address by the gentleman referred to:—

Mr. Pratt said that he had met with some difficulty, especially in France and Germany, in awakening the interests of politicians in the work of the society from the sharp differences that exist among various political parties. Frenchmen, who are at all times exceptionally open to the reception of new ideas, are at the present moment in a state of great anxiety owing to the strained relations with Germany, and Germans are much in the same condition, France only waiting till she is strong enough to enter the struggle, and Germany inclined to take action before France acquires the strength. All men on the continent anticipate at a not distant period the breaking out of war, the most cruel and devastating of all time, in horror beyond the reaches of imagination.

According to late and reliable statistics, over four million men are now under arms; and when the armed forces of Europe are mobilized, these figures are swelled to over sixteen million men, trained and disciplined for field service; and in addition to the land forces there are nearly 300,000 men ready to man 2,272 vessels of war.

Commenting on the military aspect of the country, the *Christian Commonwealth* says:—

When the seething anxiety of continental nations is reckoned as a factor in addition to the appalling armaments at their command, there is cause for constant alarm in thoughtful minds. That Europe is at peace at this moment is an unspeakable blessing, but who can hope confidently for its long continuance? . . . The most astute political observers acknowledge themselves baffled in view of dangerous elements that defy all calculation.

And, we may add, elements that defy hopes of amicable settlement; and that the gathering storm has not ere this burst upon the land can only be accounted for on the grounds that the commission of Rev. 7:1-3 is not yet withdrawn, and an influence mightier than that of peace associations is holding the winds of strife until the work of God shall be accomplished. The developments of each day add fresh rebuke to those who are crying "Peace and safety," and indicate that the time in which to work is short. It is when there is upon the earth distress of nations, "men's hearts failing them for fear, and for looking after those things which are coming on the earth," that the Saviour tells us to be looking for his re-appearance in the clouds of heaven with power and great glory.—*S., in Present Truth*.

Bible Readings.

"Search the Scriptures."—John 5:39.

BROTHERLY LOVE.

1. How can we prove to the world that we are disciples of Christ? John 13:35.
2. By what means can we convince ourselves that we are in the way of life? 1 John 3:14.
3. Who shall have no occasion of stumbling? 1 John 2:10.
4. Why are some people so certain that they are what they really are not? 1 John 2:11.
5. Why did Cain kill Abel? 1 John 3:12.
6. What commandment did Cain break before he slew his brother? 1 John 3:15.
7. Instead of manifesting envy, what should we be willing to do for our brother? 1 John 3:16.
8. What special sin should we avoid in the last days? James 5:9.
9. To what extreme should we go rather than have trouble? 1 Cor. 6:7, last clause.
10. Into whose hands should we commit our case? Prov. 20:22.
11. In what manner are we permitted to retaliate? Rom. 12:20, 21.
12. What grace are we especially admonished to possess when the end of all things is at hand? 2 Pet 4:7, 8.
13. What is the nature of the wisdom from above? James 3:17.
14. What kind of knowledge comes from below? James 3:15.
15. In what manner is the fruit of righteousness sown? James 3:18.
16. What should be our feelings toward each other? Col. 3:12, 13.
17. What is the bond of perfectness? Col. 3:14.

WM. COVERT.

—Three things should be thought of by the Christian every morning—his daily cross, his duty, and his privilege; how shall he bear the one, perform the other, and enjoy the third.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 9, 1887.

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PROPHETIC CONFUSION.

IN the *Christian Herald and Signs of Our Times* of March 10, 1887, "the Rev. M. Baxter," who we think might appropriately be called "professor of prophetic muddlement," publishes a diagram of what is called "the six prophetic cycles of Daniel's prophecy," designed to prove that the coming of the Lord will take place in the year 1900. As we look it over we notice one feature which to us is a very striking one; and that is, that every starting-point, and every terminal-point, and every date in the whole scheme is entirely wrong. This is unusual; for however wild a theory may be in its general make up, we usually find something somewhere in it that is correct; but we are unable to discover one such point in the view before us.

That the reader may not think we wish to set up our own judgment as a standard in the matter, we will name the points, and then he can judge for himself.

1. In the first place he introduces a period of "seven times," or 2,520 years, dates them from 620 before Christ, and ends them in 1900 after Christ. One great trouble with this part of the program is that there is no such period as seven times or 2,520 years brought to view in all the Scriptures. The language from which this view is drawn, is found in Lev. 26; but the words there used are not a noun and its adjective, as would be the case if it was meant to signify duration; it is simply an adverb, both in the Hebrew and the Greek, meaning "sevenfold." The expression, "I will punish you yet seven times," refers simply to the intensity of the nature of the punishment, not to its duration. But even if it did refer to a prophetic period, what was there in 620 B. C. to mark its commencement?—Nothing whatever. Judah went into captivity fifty-seven years before.

2. The next point is the beginning of the 2300 days of Dan. 8:14, which he places in the days of Nehemiah, 445 B. C. But there was no commandment issued to Nehemiah to restore and build Jerusalem. The full authority for this work was given to Ezra twelve years before, in the 7th of Artaxerxes, B. C. 457. This scheme, of course, makes those days end in 1855-6. But what was there there to mark their termination?—Absolutely nothing, from the standpoint of Mr. B., who believes that the Sanctuary is here upon the earth. It would be interesting to have him show us what cleansing of the Sanctuary is now going on.

3. The sixty-nine weeks which, reckoned from the commandment to restore and build Jerusalem, were to reach to Messiah the prince, dated from 445 B. C., would extend to A. D. 38-9. This period, Mr. B. says, reaches to the "cutting off of the Messiah;" but every careful reader of Dan. 9 will see that this cannot be so. It is *after* three-score and two weeks (Dan. 9:26), added to the seven mentioned in the verse before; that is, *after* sixty-nine weeks, or 483 years, from the going forth of the commandment to restore and build Jerusalem that the Messiah was to be cut off. How long after the sixty-nine weeks this cutting off was to take place, verse 27 informs us: it was to be "in the midst," or middle, of this last, or seventieth week; that is, three and one half years later than the termination of the 483 years; and if these ended A. D. 38-9, the middle of the following week would be A. D. 43. But this is twelve years too late for the crucifixion. But if we allow him to place the cutting off erroneously at the end of the 483 years, when he terminates them in A. D. 38-9, he is seven years too late for the crucifixion, which the most reliable historical testimony places in the year A. D. 31.

4. His next attempt is to fix the terminal points of the three prophetic periods of Dan. 12; namely, the 1260, 1290, and 1335 days. These he commences all together in A. D. 565-6. But it is evident from Dan. 12:11, 12, that the 1290 and 1335 begin before the 1260; for these latter mark the career of the papacy,—"the abomination that maketh desolate;" but the daily abomination, or paganism, had to be taken away

in order to the setting up of the papacy (see margin); and it is from this taking away of paganism that the 1290 and 1335 days are to be reckoned, according to this scripture. He is therefore entirely wrong in dating them all together. From his starting-point he ends these periods as follows: the 1260 in 1825; the 1290 in 1855 (where he also places the termination of the 2300 days); the 1335 in 1900, where he has the end come. But what took place in 565 to mark the beginning of papal supremacy?—Nothing; the pope was made spiritual head of Christendom in 538, and Phocas did not confer upon him temporal sovereignty till 606. And what overthrow of his power took place 1260 years later, in 1825?—None; this was accomplished in 1798, twenty-seven years previous. And what took place in 1855-6 to mark the end of the "abomination of desolation"? And echo is so astonished at the proposition that it goes back to the beginning of the question, and repeats the word "what;" and that is all the answer we get.

5. And now we come to the most surprising part of the whole scheme. He takes the seventieth week of Daniel's period of seventy weeks, detaches it from the sixty-nine, and throws it away over to the close of this century, making it commence in 1893 and terminate where he wants everything else to terminate, in 1900. Why he begins them in 1893 does not appear, only that it is just seven years from the close of the century. We need say no more. The reader can now judge whether the estimate made at the outset of the correctness of his applications was sound or not.

A SEPARATE SECT.

THE Michigan *Christian Advocate* indorses a sentiment expressed by one of its correspondents, that the Seventh-day Adventist denomination "holds no distinctive truth whatever upon which to build a separate sect." There is no force to this statement unless it is to be understood to mean that we are so near like other Christian bodies that there is no occasion for us to maintain a separate organization. If this is its meaning, then, judged by their own standard, we are not so terrible a people after all; we are not such rank heretics as some would have us believe. If we are so near like them that there is no reason for us to exist as a distinctive body, theoretically we must be in their eyes a pretty good sort of people. Then why all this racket in the land over Seventh-day Adventists? why do pulpits thunder and papers flutter from one end of the country to the other, warning people against the "miry pool," the "deadly heresy," the "Godless materialism" of Seventh-day Adventism?

But if the idea is that we hold "no distinctive truth whatever upon which to build a separate sect," because the distinctive doctrines upon which we do rest our denominational existence are *not* truths but errors, that is begging the whole question; for that is the very point to be proved. Moreover, this is only what any denomination might say of any other; for of course each denomination believes it is right and all others, on the points of difference between them, are wrong. For instance, the Baptists have built up a denomination on the doctrine of immersion; but the Methodists might, on this ground, say of them that they have "no distinctive truth whatever upon which to build a separate sect," for the Methodists hold that sprinkling or pouring is baptism, and that, while immersion may, under some circumstances, be allowed if the candidate is strenuous about it, yet it is not required, and certainly should not cause the formation of a new sect.

Therefore taken in its first sense it relieves us from doctrinal censure; taken in its second, it applies to all other denominations as fully as to ourselves.

FULFILLMENT.

THOSE who do not believe that the visions of Mrs. E. G. White are a manifestation of one of the gifts of the Spirit which were expressly set in the Christian church (1 Cor. 12:4-11, 28) insist, perhaps, as strenuously upon this reason for their position as upon any other; namely, that no prediction set forth in her writings has ever come to pass. Letter after letter have we at different times received insisting that in no single instance has one of her visions ever been fulfilled; and then the writers refer to Deut. 18:22, and consider their case established.

Now those who have been familiar with the work

of sister White, and understand the circumstances connected with various matters in relation to which she has spoken, know that instances almost innumerable can be adduced touching certain general movements or individual experiences, in which results which no human foresight could discern have been pointed out as sure to follow certain conditions or courses of action. These have been designed as cautions and warnings uttered for the benefit of those concerned, to save from misfortune or loss or perhaps irretrievable ruin. In some cases these have not been heeded, and consequences have followed exactly as foretold.

But it is not our purpose to bring forward these comparatively private or individual cases, and put them in as evidence on this question. We have a more general and public instance to refer to, which certainly is sufficient to show that the position of our friends is not well taken. It is that famous passage over which there has already been so much discussion, found on page 37 of "Early Writings:"—

"I saw that the mysterious signs and wonders and false reformation would increase and spread."

In the fourth paragraph before this, in the same view, we find the words:—

"I saw that the mysterious knocking in New York and other places, was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to more security, and to draw the minds of God's people if possible to those things, and cause them to doubt the teaching and power of the Holy Ghost."

This vision was given in March, 1849. Just one year before, in March 1848, the mysterious rappings had begun in the Fox family, in Hydesville, near Rochester, N. Y. The country was astonished, and the new phenomenon had excited wide-spread comment; but many supposed it would pass away shortly as a seven-days wonder, and that would be the end of it. What human foresight at this time divined its religious character, as set forth in the vision of sister White? and who anticipated that it was the opening act in one of the most appalling "isms," and most fatal deceptions, that have ever afflicted mankind?

Does any one say that these utterances were based upon mere human discernment and foresight? Then why did not others have something to say of the same kind? How does it happen that by her alone the future of Spiritualism was thus marked out? Did she have more natural discernment and foresight than any other one of all the multitudes of master minds whose attention was called to this thing! This is giving her more credit than her most ardent friends will claim. But here is the point: there is the prediction concerning the increase and spread of these strange manifestations under a religious garb, before any one else was awake to the nature and design of that work. The simple question now is, Has this come to pass? has that work increased and spread as foretold? The question is answered in the asking.

Here, then, is certainly one particular in which a vision has come to pass. It contains, to be sure, predictions of further developments of this wonder working power; and the fulfillment of these is even now visibly approaching. And thus believers are taught to be ever on their guard against that deception which, if it were possible, would sweep away the elect itself. Matt. 24:24.

We can scarcely forbear mentioning another point. In speaking of the time of shaking, and the sifting through which the church in the last days is to pass, to separate the false from the true, the wavering from the firm, the hinderances from the helps, sister White has made some startling declarations which the mind in its natural working, and from a human standpoint, would not be led to utter. It is that in some instances what appeared to the outward observer to be a quantity of pure wheat, would prove to be but empty chaff to be scattered to the winds in the day of trial; and shining stars which had been supposed to be firmly fixed in the firmament, and had been admired for their brilliancy, would suddenly go out in darkness. What it will take to constitute a fulfillment of this, it is not difficult to understand. We may be even now entering upon this time of shaking; and when it comes, as come it will, being thus forewarned we need not be taken by surprise, nor be thrown into any perplexity thereby.

And have we not already seen enough, in the departure from this cause of some in high standing as teachers and managers, to show that this vision is at least beginning to be fulfilled? And now, strange to

say, some of these very ones turn around and say, I cannot believe the visions, because nothing that the visions have ever uttered has been fulfilled. We have but to reply, "Brethren, you are yourselves a fulfillment. But for this disclosure of the vision, your unaccountable defection would have thrown us into strange bewilderment; but now we know what it all means."

Peter gives us an exactly parallel case. He says (2 Pet. 3:3) that there will arise in the last days a certain class who will say, Where is the promise of His coming? all things continue as they were; what sign appears that the end is at hand? what prophecy has been fulfilled to show that the Saviour will soon appear? How many are asking these very questions to-day! And to such it is sufficient to reply, You, gentlemen, are yourselves a sign, a promise, a fulfillment of prophecy, to show that the coming of the blessed Lord is near.

The object of the expurgation of the church by the shaking time above referred to, is to reveal who are steadfast and true, and make them ready for the outpouring of the Spirit in the "latter rain," to prepare them for the closing crisis and the final triumph. So while it is a sad and trying experience to see some of those whom we love turn their back upon the precious cause, these are but the things we have been forewarned to expect; and hence they strengthen rather than weaken our faith, by showing us how rapidly we are coming face to face with the last perils of our great warfare, beyond which lie the victory and the crown.

IT WILL NOT MIX.

THAT system of belief which we denominate "the present truth," possesses this peculiar feature, that it will not mix with anything else. It is a sharp, clean-cut, decisive doctrine. It admits of no halving, co-partnership or compromise. No system of heretical belief or non-belief can be found which has grown up out of its tenets, having them for a foundation. If a person holding these doctrines wishes to be anything else, he has first to turn square about and renounce these views.

To illustrate: If we believed in the immortality of the soul, and should then be taken in the snare of Spiritualism, we might plead that our second position was the logical result of the first; for the doctrine of the immortality of the soul is the very foundation of Spiritualism; if we were keeping Sunday, and then should turn Roman Catholic, we might plead that, having followed tradition in the Sunday festival as of equal authority with the word of God, we are logically bound to follow it on all other questions, which would compel us to accept the whole quagmire of popish superstitions and festivals. But the "present truth" presents no such sequence! It cannot be charged with having a tendency to carry its adherents forward into other forms of error; for any change from this comes by renunciation, not by evolution.

With quite a flourish of trumpets it is being represented at the present time that Adventism is ruining a great many people. But how are they being ruined by it?—Oh! by their giving it up!—just as it is said that pins save a great many people's lives by their not swallowing them. The trouble is, they don't stick to it; if they did, they would not be ruined. The names of thirty-six ministers, we are told, can be produced, who have once preached the Seventh-day Adventist faith, and either been ruined by it, or else gave it up for Spiritualism, Universalism, atheism, infidelity, etc. That is it exactly. "They gave it up." They did not build themselves up on this foundation into infidelity, Spiritualism, atheism, etc., and they were not ruined by it while they adhered to it. It cannot then be consistently charged that Adventism has a tendency to lead men into these errors. But why have so many given it up? On this point we do not wish to pass judgment on any one, or to impugn any one's motives. It will be sufficient to say that the subsequent lives of a majority of these have testified that it was because the way was too straight, and they were unwilling to live up to the standard which this work presents. But the standard here is certainly no higher than that erected for us in the word of God itself.

And how long a time has it taken to develop this imposing array of thirty-six ministers who have turned away from this faith?—Forty-two years, or since 1845, when the first minister embraced it. And how does our ministry stand at the present time? Including

licentiates, most of whom are in the field as active laborers, they now number 379. Thus where one has given up, ten have stepped in to take his place. At this rate the ranks bid quite fair to be kept full.

UNCALLED-FOR SOLICITUDE.

It is astonishing what a sea of troubles and difficulties Seventh-day Adventists are wading through, if we may judge of the matter by the amount of solicitude and anxiety which our opponents are bestowing upon us of late. They hold up their hands and shout, "There! You are in difficulty here! You are stranded there! You are in the fog on this side! and, There is the rock on which your craft is destined to go to everlasting ruin!" Meanwhile we keep sailing calmly on, in blissful ignorance of all these difficulties and dangers with which, if we may believe their story, we are inextricably hedged around. We have about come to believe that they are manufacturing difficulties for us, and would rather like to see us caught in the toils. To change the figure a little, they seem to imagine they have dug some dangerous pits for us, and are rustling around trying to push us in. But somehow we do not seem to get in, and we would caution them, lest in their over-exertion and anxiety they tumble in themselves. Now if we were really in difficulty, the kind and Christian way would be, would it not? to try to help us out, instead of pushing us further in. But if they will wait until we really do get into difficulty, they will save themselves a great deal of unnecessary exertion; and till that time their solicitude in our behalf seems quite uncalled for.

One of the latest voices raised to warn us that our theory must go to pieces, comes from the *Southern Baptist Record*, published at Meridian and Jackson, Mississippi. In its issue of July 14, it undertakes a discussion of one phase of the question "between seventh-day Sabbatarians and Lord's day Christians." The question it proposes is this: "Does the essence of the holy day lie in keeping the day in direct succession from the creation, or in the religious use of one seventh of the time?"

The first objection it raises to our position is that it is impossible to tell whether we have the day in regular succession from the seventh day of creation or not, because God complains of the Jews that they had forgotten his holy Sabbath. In this it overlooks the fact that we have only to prove regular succession of weeks since the days of Christ; for certainly he, the divine Son of God, would know which was the true day in succession from the creation, and the right day to keep: and no intelligent person will claim that any confusion in dates has arisen, or any time been lost, since his day, and the seventh day of our week is the day he kept, and the day which, if we follow his example, we must also keep.

The next objection the *Record* raises is the difference in time east and west, and the so-called gain or loss of a day in circumnavigating the globe. On this point it says:—

"But passing that, and giving them the benefit of every doubt, we come upon a rock that must break their theory to pieces. Now if the Lord ordained a succession of days as the Sabbaths, a certain twenty-four hours, with six times twenty-four hours intervening, in the very nature of the case the Sabbath day could not be a universal institution; for when it is day at one place it is night at another. Day and night around the world, are governed by the world's diurnal revolutions. The only possible way for the Sabbatarian to keep the day by his own theory is to get Palestine time and go by it, making exact calculations, so as to coincide with their days."

What does the *Record* mean by appealing to "our own theory" in support of the crudities it here advances? We have no such "theory" as is here set forth. The Lord has nowhere told us to keep the Palestine day. If we were there we would keep the day of that locality; when we are in other places, we keep the day that belongs to them respectively. According to our friend's theory, the Lord, in order to have his people keep the Sabbath, should have ranged them in single file on some particular meridian from the north pole to the south, and stuck them into the ground like posts, so they could not move, and then they could keep the Sabbath. Does any one believe that God ever gave to mankind an institution which must be kept in this manner?—No.

To show that we do not misrepresent the *Record* on this point, we quote the very next sentence, which reads:—

"Even the inhabitants of Palestine must locate

the spot from which the command was given, or from which time must be recorded, and calculate the difference in time by east and west longitude."

We have never known a writer to take such a position as this before. Between the eastern and western boundaries of Palestine there is an appreciable difference in time; but did the inhabitants of that country ever make the calculation above referred to, and practice according to it?—Such a thing was never heard of. Did not the dweller on the east border of that land begin the Sabbath when the sun went down to him, and the dweller on the west border begin it a little later, when the sun went down to him?—They certainly did. And did they not both keep it according to the commandment and acceptably to God?—Assuredly. And did they not keep the Sabbath at Corinth, where the day begins nearly an hour later than at Jerusalem?—The record says they did; and Paul kept it there. Acts 18. And there were Jews dwelling also at Rome, keeping the Sabbath there, where the day begins nearly two hours later than at Jerusalem. Then what is the use of saying that the Sabbath cannot be kept on different degrees of longitude? Let us not indulge in child's play on so grave a matter as our duty to God.

In reference to the gain or loss of a day in going around the world, the *Record* says:—

"Let us look again: Two men, good Sabbatarians, go on a mission to China, one by the western route, the other by the eastern route, and both reach Canton in due time. They have most religiously kept the Sabbath as they rode the high seas, but to their dismay they find that they are a day apart. What shall they do? If they knew that holy spot from which the command went out from the mouth of the Most High, and were expert mathematicians, and had a great deal of unattainable dotta [data?], they might fix a time, making the day begin perhaps at seventeen minutes and forty-three seconds after 3 o'clock in the morning; but if they are plain men, they are hopelessly lost in the thick darkness of a baseless theory."

Alas! alas! what a pitiable plight to be in! But why does he say two "good Sabbatarians"? Why does he not say two "good Sunday-keepers"? For we reiterate it, Sabbatarians never get into that trouble; they never have that difficulty. If there is any difficulty, Sunday-keepers are the ones who have it. Why will people keep manufacturing dilemmas for us which we never get into? The *Record* says they would, to their dismay, find themselves one day apart. The dismay is all in its own mind; for they would find no such thing, if they sailed with a navigator who knew enough (as all navigators do) to change his reckoning when he crossed the day line. The Seventh-day Baptists have for years maintained a mission in China. Their missionaries come and go, and have no trouble with their reckoning. Our own missionaries have gone to Australia, crossing and recrossing the day line, but had not the least trouble in regard to the reckoning. Going westward the captain simply set his reckoning one day forward when he crossed the day line, because west of the line he passed into a new day, which was following the old day, east of the line, around the world. And in passing eastward, he passed out of the advanced day west of the line, into the old day east of the line, and so set his reckoning back one day to conform to these facts. The problem is a simple one; navigators all understand it; and there is no sort of trouble anywhere except what Sunday-keepers out of their own imagination conjure up for Sabbath-keepers, and which if it has any force at all, is just as applicable to themselves as to us.

And finally the *Record* nullifies its own objection by saying that "day and night around the world are governed by the world's diurnal revolutions." That explains the whole matter. We have the same seventh day that the people in Asia have, only that day begins twelve hours later with us than with them, and ends twelve hours later with us than with them. The Lord don't require the people of Mississippi to keep the seventh day as it passes the meridian of Sinai or Jerusalem, but he does require them to keep it as it passes the meridian where they live.

THE DECEITFUL HEART.

EVERY one admits the truth of the saying that "the heart is deceitful above all things." Every one knows that the world is full of deceit, and its source is the human heart. But this is a practical truth, and most people have a way of looking at practical truths through the large end of the telescope, which removes them a little beyond the small circle of their own ex-

istence. They are ready to admit the truth of this statement as applied to the world, or perhaps to their neighbors; but how many are ready to admit and really believe that there is a large and but little-explored mine of deceit in the depths of their own hearts?

The Bible intimates that no person can know what exists in the heart, and to this also we nominally assent. We do not know what exists in the hearts of others; their motives we cannot fathom; but where is the person who does not think that he really knows his own heart pretty well, however much other people may be deceived in regard to it or to their own? So far as we have observed, such persons are very scarce.

One thing that a person assumes with regard to himself is that his actions are always controlled by reason. No person does anything without there being in his own mind some adequate cause,—some knowledge which, in his opinion, makes the act justifiable. He assumes this something to be the motive; but here how often is he mistaken! The partial and perhaps wholly imaginary conditions which he compounds into the semblance of a reason do not constitute the motive at all, but something which was lying concealed down amid the impulses and passions of the human heart.

The truth is that impulse, far oftener than reason, is the mainspring of human actions; but the deceitfulness of the heart is such that a man never attributes his actions to the former, but always to the latter. There was probably never a deed committed, however atrocious, which the perpetrator did not attempt to justify, either to himself or to others, by some process of reasoning. Adam, as the Scriptures inform us, was not deceived in taking of the forbidden fruit, yet when arraigned by the great Judge to answer for the deed, he immediately proceeded to reason himself free from all blame. His posterity have followed his example. Without doubt even Judas Iscariot would have done the same if interrogated as to why he had betrayed his Master. And the reasons which people adduce now have in the majority of instances just about as important a bearing on the deeds they are supposed to justify as the facts appealed to by Adam had on his act of eating the forbidden fruit. There is no relation between them whatever.

Ask a man at the present time why he does not keep the Sabbath, and he will proceed to state his reasons with as much gravity as if there were no possible doubt of their being valid. He will tell you that he does not keep the seventh day because the Sabbath was changed at the cross, or the law has been abolished, or that only one day in seven is all that the law requires. But is this the reason?—Not at all. The real reason is that the keeping of the Sabbath involves a cross. It is inconvenient and unpopular. So the person who violates the tenth commandment, when his course is questioned, will answer that in driving sharp bargains he is doing only what is legitimate and necessary to his trade. But covetousness is the motive which is evident to others. Or ask the person who has attended a course of tent-meetings why he does not accept the truth, and he will adduce some reason why such a course is not necessary, although perhaps he gives the plainest evidence of being under conviction to the contrary. He refuses to heed the call, finds some excuse, and imagines that in so doing he is following the dictates of reason. But he is sadly deceived, little realizing the true motives of his own heart. The truth is unpopular, as it ever has been; its adherents are looked down upon and despised, the proposed alliance involves a cross, and motives of pride, not valid reason, keep him back.

But there is no more surprising and pitiful case of self-deception than when one who has received and obeyed the light of the great truths which comprise the Third Angel's Message, after rejoicing in them for a time, turns his face from them and goes back to the world, or to the stagnant and formal church communions from which he once joyfully came out. Ask such an one why he has done thus, and he will proceed to reason upon the matter with as much confidence as if it were a simple sum in arithmetic. At first it is only a few points of difference intervene, but ere long he gives up the principles of his former faith, and finally establishes himself upon the old cast-off arguments which perhaps he himself again and again refuted. All this time he imagines that he has been obeying the dictates of reason, when reason

has had nothing to do with the matter whatever. He dwells upon his apparent motives very elaborately, but his real motives do not appear at all. Hidden deep in the depths of the deceitful heart, he has himself but a faint knowledge of their existence.

Individuals of another class compromise matters and deceive themselves by saying, "When certain things which this message predicts come to pass, I will believe it and join with those who are aiding in its proclamation." With all confidence they proclaim this to their friends, as if they might always be the arbiters of their own destinies. They seem to imagine that calm reason will always stand ready at their command to direct them in the safe and right path, and that their course of action will be guided by that alone. They do not take into consideration the opposing forces of good and evil which are contending for the control of their minds and hearts; nor does their reasoning take any account of new and powerful influences which may be brought to bear upon them at the time in question. Events do not come about just as they had anticipated, and when the time arrives, and the things predicted begin to take place before their eyes, some new excuse has presented itself why they should not do just as they had at first intended, or more likely they have been worked upon by various influences until they are unable to perceive the fact at all, and deny that any state of things exists which would call for such a move on their part.

The sphere of human actions in which man is left to move according to his own free choice alone is very much smaller than many suppose. Outside influences for right or wrong are constantly being brought to bear upon him. On one side is the Holy Spirit, on the other the "spirits of devils." Under the control of either, human will and purposes are powerless. In proportion as we withdraw ourselves from the one, we are brought under the influence of the other. The condition which would result from a total withdrawal of the forces which incline us toward the good was indicated by Christ when he said to Peter, "Satan hath desired to have thee that he may sift thee as wheat;" and to the prayer of Christ, not to any plans and intentions of Peter, is due his escape from so terrible a calamity. By slighting the heavenly influence in delaying to accept the light brought to us from the inspired word, we place ourselves more and more under an influence which is tending to draw us in the opposite direction. So will it be with the great majority of those who expect to obey the truth when certain events for which they are looking come to pass. They will find themselves less inclined then to heed the call than when their attention was first directed to it.

In the final day, at the bar of the great Judge before whom every inhabitant of the world must appear, the false and deceptive will be swept away, and the motives of the heart will be laid bare in their true character. How many will then realize the deceitfulness of their own hearts! The specious and plausible reasons by which they fancied themselves supported, will vanish away like smoke, and in their place will appear only impulse, passion, pride, love of popularity, of ease and pleasure, and other characteristic fruits of the natural heart. We can only be sure of our motives so long as our actions are in harmony with the plain instructions of God's word. If they are not thus, while we imagine our motives to be right and our actions to be supported by reason, we may be sure that we are self-deceived.

L. A. S.

THE UNDERLYING THEORY OF SUNDAY LEGISLATION.

The supreme court of the State of Louisiana has recently rendered a decision on the validity of the Sunday law of that State, which the *Independent* terms "an excellent lucid statement of the theory which underlies all legislation that requires the suspension of ordinary labor on Sunday." Doubtless many others have thought it the same. This decision runs as follows:—

We take occasion promptly to say that if the object of the law were to compel the observance of Sunday as a religious institution, we would not hesitate to declare it to be violative of the above constitutional prohibition. It would violate equally the religious liberty of the Christian, the Jew, and the infidel, none of whom can be compelled by law to comply with any merely religious observance, whether it accords with his faith and conscience or not. With rare exceptions the American authorities concur in this view. . . . The statute is to be judged of precisely as

if it had selected for the day of rest any day of the week, other than Sunday; and its validity is not to be questioned because in the exercise of a wise discretion it has chosen that day which a majority of the inhabitants of this State, under the sanctions of their religious faith, already voluntarily observe as a day of rest."

"With rare exceptions," says this decision, "the American authorities concur in this view." The court here evidently did not have reference to American ecclesiastical authorities. They do not concur in any such view; far from it. And as they constitute pre-eminently the power which is pushing this question through, it sounds to us a little like presumption for the civil authorities to put the question in this form. But supposing this to be the true basis upon which this question of Sunday observance rests, it would be no less a violation of religious liberty. Let us see. The *Independent*, and doubtless the supreme court, of Louisiana, believes the ten commandments are still binding. The fourth of these commandments says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." So far it does not interfere with the above decision. But this is not all. It says further, "Six days shalt thou labor and do all thy work." Is the fourth commandment a mere civil regulation? No one will claim this. Here, then, is a guarantee of every man's liberty, and religious liberty, too, to work six days of every week. Or is the liberty which the great God thus guaranteed not religious liberty? And if God has given to us this right, nay, has even commanded it, where is the human authority which has the right to take it away? The only other way in which we could secure this God-given right would be to conform to the custom of the popular denominations around us—rest on Sunday and work on the six days following; and if this would not be a violation of our liberty of conscience, nothing in the world could be.

The language which follows reminds us that it is an easy thing to make statements of what is right or wrong when it does not touch ourselves, but not so easy to do this impartially when the case is otherwise. "The statute is to be judged of precisely as if it had selected for the day of rest any day of the week, other than Sunday." Very likely; but it so happened that it did not select any other day of the week, and so the community in general missed the rare opportunity of seeing just how it would have been judged if some other day had been chosen. We think it would have been a spectacle well worth seeing.

The statement that the framers of this statute, in selecting Sunday, exercised a wise discretion, savors slightly of the ludicrous. Truly this must have required the exercise of superhuman wisdom. It was so perplexing and difficult a question that they probably spent many anxious days and sleepless nights in trying to arrive at its solution. But finally, after weighing all the points in favor of each day long and carefully, they decided that the proper day was Sunday! What is more remarkable, too, is that all other framers of similar statutes, of whom the number is legion, have been gifted with this same power of discretion. The statute has no connection with the religious observance of any day, and hence any one of the seven would answer the purpose equally well; yet from such slight data the statute-makers have invariably discovered that the only proper day to select was Sunday.

It is a pity that, for a short time at least, some other day could not be selected, just to see how many of the people of this land really believe such a statute has no bearing upon religious liberty. Let our legislators select, for instance, Saturday, or Monday, or Wednesday, and set to work making statutes to enforce its observance upon the people. The howl of indignation which would resound through the land would open a great many blind eyes on this question, and put a sudden stop to the flow of a vast amount of sophistry from the lips of bigoted adherents of the pagan holiday.

L. A. S.

A "DUMFOUNDER" TO THE ADVENTISTS.

The editor of the Michigan *Christian Advocate* has announced in a late issue of that journal the discovery of what he terms, "a dumfounder to the Adventists." Having never come across anything of this sort before, we might be in the dark as to what a "dumfounder" was, did he not accompany his announcement by the explanation. It is, in brief, that a prominent minister of that denomination has renounced the doctrines which he once held, and to the promulgation of which he had devoted himself for a quarter

of a century. This might appear to be something of a "dumfounder" to the individual who made such a record, but the *Advocate* puts it as being such to the denomination he has left. Let us glance a moment at this awe-inspiring assertion.

Yes; undoubtedly it is an occasion for surprise when one who has so long devoted himself to a certain work suddenly turns against it, and joins the ranks of its enemies; but perhaps it is not an occasion for such overpowering surprise as the *Advocate* seems to think. One would get the impression from what it says that such a thing had never happened before in connection with any good cause; but it has, as the history of every such cause informs us. The cause of truth has had such incidents connected with it from the days of Adam down. For instance, at the present day it is not an uncommon spectacle to see persons of unquestioned ability and intellect renouncing Protestantism and joining the ranks of Catholics. Is this a "dumfounder" to Protestantism? The *Advocate* ought to consider it such. And how many of the *Advocate's* own profession of faith (Methodist), men of intellect and sound reason, have left that denomination to cast in their lot with the Seventh-day Adventists?—More than one, it is needless to say. Are these to be considered as so many "dumfounders" for Methodism?

But when we come to consider this individual's course more minutely, we find that it is more surpassingly strange than would appear at first glance. It is a fact well known and often observed that when a person once makes a failure in a certain direction, he is not apt to make that failure again. A person rarely exhibits the same weakness twice. This is what makes the course of the one in question so anomalous. He did not stop with the first exhibition, but manifested the same weakness several times. How strange it is that after separating himself more or less from his denomination four times, he should finally do the same thing again! Who would not be overcome with surprise, in view of such an unaccountable phenomenon!

As before stated, the cause of truth has been assailed by "dumfounders" of this sort very often in the course of its long struggle with error. Individuals of prominent connection with it have turned against it, and its enemies have indulged in imaginary triumphs and predicted its speedy overthrow. A very signal instance of this occurred in the life of our Lord. One of his nearest disciples suddenly forsook the cause with which he had been connected for several years, giving it at the same time what many thought was its finishing blow. The Pharisees were not at that time publishing a paper in the interests of their errors, but had they been, we imagine there would have appeared in its columns a paragraph something like this: "A hard stroke for the Nazarenes." "When a man like Judas Iscariot forsakes the cause of the much-talked-of Nazarene, it signifies a great deal. He was very prominently connected with it for three years and a half, and if there was anything to it he would be the one to know. But the more he thought about it, the more he became convinced that the pretensions of his master were only a fraud, and accordingly he has delivered him into our hands, to be dealt with according to the law. This sudden step on the part of one so well informed as Judas is a dumfounder to the Nazarene's followers. All of them appear to be seized with consternation. We are mistaken if his cause does not speedily collapse." But it survived then, and it will sustain no injury now from a stroke of comparatively so much less significance. L. A. S.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

394.—VISIT OF THE WOMEN TO CHRIST'S SEPULCHER.

How do you explain the apparent discrepancy between Mark 16:2 and John 20:1, with regard to the time when the women visited Christ's sepulcher? In Mark the time is designated as the rising of the sun, while in John the time is mentioned as "when it was yet dark." L. W. W.

The account in Mark is with regard to all the women who visited the sepulcher, while in John only Mary Magdalene is mentioned. Let it be considered that Mary Magdalene separated herself from the other women, and went to the sepulcher in advance of them, "when it was yet dark," and that the others arrived there at the rising of the sun, and there is no apparent discrepancy between the accounts.

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.

IF THE LAW IS DONE AWAY!

BY M. B. DUFFIE.

"For where no law is there is no transgression." Rom. 4:15.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

What the use of church or preacher,
If 'tis true, as many say,
Faith makes void the ten commandments,—
If the law is done away?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

What the use to ask forgiveness?
Why should any plead and pray?
What the use to sue for pardon,
If the law is done away?

"Thou shalt have no other gods before me." Ex. 20:3.
Why not have them more abundant?
Gods of wood, of stone, of clay?
What the harm? Will some one tell us,
If the law is done away?

"Thou shalt not make unto thee any graven image." Ex. 20:4-6.

What the harm to worship idols?
Bowing humbly, day by day?
Surely there is no transgression
If the law is done away!

"Thou shalt not take the name of the Lord thy God in vain." Ex. 20:7.

What the harm in swearing, cursing?
Where the sin? Do tell us, pray;
If 'tis true that naught forbids it,—
If the law is done away!

"Remember the Sabbath day, to keep it holy." Ex. 20:8-11.

What the use for any Sabbath,
Christian, pagan,—any day?
What the use to even worship,
If the law is done away?

"Honor thy father and thy mother." Ex. 20:12.

What the use to honor father?
Or thy mother old and gray?
What the use? I pray you, tell me,
If the law is done away?

"Thou shalt not kill." Ex. 20:13.

Can it then be called unlawful
If a man his brother slay,
If no statute is against it?
If the law is done away?

"Thou shalt not commit adultery." Ex. 20:14.

If there comes no condemnation,
If the wrong shall have full sway,
Where shall honor find a refuge
If the law is done away?

"Thou shalt not steal." Ex. 20:15.

Where the sin, if not forbidden?
Men may take thy goods away!
Where the harm? Who will condemn them
If the law is done away?

"Thou shalt not bear false witness against thy neighbor." Ex. 20:16.

What if man accuse his brother,
Falsely charge, each trust betray?
Will there be a sin imputed
If the law is done away?

"Thou shalt not covet thy neighbor's house." Ex. 20:17.

Man may covet thy possessions,
And from paths of justice stray;
What redress is there remaining
If the law is done away?

Battle Creek, Mich.

IOWA.

WEST LIBERTY AND WEST BRANCH.—We closed our meetings at West Liberty July 24, and commenced labor at West Branch, Cedar Co., July 29. Have held five meetings up to date. The people are friendly, and the prospects are fair for a good attendance. Aug. 1.

H. NICOLA.
MATTHEW LARSON.

QUANQUETON.—We began meetings in this place Wednesday evening, July 20. It is a small town of about 400 inhabitants. Thus far the attendance has been very good from both town and country. We trust the Lord is with us, and hope that souls may be brought to a knowledge of the truth.

Aug. 2.

R. C. PORTER.
J. S. HART.

MT. PLEASANT AND FAIRFIELD.—On Sabbath, July 2, I attended the church quarterly meeting at Mt. Pleasant. The ordinances were celebrated, two were baptized, and four united with the church. Evening after the Sabbath, a meeting was held in which the T. and M., Sabbath-school, and church work received some attention.

Sabbath, July 9, I attended the district quarterly meeting at Fairfield. The meeting was well attended by those connected with the society, and brethren were also present from Salina and Birmingham. Our work was somewhat hindered on account of sickness. At this meeting the ordinances were administered, and the different branches of the work received some attention. The Spirit of God seemed to be moving hearts to some extent in the above meetings. C. A. WASHBURN.

Aug. 3.

ILLINOIS.

MARSHALL AND SULLIVAN.—We pitched our tent at Marshall, and commenced meetings Friday evening, June 17. We continued till July 9, and did all we could to awaken an interest by visiting, using handbills, etc. But the people seemed unmoved all the way through. They would treat us very friendly, and wish us well, and even promise to attend our meetings, but at meeting time they would not appear.

Tuesday, July 12, we came to Sullivan, where we pitched our tent, and began meetings Friday, July 15. We advertised quite fully, and the first evening the tent was nearly full. Since that time the congregations have ranged from 200 to 400. This good interest is doubtless largely due to the fact that Bro. Rogers canvassed the town the first of June for "Vol. IV.," selling quite a number of copies, and forming many acquaintances who seemed anxious to hear as soon as we came. A few have already begun to obey. We hope to see a good work done here.

G. H. ROGERS.
A. O. TAIT.

FLORIDA.

PINE HILL.—At the close of our tent meetings at Waldo, Bro. Crisler went into the country to follow up an interest created by the tent effort, while I remained a short time to strengthen and build up the work. A Sabbath-school has been organized, and a club of ten *Instructors* is used in the school. During this time I visited the little company at Gainesville and found them of good courage. From there I came to this place, where four were keeping the Sabbath as the result of the tent meeting at Gainesville.

I commenced meetings June 23, and have spoken thirty-two times, but owing to the wet season, the audiences have been small much of the time. Quite a number are now living in obedience to the truth. A Sabbath-school has been organized, and a club of eleven *Instructors* has been ordered for use in the school. We feel thankful to see the work advance in this State. We hope our brethren and sisters in Florida will do what they can to aid in the work, both by their means and their influence. A good field is open before us, and many honest men and women are ready to receive the truth as soon as it is brought before them. "The harvest truly is plentiful, but the laborers are few." S. FULTON.

July 27.

NEBRASKA.

AINSWORTH AND PINE GLEN.—We began tent meetings in Ainsworth June 9. We were greatly encouraged by a large attendance from the beginning, and a deep interest was manifested. People of the town would discuss the Sabbath question in offices and upon the street, till such crowds would gather that the sidewalks were blockaded for several rods. Continued opposition was met from one minister, but this served to increase the attendance at the tent, to "hear the other side."

At our last meeting a call was made for all who would keep the commandments of God as found in the Bible, to arise. Thirty-one arose. Twenty persons signed the covenant. Seven others arose, stating that they were undecided, and wished to consider the matter further. We received a donation of \$9.15, and sold publications to the amount of \$25.90.

Five families have driven a distance of ten miles and back each evening, to attend the meetings. Owing to the interest awakened in their vicinity, we pitched our tent at Pine Glen, fourteen miles from Ainsworth, July 22. As the people were gathering on the following Monday evening, a wind storm struck our tents, blowing them down, and tearing the large tent into shreds in an instant. We have pitched the small tent by the school building, and are now continuing our meetings in the school-house. We believe God has some children in this place, and that his truth will call them out.

July 29.

G. W. LESSINGER.
G. E. LANGDON.

MISSOURI.

CARTERVILLE, WEBB CITY, AND EL DORADO.—We closed our meetings at Carterville June 22. Twelve signed the covenant to keep all the commandments of God. Three others are keeping the Sabbath. A Sabbath-school was organized, and a club of ten copies of the *Instructor* was taken. June 23 we moved our tent to Webb City. The interest at this place was quite small from the beginning. July 16 one Eld. Crowley urged us to discuss the Sabbath question with him. Thinking it best to do so, we complied with the request, holding five sessions of two hours each. God gave liberty in meeting this opposition, and we think the truth gained a decided victory. Two persons commenced to keep the Sabbath immediately after the discussion, but did not sign the covenant. This is all the fruit that now appears from our labors in Webb City, but we hope to see more in the kingdom of God.

We are now at El Dorado Springs, Cedar Co., where we began meetings July 28, with about 200 present. Last night there were about 600 out, who gave the best of attention to a discourse upon the signs of the times. We think the interest at this place will be good. Two Bible workers have been at work here for about two months, and have quite a number of interested readers. Pray for the work here.

Aug. 1.

J. W. WATT.

J. B. BECKNER.

MAINE.

FREEMPORT, PORTLAND, LONG ISLAND, ETC.—Since our general meeting at Waterville, in June, I have visited the brethren at Freemport, Portland, Long Island, and Crotch Island, in Casco Bay. At Freemport I found one who had kept the Sabbath about two years, who had never heard a sermon preached by an S. D. Adventist. Some of the brethren there felt anxious to have some one come and give some lectures on the prophecies. I obtained two names there for *Good Health*. On Long Island I obtained one name for *Good Health*, and on Crotch Island, five names for *Good Health* and four names for the *REVIEW AND HERALD*. On this island two were baptized and united with the church. Two made a start to serve the Lord. I have visited the brethren and sisters in Portland, and have held a few meetings at private houses. I see no reason why an interest cannot be started in Portland, and a good work done, if the brethren and sisters will take right hold and lift, which I believe they will do if an effort is made there. We had an excellent meeting there yesterday. Fifteen bore testimony after the discourse, and the Spirit of the Lord was present.

I think of visiting the brethren at North Windham and Denmark before the camp-meeting, and of holding a few more meetings at Freemport, if no providence prevents. Brethren, let us take courage and renew our covenant with the Lord; for soon the proclamation will go forth, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

July 31.

S. J. HERSUM.

RHODE ISLAND.

PROVIDENCE.—We came to this city of 120,000 inhabitants, secured a place on which to erect our tent, and began meetings June 14, continuing until the 26th, when we were requested, on account of some religious prejudice, to move to another part of the city. Many became interested in our meetings, and some of the first-class citizens very much regretted that we were obliged to move. Some became convinced on the Sabbath question, and said they should keep it.

We erected our tent on Carrington Ave., and began meetings June 29. We have continued our meetings here until the present time, with increasing interest. We now have two tents running in this city as a result of our being obliged to change our location. The people in this part of the city seem to be unacquainted with us as a denomination. Many are now convinced of the binding nature of the law of God and the seventh-day Sabbath. Some have decided to obey the truth, and we expect others will soon follow their example. Last evening about 250 persons were out to hear on the subject of Spiritualism. Some seemed deeply interested in the subject, while those who believed in Spiritualism were not so well pleased with the position taken by the speaker.

We have sold about ten dollars' worth of tracts and pamphlets, and disposed of about \$65 worth of bound books. There is a general impression upon the minds of the people, as far as we are able to learn, that the positions we hold are Biblical, and they see no way to avoid the conclusion which we reach. May God help them to examine the subject thoroughly, and decide in favor of the truth before it is too late. We have been favored with the labors of Brn. Farnsworth, Mace, and A. L. Wright, who have visited us at different times, and rendered valuable assistance in carrying forward the meetings.

Aug. 1.

J. B. GOODRICH.

H. C. GILES.

H. B. TUCKER.

C. M. SNOW.

INDIANA.

MOROCCO AND MT. AYR, NEWTON Co.—We have closed our meetings at Morocco. The people have been so busy that the attendance has not been very large at any time, yet most of those who did attend came quite regularly. We have met with some opposition, but mostly of a private nature. We gave about sixty discourses and held some Bible readings, besides a number of children's meetings, which were among the best meetings we held. We have nine names to the covenant, and one or two others are keeping the Sabbath. Many more acknowledge that we have the truth, but are slow to decide. It seems difficult to start regular Sabbath meetings, as they are considerably scattered. We shall try to meet with them as often as possible, and establish them more firmly in the truth.

A few were very kind in assisting us in our temporal wants. Cash donations amounted to \$12.49. We found poor sale for reading matter. A few seemed anxious to read, and we tried to supply them by selling or giving them reading matter, according to circumstances. We have endeavored to bear a plain testimony, and we feel that the truth will be a witness for or against these people in the coming day. We hope that others may yet see the importance of obeying all the commandments of God and the faith of Jesus. We think that a series of meetings held here in the fall or winter might bring out many whom we have not been able to reach at this busy time of the year. We are now in Mt. Ayr. We came here Monday, and began meetings last night (Tuesday), with about fifty hearers. We hope to see the number increase. This is a small village, but we think the attendance may be fair if prejudice can be overcome. We hope that the Lord will direct in the work, and that much good will be accomplished.

Aug. 3.

B. F. PURDHAM.

C. F. JENKINS.

MINNESOTA.

WINONA.—Our meetings continue with a fair interest. The attendance averages over 100, and nearly the same faces are seen every night. We have given fifteen discourses, and are now in the midst of the Sabbath question. But little opposition is manifested, and many are deeply interested in the truths presented. Two have already decided to keep the Sabbath, and others are about ready to follow. Eld. Tenney was with us a portion of last week, and his aid was appreciated. The Bible workers assist by visiting those who come, and holding readings with those who cannot attend.

We have pitched another tent in the eastern part of the city, where Eld. Shultz opens German meetings this evening. We trust that ere the summer ends, many of the 22,000 inhabitants of Winona will have heard the warning message.

July 28.

H. P. HOLSER.

ALLEN MOON.

MANKATO.—July 15-26 I was with this church. The brethren here have a neat house of worship, but are considerably scattered; yet they manifested considerable zeal in attending the meetings, some coming from four to six miles, although in the midst of harvest. The good Spirit of God was with us as we tried to impress the necessity of thorough and entire reformation in all harmful habits, that God might come in and heal us of our diseases, so that there might be no feeble one in all our ranks.

God has given us much light. The Bible contains much good sanitary instruction. The testimonies of the Spirit have spoken in words too plain to be misunderstood, and now science comes forward and speaks in no uncertain tones, showing plainly the duty of all who fear God. It can truly be said that "the great God himself has become man's instructor;" and all God's instructions are founded upon sound reasons and facts.

A society of twenty-seven members was organized, twenty-six of whom signed the teetotal pledge. But signing the pledges is but a small part of the work. This work means a reform in almost all our habits of life,—in the quality and quantity of food we eat, manner of eating, cleanliness in all our surroundings, etc.—so that the angel of God's presence may find no unclean thing in our midst. I do desire that this work shall receive the impress of the Spirit of God. If it does, the work will be lasting.

H. F. PHELPS.

MICHIGAN.

AMONG THE CHURCHES.—During the past few months we have held meetings in Eaton, Shiawassee, Saginaw, and adjoining counties, mostly with the churches, though some of the meetings were held in new places. At Grand Ledge four were baptized. These united with the Potterville church. One was baptized at Flint, June 18, and the following day two were baptized at Hazelton. July 21 we commenced meetings in a tent at Perry. Thus far our congregations have not been large, but some interest is manifested, and we have received several invitations to visit. We hope, through faithful work and the blessing of God, to accomplish something here.

July 25.

F. D. STARR.

H. S. GUILFORD.

MORENCI.—We closed our meetings at Tecumseh, July 17, the interest not demanding our stay longer. Our tent is now pitched at Morenci. We held our first meeting July 22, and are now presenting the Sabbath question. Our congregations are quite large, the tent being nearly full each evening. Quite a number come in from the country, some coming five miles. The resident ministers, of whom there are five, are beginning to show some opposition. Last Sunday evening a union meeting was held by the churches of the place. While they had about fifty in attendance, hundreds were at the tent. The ministers at the union service ridiculed the idea of preaching about "beasts, and horns" and not preaching the "gospel." We are hopeful of some success. Expect to hold our first Sabbath meeting next Sabbath. Morenci is a temperance town of about 1,200 inhabitants.

H. M. KENYON.

A. W. BATHER.

Aug. 3.

COLON AND SCOTTS.—We closed tent meetings at Colon, St. Joseph Co., July 17, leaving four new ones obedient to the truth, and several others convinced, with a reasonable prospect that they would soon obey. We met with determined opposition from the beginning, fitly described by the statement of a highly respected member of one of the churches, that the people had "closed their ears and opened their mouths." But temperance, health-science, and social-purity meetings, with weekly articles in the local paper, and constant personal efforts, all helped, with the blessing of God, to remove prejudice and neutralize opposition; and the truth continued to gain favor as long as we remained.

July 22 we commenced meetings in the tent at Scotts, fifteen miles southwest of Battle Creek, on the Chicago and Grand Trunk Railway. There is one church in the place, but the majority of the people are irreligious. The subject of the Sabbath is now under consideration, and the interest appears to be good, the attendance ranging from one hundred to nearly three hundred. A small company of commandment-keepers who meet between this place and Pine Creek, will hereafter attend Sabbath meetings at the tent. They have been faithful in looking after our wants, and with the help of the people here have nearly supplied our temporal needs. We shall probably remain until the camp-meeting, and shall be pleased so see brethren from other places at our Sabbath meetings.

T. S. PARMELEE.

GEO. O. WELLMAN.

HESPERIA, OCEANA Co.—We pitched our tents here in the midst of harvest, and began meetings on the evening of July 16. Our tents are beautifully located in a nice grove, the use of which, together with all the lumber we use and also an organ, is donated. This is a farming country, and the people have been quite busy; but, notwithstanding this, our meetings have been well attended. One excellent feature is that nearly the same persons attend every meeting. There is a small church of First-day Adventists here, also a small class of the Age-to-Come people. A. N. Seymour, who has opposed the truth for twenty-five years, lives here. He has challenged us in public to debate the Sabbath question, but we refused. He then asked to have the use of the tent for one evening. We refused this also, which worked to our advantage. The Wesleyan minister kindly asked that he might have fifteen minutes on Wednesday evening of this week, to state his views on the change of the Sabbath. This we willingly granted, and expect he will do so. The M. E. minister preached yesterday on what he called the Christian Sunday; his argument was weak. We have held eighteen meetings thus far. Two persons kept last Sabbath, and we expect others will keep next Sabbath. We think the interest is deepening, and our meetings are talked of for miles around. The brethren and sisters of the Denver church meet with us on the Sabbath. Our table is well supplied. Donations are moderate. Surely the Lord is in this work, and we labor on with good courage.

Aug. 1.

J. L. EDGAR.

T. M. LANE.

J. B. BUCK.

WISCONSIN.

OGDENSBURG, WAUPACA Co.—Since our last report we have held seven meetings. We are now in the midst of the Sabbath question, and the attendance is fully up to the average, with an increase in interest. Some have come a distance of six or eight miles to attend the meetings. Four or five have already expressed themselves as ready to begin keeping the Sabbath, three of whom are heads of families. One family had been seeking for light, and praying that the Lord would send some one to explain the way of truth. "And now," they say, "our prayer is answered." The people are kind, and supply our wants. A grocer told us to come to his store and get what we want. We receive many invitations to visit. The United Brethren minister of this place attends, and takes part in the exercises. Have had some opposition, but it has helped the truth. We hold our first Sabbath meeting next Sabbath. We are of good courage, and labor on in hope.

July 28.

T. B. SNOW.

J. W. WESTPHAL.

From June 23-28 I visited the brethren at Racine, Raymond, and Ravenswood, Ill., and held eight meetings, which were much blessed. At Raymond two were added to the church. This church has gradually had additions in members, which is the result of T. and M. work. This is as it should be. The church at Racine, I am sorry to say, has not stood as a light, therefore has hindered its own progress. Here are quite a number of Swedes, some of whom manifest a good interest. Two had lately been baptized by Bro. Pearson, elder of the Chicago Scandinavian church.

June 29 I came to Poy Sippi, Wis., and visited the brethren there and also at Saxville. During the five days I remained, nine meetings were held. Our union quarterly meeting of the English and Scandinavian churches at Poy Sippi, was a good one. Two were added to the English church and one to the Scandinavian. These churches have been so increasing in numbers that the meeting-house is too small for such quarterly meetings or the weekly Sabbath-school to be held with comfort; and for this reason the brethren are contemplating an enlargement of the old building in the near future.

After spending part of a week at home, I went to Woodville, July 8, where Brn. Christiansen and Hansen had put up a forty-foot tent for Scandinavian meetings. But before it could be erected, quite an opposition had to be passed through. Some did all they could to forbid the pitching of the tent, but it was erected in a very favorable place. This bitterness was doubtless due to the fact that one of the best members of the opposing church, with his family, accepted the faith last spring.

Through this county (St. Croix) considerable canvassing and colportage work has been done by Bro. Christiansen, among the Scandinavians, and now, notwithstanding some opposition, seems to be the favorable time to further present the truth. July 10 we began meetings, with nine in attendance. Since then the attendance has been fair considering the busy season of the year. We are glad that some are regular to attend and give good attention. Some have acknowledged the word preached to be truth. One who returned a copy of the "Life of Christ" to Bro. Christiansen, has attended several times, and acknowledges the doctrine to be apostolic. Six meetings are held every week in the Scandinavian language, and from two to three in the English. We are also giving some Bible readings in the neighborhood among those who seem to think the distance too far to attend the evening meetings. Eld. J. C. Nelson joined us in our labors last week. There are now four of us besides Bro. Christiansen's wife, who does the cooking for us. We pray and hope that our labors in the Lord may not be in vain.

July 28.

H. R. JOHNSON.

QUARTERLY MEETING FOR DIST. NO. 5, WIS.

This meeting was held near Plainfield, July 23, 24. The director and secretary, were both present, and took charge of the meeting. The secretary gave the report of the last meeting, and the report of labor for the past quarter, also the financial condition of the district, which was all very interesting. Instructions were given and the wants of the cause set forth. The Plainfield society took a club of ten copies of the *American Sentinel*, to be used in their tract distributor.

The district officers had hoped to have the aid of a minister at this meeting, but it was impossible. The Lord was present by his Spirit, and all returned to their homes feeling encouraged. Librarians should make an earnest effort to attend these meetings, and help carry out the excellent plans that have been made.

M. T. WESTPHAL.

INDIANAPOLIS MEETING-HOUSE.

THE work is now going forward on the church house, and we desire to see it completed at the earliest possible date. We shall need all the means that can be secured for this purpose. We are boarding the hands, and shall be glad of any provisions that may be sent us. Any donations of carpenter work from our friends will be thankfully received. Let everybody help in some way immediately.

WM. COVERT.

DAKOTA JUVENILE SOCIETIES.

How many of the young readers of the REVIEW (and perhaps some of the older ones, too) would like to hear what the children of Dakota have been doing in the line of missionary work? There are five of these juvenile missionary societies, all of which, with one exception, have been organized since Jan. 1. All together constitute a membership of eighty-one. At the State camp-meeting, held at Mitchell, June 22-28, the summary report of labor performed by them since their organization was as follows:—

N. of families visited.....	78
" Bible readings held.....	36
" letters written.....	151
" " received.....	54
" papers distributed.....	1,703
" pp. tracts ".....	15,165
Cash received on donations, \$5.63; on membership, \$6.40.	

It was pleasing to note the interest the children seemed to take in their work, and to read the encouraging letters many of them have received. If the children and young people in every Conference would resolve themselves into similar working bands, who knows how much good might be accomplished in this way?

ADELLE CHILDS.

GETTING READY FOR CAMP-MEETING.

THE importance of these meetings can scarcely be overestimated. Such stated annual gatherings were anciently considered of such great importance that God required all Israel to appear before him in holy convocation. The feast of tabernacles was considered of such moment that all were required to leave their homes and dwell in booths seven days, thus remembering their houseless and homeless condition when delivered from Egyptian bondage. And shall not we who are looking for the Great Deliverer prize these "feasts of tabernacles" proportionate to the solemn times in which we live? Shall we not realize more and more the importance of such convocations as we near the end? for we cannot afford to slight the exhortation of the apostle: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching?"

Here we are in the great antitypical day of atonement, and are we, like ancient Israel, afflicting our souls and bringing our offerings to the Lord? How is it, dear brethren and sisters, are we getting ready to attend the camp-meetings in a thoughtless, worldly manner, trying to make a display of vanity and pride, thinking only about what we shall eat and what we shall wear, and fretting over these things, and taking the world along with us, with its business and cares? If so, it will be a good place for us to backslide; or, at least, we shall obtain no lasting benefit from it. May the Lord help us to get ready for the camp-meeting by putting away all our sins, afflicting our souls, and seeking God with our whole heart, realizing that the Lord is coming near to us to Judgment. Let us seek meekness, seek righteousness, so that we may be hid in the day of his anger.

Oronogue, Kan.

J. H. ROGERS.

CANVASSING MISSIONARIES.—NO. 1.

THIS conveys the right idea of what Seventh-day Adventist book-sellers ought to be. "Missionaries and canvassers" not only makes a distinction, but indicates a difference. A distinction *without* a difference is what we want from henceforth, and what we must have before we can hope to see the great results which we believe God has designed should be accomplished through the instrumentality of printed truth. Because we are engaged in its circulation, and number ourselves among God's workmen, is not conclusive evidence of our acceptance with him as workers.

It is possible even to labor in God's cause without experiencing his blessing in return: "Cursed be he that doeth the work of the Lord negligently." This is a plain and pointed comment on what we sometimes call "missionary effort." The question, then, How may I become an acceptable worker for God, becomes an important one, not only for our ministers and Bible workers, but also for our canvassers.

We pray for success, which is right, provided that our definition of success is the correct one; but too often it is estimated merely by the number of orders taken. As plans are being carried out for the training and encouragement of canvassers, the danger now is not that they will fail to support themselves, but that the missionary spirit will be lost in their efforts to make a "record" which will give them prominence in the eyes of the State agent or our people at large, as well as prove profitable financially.

Plans which bring about order and thoroughness in the sale of our books are of great importance, provided that the true spirit of the work accompanies the increased effort. Machinery for crushing gold quartz is indispensable to the miner; but the great iron stamps might rise and fall for a century without profit unless there was gold in the rock. Right motives are like the precious metal. Without them our efforts are of no more value than the worthless granite, which all the machinery in the world cannot convert into gold, notwithstanding the hissing of steam, the groaning of cranks, and the deafening thud of the mighty pulverizers. These do not always indicate that great results are being accomplished, even in our Western mining camps. Sometimes the machinery is kept running for years at a great loss, just for the sake of reputation. But money and such reputation finally take to themselves wings together where true worth is wanting.

So with our work. Let us prize the powerful machinery that moves with system and precision, only as it is productive of real good—not noise merely, either of reputation or means.

While it is true that some good may be accomplished even by books sold from a money motive, or with a desire for pre-eminence as a salesman, yet the seller can hope for no future reward of such effort. It is not missionary work. Compared with the golden motive of love, it is as "wood, hay, stubble; . . .

[which] shall be revealed by fire; and the fire shall try every man's work of what sort it is."

If we can be so lost to self and every selfish interest as to be instrumental in the hands of God in selling a great many books, this is as he would have it. Otherwise, a few books sold in trembling, with prayers and tears, will be productive of the most good, not only in bringing individuals to a knowledge of the truth, but also to the cause of God financially. Do you doubt this? We will illustrate its truthfulness in the next number, by a practical example.

F. E. BELDEN.

Special Notices.

VERMONT, NOTICE!

OUR camp-meeting is near, and as it marks the time when our laborers fully expect to be paid for their service, I wish to admonish the friends of the cause that we are in urgent need of funds, and that the treasury must be very materially replenished in order to meet the immediate drafts upon it. We hope our friends will make this matter a special consideration, and bring all the tithes into the Lord's storehouse. The Lord uses means to accomplish ends. We are the means, through consecration. Christ consecrated himself unto suffering and death, to save lost men. Hence to employ our money to the same end is the most supreme and exalted purpose to which it is possible to devote it, and brings with it the sure and express blessing of God. Church treasurers may report to me at the camp-meeting.

July 29.

A. W. BARTON, Treas.

MAINE.

A DAY OF FASTING AND PRAYER.

As our camp-meeting at Bangor is drawing near, we feel a deep anxiety in reference to it. We have reached a point of time in connection with the history of this work when we may expect that God will work for his people in a special manner, if they humble themselves in his sight, and with earnestness and deep humility seek to be in harmony with every principle of his divine will. Therefore we would earnestly invite our brethren and sisters in Maine to unite in observing Aug. 20 as a day of fasting and prayer. In our petitions let us earnestly beseech God to look in mercy upon us, and grant us pardon for all our sins, and pour out his Spirit upon us, that our camp-meeting this year may prove a success, and be the means of bringing many souls into the truth.

MAINE CONF. COM.

FALL CAMP-MEETINGS IN MINNESOTA.

It is time something was said in reference to these meetings, as the period for holding them is near. We cannot speak as definitely this week as will be desired; but it may be said that, Providence permitting, the meetings will be held. For the first one the time will probably be Sept. 1-6, and the place Waseca, where the use of the Chataqua assembly grounds have been tendered us. The time is early enough so that we may expect good weather, and yet the hurry of harvest will be over.

The northern meeting will probably be held at Fergus Falls, Sept. 21-27. These matters will be definitely settled soon, and if any changes are made they will be announced. This information is now given, so that all can be making calculations to come. We shall look for a large attendance at these meetings. Fergus Falls is selected to afford our people in North Dakota an opportunity to attend. It is also easily accessible to most of our churches in the northern part of the State, while Waseca is within easy reach of those in the southern part. All who value the blessing of God will be anxious to come.

It is with much pleasure that we announce that Bro. O. A. Olsen is expected to attend these meetings, and certainly all our people in Minnesota will desire to improve the opportunity to hear and see him once more. He comes especially desiring to meet with the Scandinavian people, and we expect they will all endeavor to be present. His brother, A. D. Olsen, of Dakota, will also be at one or both of these meetings. We hope to obtain reduced fare on the railroads. More will be announced soon.

MINN. CONF. COM.

TENNESSEE, NOTICE!

I WISH to say a few words to the brethren and sisters in Tennessee, in regard to the tent pledges which they made last winter, and which will be due at the time of our camp-meeting this fall. I have just received word from Bro. Armstrong that our new tent is ready to ship. Now, we shall need every dollar that was pledged, and I hope all our brethren will come to the camp-meeting prepared to redeem their pledges. If any wish to pay their pledges before the camp-meeting, they can send the money to me, at Springfield, Tenn., and I will see that the proper credits are made.

J. M. REES.

News of the Week.

FOR WEEK ENDING AUG. 5.

DOMESTIC.

—A "Ramabai Circle" for the elevation of women in India, has been formed at Cornell University.

—From Washington it is reported that the month just past was the hottest July in seventeen years.

—The prohibition amendment was defeated in Texas by a majority ranging between 50,000 and 60,000.

—Gentiles claim a victory in the election in Utah Territory Monday. They elected six members of the legislature.

—Heavy rains Sunday and Monday, in various portions of Kansas, will, it is stated, be of great benefit to the corn crop.

—The American fishing boat *Gold Dust* was seized, Wednesday, by a Canadian cruiser, for violation of the customs laws.

—Twenty-two buildings in the business portion of Bowling Green, Wood county, Ohio, were burned Thursday morning.

—Within forty-five minutes over two inches of rain fell Monday at Wheeling, W. Va. Many cellars and first floors were flooded.

—The boats of the Monarch line of steam-ships running between New York and London, have been sold by auction in New York.

—Refreshing rains fell in Illinois and Indiana Thursday, doing the crops a world of good. Farmers are hoping for an average yield.

—Five fatal cases of sunstroke were reported Friday at Pittsburg, where, with a humid atmosphere, the thermometer registered 92 degrees.

—It is reported that William J. McGarigle, the escaped Chicago boodler, was seen to leave Quebec on a steamer bound for Gibraltar, on Friday.

—Governor Knott, of Kentucky, has decided to send troops to Morehead at the meeting of the court. The Tollers are arming with Winchester rifles.

—A beer-kettle in Rahr's brewery, at Green Bay, Wis., exploded Wednesday night, scalding seven men, six of whom died of their injuries. The seventh will recover.

—The Michigan weather service weekly crop bulletin reports corn, potatoes, and peaches as suffering very much from the long drought. Pastures are burning up.

—A Hungarian coke-drawer returned to work at Galitzin, Pa., Tuesday, and his countrymen murdered him because "he was a traitor to the cause of their strike."

—The first shipment of California grapes to the East was made Saturday. Tri-weekly trains bear the products of the orchards of the golden State to Chicago and New York.

—An earthquake shock was felt at Cairo, Jacksonville, Jonesboro, Centralia, and at other points in Illinois about 12:30 o'clock Tuesday morning. No damage is reported.

—A cyclone passed over David City, Neb., Saturday, which destroyed and damaged residences to the extent of \$20,000. Several persons were killed, and others seriously injured.

—On the East Line, Saturday, near Farmersville, Texas, the rear car of a train left the track and fell down an embankment. No one was killed, but eight or ten passengers were badly hurt.

—At Portsmouth, Ohio, Monday, the jury in the case of Alf. McCoy, the saloon-keeper charged with the murder of Dr. Northup, prohibitionist, returned a verdict of murder in the second degree.

—The resolution against the landing of paupers on American soil, which had been presented in the St. Paul Chamber of Commerce, was defeated Monday by a vote of eighteen to twelve.

—A collision took place, Saturday, on the Hooksett Branch of the Concord (N. H.) Railroad, owing to a misplaced switch. Three persons were killed and several sustained painful injuries.

—James Martin, a painter, fell from the Brooklyn Bridge 130 feet into the water, Monday forenoon. The fireman of a passing tug jumped in and rescued him. Martin sustained no serious injury.

—The trial of Cook county, Ill., boodlers closed Friday evening with a verdict of guilty against all of the defendants. Seven were given two years in the penitentiary, and four were fined \$1,000 each.

—A heavy wind and rain storm at Charleston, W. Va., Tuesday evening, blew down trees, unroofed large buildings, and wrecked small houses. The damage to crops in the surrounding country is heavy.

—A heavy thunder-storm passed over Minneapolis, Minn., late Thursday night, accompanied by the severest electric disturbances of the season. Many fires were started, and considerable damage was sustained.

—The strike at the Black Diamond Steel Works, at Pittsburg, Pa., is at end, the employees going to work unconditionally. The men went out because the employers refused to recognize the Knights of Labor.

—The walls of the burned Anthony elevator, at Minneapolis, fell Wednesday morning upon a gang of workmen who were digging out the damaged wheat. Six were taken out dead, and one was fatally injured.

—At New Brunswick, N. J., Tuesday, a hurricane, accompanied by the heaviest rain-fall in many years, did much damage. Several buildings were struck by lightning.

—The sloop yacht *Minerva* capsized on the Delaware River near Philadelphia, Saturday, and the twelve persons on board were plunged into the water. All were picked up but two, whose bodies have not yet been recovered.

—Millbrook, Mo., a place of 500 inhabitants, was ruined by a wind-storm Thursday evening. But one house in the town escaped being damaged. A boy was killed, and twenty-five other persons were wounded, none fatally.

—Attempts to give women the ballot in New Hampshire are not successful. The bill conferring upon women the right to vote at city and town elections, and to hold certain offices, failed to pass the House of Representatives Tuesday.

—A small excursion steamer having a party of locomotive engineers on board, capsized Thursday night in Lake Manawa, near Council Bluffs, Iowa. Five bodies have been recovered, but it is believed that two or three others also perished.

—At a large meeting of colored citizens at Boston, Wednesday night, resolutions were adopted protesting against the passage by the Georgia Legislature of the Glenn bill prohibiting the attendance of white pupils and black pupils at the same school.

—A large section of land near Golden Pond, Trigg county, Ky., is reported to have sunk a half a dozen feet during an earthquake, Monday night. The district is now slowly filling with water, and dwellers on the land have been compelled to move out.

—Early in the week a deluge destroyed the cotton and corn crops in the Savannah (Ga.) Valley; Hamburg was entirely under water, and portions of the city of Augusta were submerged. Trains were obliged to cease running, and the damage resulting was enormous.

—The case of Maxwell, author of the St. Louis trunk horror, still drags along in the courts at about the same rate of speed as that of the Chicago anarchists. A writ of error was granted, Thursday, by Justice Miller, in the United States Supreme Court, and the execution fixed for Aug. 26 will not take place.

—Fire at Evansville, Ind., Wednesday morning, destroyed the lumber yards of the Armstrong Company and John A. Reitz & Sons, fifteen railway cars laden with grain, a large warehouse and its contents, Armstrong's saw-mill and stables, and two dwellings. The loss is placed at \$250,000, with comparatively little insurance.

—Thousands of acres of land have been burned over in the neighborhood of Joliet, Ill., as the result of the long drought and intense heat. The flames were in some instances twenty feet high, and the fires rolled along the prairies faster than a man could run. One house, hay, machinery, fences, etc., were destroyed. The men are organized as fire-fighters; women are offering prayers for rain.

FOREIGN.

—From January to June of this year there were 10,236 deaths from cholera in Chili, and the government spent \$1,000,000 in fighting the plague.

—In the ancient city of Damascus, which was a place of importance 1,900 years B. C., plans are being made for laying railroad lines through the streets. The city has 120,000 inhabitants.

—News comes from London that Emin Bey, the African explorer, wrote from Wadelai, under date of Feb. 10, 1887, that his prospects were hopeful, and that he was about to start for the Kabaregas country.

—The Liberian Colonization Society has found homes in Africa for 20,000 negroes since its organization. There has recently been a marked increase of colored emigrants toward the land of their fathers.

—The report of Henry M. Stanley's death has been contradicted by letters received from him at Stanley Pool announcing his arrival at Aruwimi Falls on June 18. All the members of the expedition were well.

—More than 130 members of the British Parliament, including eight ex-ministers, have signed a memorial address to President Cleveland and the United States Congress, in favor of the settlement of international disputes by arbitration.

—S. S. Popoff, Chinese secretary to the Russian legation at Peking, has just published a pamphlet on the Chinese population, in which he states it to be 382,000,000, as against 413,000,000 in 1842. His statistics are derived from Chinese officials.

—The throat of the German Crown Prince was again operated upon at London, Thursday, by Dr. Mackenzie. He found no serious encroachments upon the tissues of the vocal chords, but intimates that the outlook for curing the malady is not as encouraging as it might be.

—Some of the ignorant natives of India regard the postal institution as absolutely miraculous. In certain places the letter-boxes are worshiped. A native will take off his shoes on approaching the wonderful box, and go through his devotions before putting in the letter, and on retiring will leave a little propitiatory money offering.

—On the 30th of June the city of Cuenca, Ecuador, was almost destroyed by earthquake shocks, but no loss of life is reported. Heavy damage resulted from the shocks at Azogues and Canar. At Quito, Cuenca, and other towns the oscillations are reported as of a frightful character. Loss of life followed the disturbances at Guaranda, and at Guayaquil the shock broke all the telephone wires.

—The czar recently sounded the Ameer of Bokhara as to whether his subjects should assist Russia in the event of war. The Ameer replied that his subjects were Moslems, and would rebel if he assisted Russia. A proclamation of the czar has been posted on the gates of Samarcand promising that Russia will not interfere with the Turkomans and Usebeks provided Russian troops are allowed a free passage through the country.

—The Chinese government is about to employ a dozen bright young men as reporters of civilization. They will be chosen by competitive examination, and will be sent abroad for two years to study foreign countries. Each will take a speciality to work up, and will send a monthly report to Peking. After two years the government will use the services of each in the department in which he has done best, and the more promising young men will be ennobled.

—Russia has apparently determined to extirpate the German traders and German people in the Baltic and Western provinces, and has succeeded in affronting the German high-place dignitaries and the whole German commercial world. As a measure of retaliation the Reichstag will absolutely exclude all new Russian loans from German markets, and in conjunction with the great financial houses, means will be taken for the gradual elimination of Russian securities.

—It may be of interest to our readers this torrid weather to know the exact location of the coldest spot on the globe. It is in Siberia, and its name is Werkhjansk. Here, it is said, "the culminating point of excessive climate in all the world is reached." In other words, it is the pole of greatest cold in the known Northern Hemisphere. The lowest recorded temperature ever observed in the highest Arctic latitude, is that noted by Sir George Nares, at Florburg Beach, which was 73.7 degrees below the zero of Fahrenheit. For a long time it was supposed that Yakutsk, four hundred miles distant from Werkhjansk, was the coldest spot on earth. The soil of these places is frozen three hundred and eighty feet deep. The cold in these regions often reaches 81 degrees below zero.

RELIGIOUS.

—The four Gospels are used as a reading-book in the higher classes of the primary schools throughout Greece.

—"Camp-meeting" John Allen, of Maine, is now attending his 873rd camp-meeting. He is ninety-two years old.

—Wilford Woodruff, president of the twelve apostles of the Mormon Church, has issued an address in which he assumes charge of the Mormon Church.

—Dr. McGlynn is not alone in contumacy to Rome. The aged Bishop Loughlin, of Brooklyn, is charged with deliberate disobedience to a papal mandate, and is said to have been summoned to Rome.

—United States Attorney Peters has filed a bill at Salt Lake City to disincorporate the Mormon Church and wind up its business. He asks that the property, amounting to \$6,000,000 be escheated to the common school fund.

—A number of new societies are springing up, and all in some way aim at the regeneration of the human race. One of the latest is called "The Christian Kingdom Society," and its avowed object is to unite its members in an "endeavor in all things to render faithful and loyal obedience to the Spirit of Christ."

—From all appearances it would seem evident that the much talked of union between the two native Protestant churches of Italy, the Waldensians and the Free Church, will not be consummated. The two parties cannot agree on the name of the one united church. The Waldensians demand that it should be called "The Evangelical Waldensian Church," the others demand "Evangelical Church of Italy."

—The last religious services to be held in the old church of Newton, N. J., took place on Sunday of last week. This is the oldest church edifice in New Jersey, it having been erected in 1771, and having been used as a place of worship continuously ever since. Tradition says that Washington and his staff once worshiped in it while on their way from Morristown to Pennsylvania. The congregation has erected a new place of worship, but will keep the old building intact.

—The religious statistics of Prussia, taken in December, 1885, have been published. According to these the Protestants number 18,243,487, or 64.42 per cent of the total population; the Catholics, 9,621,624, or 33.07 per cent; 366,543, or 1.30 per cent., are Jews. Of the other Christians besides the Greek Orthodox Church, 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 22,728 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England; 23,918 called themselves Dissenters, members of Free churches, Christian Catholics, Mormons, etc.

—A meeting of about forty Roman Catholic priests was held at Chicago a few weeks ago, at which it was decided to issue the call for a German-American Catholic convention at Chicago, Sept. 6. These national Catholic conventions are an old custom in Germany, but the one held next September will be the first one in the United States. The object of the convention will be to consider the differences between the German and Irish Catholics. It has often been the complaint of German Catholics in this country that they are neglected, or even intentionally slighted, by the highest dignitaries of the church. Complaint has been made at Rome, and the propaganda has recently decided that German Catholics in the United States must be treated as equal to the Irish. The object of the convention is to demonstrate the strength of the German Catholics, and take steps to secure recognition. It is claimed that there are about 2,000,000 German Catholics in the United States.

Obituary Notices.

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

GOODNOUGH.—Fell asleep at Union City, Pa., July 26, 1887, Bro. Hendrick T. Goodnough, aged 49 years, 2 months, and 28 days, in full assurance of inheriting the new earth, when his Saviour shall come the second time. C. R. GOODNOUGH.

PARKER.—Died of consumption, in Waterloo, N. Y., July 13, 1887, Ida J., daughter of David and Minnie Parker, aged twenty-one years. This dear young sister died with full faith in the present truth, which she embraced over a year ago. She greatly desired to be baptized and unite with the S. D. A. church of Auburn, N. Y., but could not, as no opportunity was afforded her. She died with a sweet prayer of faith upon her lips. "O Lord, receive my spirit, and may we all meet in heaven," were her last words. They are a precious balm to our smitten hearts. Words of comfort were spoken by Bro. Geo. A. Rea, of Auburn, from John 11: 25, 26 and Rev. 14: 13. F. A. PARKER.

BRIGGS.—Died May 9, 1887, at the home of his son-in-law, Bro. H. F. Spear, Monterey, Mich., John Briggs, in the 91st year of his age. Father Briggs was born in Athol, Mass., March 9, 1797. He was reared under Christian influences, and at an early age gave his heart to God, uniting with the Baptist Church of which his father was pastor. He continued in this faith until 1844, when with his wife he embraced the hope of Christ's second advent, under the labors of Father Bates and others. He did not receive the light on the Sabbath, however, till 1871. From that time he endeavored to keep all the commandments. His last illness was painful, and he often expressed a desire to sleep—to rest in the same blessed hope in which his companion had fallen asleep twenty-two years before. After appropriate ceremonies he was laid away "as a sheaf fully ripe," to await the coming of the Life-giver. Funeral discourse from 2 Sam. 14: 14, by Eld. H. M. Kenyon.

CHAMBERLAIN.—Died, at Ellicottville, N. Y., July 17, 1887, Sr. Jane Chamberlain, aged about sixty-seven years. She was stricken with paralysis several weeks before her death, and never recovered from the shock. She experienced religion in her youth, and lived a devoted Methodist until about eight years ago, when she accepted the truth under the labors of Eld. Fero. Her life was one of hardship and sorrows. Struggling against intemperance and poverty, she was never heard to complain, but like a flint her face was set toward, and she died at her post. The church has lost one of their most worthy members. The funeral was held from the Methodist church; and while speaking to the large congregation in attendance, from the words, "Blessed are the dead which die in the Lord from henceforth," I could think of no person more worthy of receiving that promised blessing than our beloved Sr. Chamberlain. D. B. OVIATT.

ALLEN.—Died July 15, 1887, at Rolla, Mo., of bronchial consumption, Mrs. A. T. Allen, aged 45 years, 3 months, and 19 days. She had been in poor health for some time, having been confined to her bed for the last eighteen months. But during her long sickness, she was always patient and kind to all. Sr. Allen became interested in the Third Angel's Message in 1875, when Elds. Butler and Allen came to Rolla and held tent meetings during the summer. She was baptized by Eld. G. I. Butler in October, 1876. She was a consistent Christian, and very zealous for the cause of her Lord, doing what she could to advance the cause she loved. A few days before her death, she advised her children to live in the love and fear of God, and in obedience to his will, that they might be able to meet her again on the resurrection morn. She was alone in upholding the Third Angel's Message in her family. I believe she died the death of the righteous, and that she will have a part in the first resurrection. She leaves two sons and three daughters to mourn her loss. Funeral services were conducted, and words of comfort spoken, by Rev. Anning (Presbyterian) and Rev. Charter (Baptist). John 14 was read. This chapter was frequently read by her, often to her children. She was an example of the religion of Jesus. Her life was one of piety. We miss her, but believe we shall soon meet to part no more. MRS. MARY EDDOES.

WALKER.—Died, at New Haven Mills, Vt., June 30, 1887, Sr. Orinda Taft Walker, in the 47th year of her age. Sr. Walker had been in poor health for some time, but still continued to attend to her household duties. On the day of her death, besides attending to the usual work of the house, she churned, and in the afternoon, in company with another lady, started to ride to Bristol, a distance of four miles. After riding about half a mile, she put her hand to her head and requested her friend to stop, and said: "I don't know but I am dying." These were her last words. She leaned against her friend, and was dead. Sr. Walker was born in Starksborough, Vt. She moved to Lowell, Mass., where she was converted at about twenty years of age; and believing that sprinkling was not baptism, she was immersed by a Free-will Baptist minister, after which she joined the Congregational Church, and remained a consistent member of the same until about two and a half years ago, when she became convinced by the Bible that the views entertained by S. D. Adventists were correct, and fearlessly, yet meekly, embraced them, and joined the Bristol church, where she was a much loved member until the time of her death. After her acceptance of the truth, she endeavored by a well-ordered life and godly conversation, to impress upon her neighbors the importance of the truths which she held so dear, as many of them can testify. She was a woman of decided character, yet with a heart full of Christian love and sympathy, always ready to minister to the wants of the suffering in whatever walk of life she found them. It can be truthfully said of her, "Blessed are the dead which die in the Lord." Words of hope and comfort were spoken by the writer, to a large gathering of sorrowing friends and neighbors, from 1 Cor. 15: 26. C. L. KELLOGG.

WILLSON.—Died, at State Center, Iowa, July 2, 1887, Gertie May, daughter of Louis and Anna M. Willson, aged 13 years and 11 months. The immediate cause of her death was some strychnine which she took in a moment of deep melancholy or mental aberration. Last winter she had a severe attack of cerebro-spinal meningitis, which produced softening of the brain. She suffered a great deal with pain and burning heat in her head; and as the heated term of the present season came on, the disease in her head advanced rapidly, and she failed gradually in mental condition and physical strength. To save the feelings of her parents, she concealed her ill symptoms and feelings as much as possible. She was a bright, intelligent, dutiful, child, and had been carefully trained, and well instructed in the doctrines of present truth, which she fully believed. Although not yet having made a profession of religion, she fully expected to live out the truth of God, and planned to do something in his cause when she should finish her education. She revered God, and revered his word, and had an exalted idea of what a Christian should be. The blow falls with terrific force, but we are sustained and consoled by the blessed hope of soon meeting our loved one again, free from the power of disease and death, and clothed in immortal youth. Funeral services were conducted at our home, by Eld. T. A. Miller, (Methodist). LEWIS WILLSON.

Grave, the guardian of our dust,
Grave, the treasury of the skies,
Every atom of thy trust
Rests in hope again to rise;

Hark! the judgment trumpet calls,
"Soul, rebuild thy house of clay;
Immortality thy walls,
And eternity thy day."

—James Montgomery.

Appointments.

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

S. S. CONVENTIONS IN MICHIGAN.

PROVIDENCE permitting, we will hold Sabbath-school conventions as follows:—

Charlotte, Mich., Aug. 19-21.
Hazelton, " " 26-28.
Watrousville, " Sept. 2-4.

These meetings will begin Friday evening with an address upon the history of the Sabbath-school work, and will close with a sermon on Sunday evening. There will be two sessions on Sabbath and two on Sunday, and meetings will begin each day promptly at nine o'clock. We hope all who possibly can, will be on time at each meeting; and especially do we request officers and teachers to come at the beginning, and stay to the close. Will secretaries please bring their record books, also class books of teachers, as the State secretary will be present to give instruction upon all points concerning the keeping of records. We further request our brethren to bring refreshments for themselves, and hay for their horses, and be prepared to take dinner at the church. Above all, come praying that God will bless us, and help us in finding a "right way for us and for our little ones."

M. B. MILLER.
C. C. LEWIS.

THE quarterly meeting for Dist. No. 5, Mich., will be held at Wright, Aug. 20, 21.
E. H. ROOR.

THE next annual meeting of the N. Y. S. S. Association will be held in connection with the camp-meeting at Utica, Sept. 6-13, 1887.
A. E. PLACE, Pres.

THE annual session of the Maine Sabbath-school Association will be held in connection with the camp-meeting at Bangor, Maine, Aug. 23-30, 1887.
S. J. HERSUM, Pres.

THE fifth annual sessions of the Colorado Conference and State T. and M. Society, and third annual session of the State S. S. Association, will be held in connection with the camp-meeting at Greeley, Sept. 6-13.
COL. CONF. COM.

THE annual session of the Vermont T. and M. Society will be held in connection with the camp-meeting at Vergennes, Aug. 23-30. The directors are reminded that the question of redistricting the State will come up for consideration.
H. PEEBLES, Pres.

SABBATH and Sunday, Aug. 20, 21, there will be a meeting held in Carlton, Barry Co., Mich., for the purpose of baptism, the organization of a church, and the organization of a legal society to hold church property. Eld. Fargo will be with us. It will be an important meeting. Let all in the country attend.
I. D. VAN HORN.

Publishers' Department.

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RECEIPTS.

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

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

Books Sent by Express.—H. G. Thurston, Jacob Newton, C. W. Olds, J. V. Willson, Mrs. D. D. McDougall, H. D. Day, C. C. Ward, C. W. Olsen, T. H. Gibbs, J. P. Henderson, Jessie Cassidy.

Books Sent by Freight.—C. Gardner, E. W. Chapin, A. H. Beaumont, Mrs. J. W. Rambo, L. T. Dyser, L. C. Chadwick, H. P. Hulser, W. Harper, Geo. Rasmussen, Eld. R. D. Owen, W. V. Field.

Cash Rec'd on Account.—U. C. T. and M. Soc. per L. A. Fero \$50., H. T. and M. Soc. 1,000., Tenn. Conf. per W. C. Sheppard 10.75, Kan. T. and M. Soc. 23., Mo. T. and M. Soc. 500., Ohio T. and M. Soc. 50., Kan. T. and M. Soc. 54.80, Maine T. and M. Soc. 50., Mich. T. and M. Soc. 511.09.

S. L. Academy.—Mo. T. and M. Soc. \$5.

O. H. T. D. Fund.—Wis. T. and M. Soc. \$100.

Scandinavian Mission.—Jorgen Rudebak \$5., Wis. T. and M. Soc. 2.50.

South African Mission.—Mo. T. and M. Soc. \$33.01, Wis. T. and M. Soc. 12.

Australian Mission.—Mo. T. and M. Soc. \$5.

English Mission.—Mo. T. and M. Soc. \$5., W. and M. Soc. 2.50.

European Mission.—Wis. T. and M. Soc. \$82.10.

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Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

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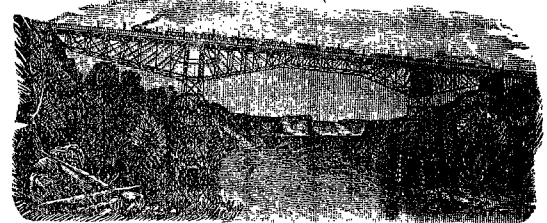
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P. m.	p. m.	p. m.	p. m.	p. m.	p. m.	Ar.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.
6.07	6.45	7.45	8.00	7.31	Ar.	Detroit	9.15	8.40	8.10	1.30	7.00	10.38	9.12	10.25	2.32	8.16	11.03	9.32	9.35
4.33	5.30	9.45	4.35	6.03	Ann Arbor	Jackson	12.03	10.52	11.55	3.32	8.35	1.04	11.47	12.50	4.22	10.38	1.12	12.12	1.12
2.00	3.10	7.51	1.58	3.43	Marshall	Battle Creek	1.25	12.12	1.12	4.40	11.03	2.35	1.20	1.50	5.15	11.52	1.12	12.12	1.12
1.12	2.27	7.33	1.30	3.20	Kalamazoo	Niles	4.18	3.03	3.22	6.27	1.40	1.12	12.15	6.49	7.13	1.55	1.12	12.15	6.49
12.17	1.50	6.58	12.33	2.35	Mich. City	Chicago	5.41	4.32	4.35	7.32	2.58	6.50	9.00	3.10	8.15	9.10	6.50	9.00	3.10
6.50	9.00	3.10	8.15	9.10	Dep.	Ar.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.	a. m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bt. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, at Detroit 11.50 a. m. Returning leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, at Kalamazoo 9.45.

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

June 6, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.										GOING EAST.									
Chgo. Pass.	Mail.	Day.	Pa'ic.	B. Crk.	Exp.	STATIONS	Mail.	Lmd.	Att'n.	Suo.	Pa'ic.	Mail.	Lmd.	Att'n.	Suo.	Pa'ic.	Mail.	Lmd.	Att'n.
.....	am	am	pm	pm	pm	Dep.	.....	pm	am	am	am	.....	pm	am	am	am	.....	pm	am
.....	5.55	7.15	8.05	4.10	.....	Port Huron	.....	10.20	1.15	7.35	.....	.....	8.42	11.57	6.17	.....	.....	.....	.....
.....	7.28	8.31	9.34	5.40	.....	Lapeer	.....	.....	.....	.....	.....	.....	7.55	11.27	6.40	.....	.....	.....	.....
.....	8.05	9.10	10.15	6.20	.....	Durand	.....	.....	.....	.....	.....	.....	7.05	10.58	5.03	.....	.....	.....	.....
.....	8.43	9.35	10.58	7.20	.....	Lansing	.....	.....	.....	.....	.....	.....	6.20	10.07	4.00	.....	.....	.....	.....
.....	10.00	10.30	11.53	8.28	.....	Charlotte	.....	.....	.....	.....	.....	.....	4.42	9.37	3.25	.....	.....	.....	.....
.....	10.37	11.00	12.25	9.03	.....	BATTLE CREEK	.....	.....	.....	.....	.....	.....	3.45	8.55	2.35	.....	.....	.....	.....
.....	11.30	11.45	1.15	10.05	.....	D	.....	.....	.....	.....	.....	.....	3.40	8.50	2.30	.....	.....	.....	.....
.....	7.18	.....	12.45	2.21	.....	Vicksburg	.....	.....	.....	.....	.....	.....	2.41	8.11	1.43	.....	.....	.....	.....
.....	7.30	.....	12.55	2.32	.....	Schoolcraft	.....	.....	.....	.....	.....	.....	2.31	8.01	1.32	.....	.....	.....	.....
.....	8.17	Sun.	1.45	3.19	Acc.	Cassopolis	.....	.....	.....	.....	.....	.....	1.45	7.26	12.43	.....	.....	.....	.....
.....	9.00	Pass.	2.28	4.07	.....	South Bend	.....	.....	.....	.....	.....	.....	1.05	6.50	12.01	.....	.....	.....	.....
.....	.....	am	3.43	.....	am	Haskell's	.....	.....	.....	.....	.....	.....	11.47	.....	.....	.....	.....	.....	.....
.....	10.18	7.35	4.05	5.52	6.05	Valparaiso	.....	.....	.....	.....	.....	.....	11.35	5.30	10.29	3.40	8.03	.....	.....
.....	12.40	10.00	6.25	8.10	8.43	Chicago	.....	.....	.....	.....	.....	.....	9.05	3.25	8.15	1.15	5.25	.....	.....
pm	am	pm	am	am	am	Arr.	Dep.	am	pm	pm	pm	pm	am	pm	pm	pm	pm	pm	pm

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

Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

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

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 9, 1887.

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LATE CAMP-MEETINGS FOR 1887.

VERMONT, Vergennes,	Aug. 23-30
Ohio, Cleveland,	" 16-23
New England, New Bedford, Mass.,	" 12-25
Kansas, Stockton,	" 18-28
Maine, Bangor,	" 23-30
Illinois, Springfield,	" 23-30
California, Eureka,	" 11-22
Minnesota, Waseca,	Sept. 1-6
" Fergus Falls,	" 21-27
Kansas, Emporia,	" 15-25
California, Oakland, State meet'g,	" 22-Oct. 3
New York, Utica,	" 6-13
West Virginia,	" 6-13
Colorado, Greeley,	" 6-13
Nebraska, Grand Island,	" 13-20
Michigan, Grand Rapids,	" 20-27
Missouri,	" 27-Oct. 1
Indiana, Indianapolis,	Oct. 4-14
Kentucky,	" 11-18
Tennessee,	" 18-25

GEN. CONF. COM.

WHAT PAUL DID.

In the Sabbath-school lesson of the *Instructor* for Aug. 6, on the "Extent of Sanctification," question 22 reads as follows: "What example has Paul left us in overcoming?" As an answer, 1 Cor. 9:26, 27 is given, which reads thus: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I KEEP UNDER MY BODY, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." This quotation speaks for itself. But the original word for "keep under" is far more expressive than in our translation. "I keep under," Greek, *hupopiazō*—"I beat myself in the face;" that is, as the Emphatic Diaglott gives it, *I severely discipline myself*. Nearly all versions impart to the text a rigorous discipline much severer than in our New Testament. Thus, Herbert's translation reads, "I brow-beat my body

down." Macknight: "I mortify my body." The versions of Wakefield and Whiting read: "I bruise my body." Wycliffe has it: "I tame my body." Darby: "I buffet my body." Rotherham turns it, "Am beating my body under." Sawyer: "I brow-beat my body;" and the German of Luther says, "I benumb, or stun, my body." The extended definition of *hupopiazō*, in Prof. Robinson's Lexicon reads: "To strike in the face under the eyes; to beat black and blue; to discipline severely; to mortify, beat out," etc. All of which might far better be literally done than to break the holy law of God, and wound Christ in the house of his professed friends. When Christians literally obey Paul's injunction "to mortify their earthly members" (Greek, put to death, or crucify them), there will be fewer church scandals, and far less occasion for the enemies of the Lord to blaspheme. We seem to have reached that period in the history of the church militant, when there are so many moral defections among those from whom might be expected better things, that the inquiry naturally comes up, Who goes next? G. W. A.

THE MONTHLY MISSIONARY READING FOR AUGUST.

In order to enable each Conference to make use of the reading on camp meetings a short time before the holding of its camp-meeting, two readings were issued for the month of June, and one for July. Hence every Conference, excepting those which held their camp-meetings early, before the reading on camp-meetings was prepared, will have one for August; and as these Conferences will doubtless hold fall meetings, in connection with which the camp-meeting reading will be appropriate, if accompanied by a note of explanation by the State secretary, no new reading will be issued for August. Those Conferences, therefore, that have not used their camp-meeting reading, will please do so on the fourth Sabbath in August, making such explanations as will enable the hearers to apply the principles set forth to such general meetings as they may have in contemplation. For September a new reading will be issued. Additional copies of any of the readings issued can be obtained of Mrs. E. T. Palmer, South Lancaster, Mass. M. L. HUNTLEY.

NEW YORK—A CORRECTION.

In a letter recently sent out to our churches, I stated that less than fifty dollars had been paid in to our home mission fund since Jan. 1, 1887. This I find to be a mistake. My statement was based on the showing of the State secretary's books, which showed only what amounts had come into the State office. Some churches and individuals had sent their donations direct to the missions. Of this I at that time had no account; hence it was overlooked. The whole amount donated to our home missions between Jan. 1 and July 1, 1887, is about \$400. Some of our brethren are doing nobly. If all would do as well in proportion, our missions would be well sustained. M. H. BROWN.

NAMES WANTED.

THE names and addresses of worthy and intelligent people of the French, German, Swedish, and Danish-Norwegian nationalities in this country, are wanted for use in missionary work, the design being to supply such persons with our periodicals in those languages. Parties who can furnish such names and addresses, will please state the denomination and nationality to which these persons belong.

Address, JULIUS ROBERT,
(Care R. & H.) Battle Creek, Mich.

Canvasser's Question Box.

[We solicit for publication in this column, questions with answers, from all who are well-informed on any point of general interest to the canvasser; and also questions without answers, from those who desire information. If our canvassers will give attention and thought to matter for and in this column, it will result in giving to all more uniform and correct ideas of the way in which our work should be done, and will also dispense with much laborious personal correspondence on this subject. While it is possible that infallible answers may not always be given to questions asked, the "question committee" are willing to bear the reproach of an occasional error for the general good that it is hoped will be accomplished by this experiment. Address all communications to C. F. BRIDGE.]

COUNTRY CANVASSING OUTFITS.

What is the cheapest country canvassing outfit for several young men with a tent?

Straw-tick for every two, with blankets; one 4-inch single-wick oil stove, cost \$1.00; one combined double cooker for boiling vegetables and grains at the same time,—vegetables below, grains above,—75 cts.; one small water pail, 25 cts.; one 3-qt. milk pail, 15 cts.; one small dish pan, 25 cts.; one small-frying pan, 15 cts.; one wash dish, 10 cts.; one lamp and oil can, 75 cts.; half a dozen tin cups, plates, large and small spoons, knives and forks, towels, etc. Total cost of tent furniture aside from bedding and towels, about \$5. A small tin baking oven may also be made to order, if desired, about 6 x 6 x 12 inches. Trunks do very well for tables; chairs are a luxury. However, if our people feel disposed to furnish these, or any part of the above-mentioned list, they should be given an opportunity to do so. Nearly all of our actual necessities could be picked up here and there, among Sabbath-keeping families in different parts of the State, and should be accepted as either donations or loans. The time has come when we must have regular canvassing company outfits for both summer and winter use; and as our people are not called upon to support the canvasser by their tithe, we find they are willing, and generally glad of an opportunity, to assist in the way that we suggest.

Is there a better grade of portable tent furnishings, reasonable in price?

The lightest as well as the strongest and most compact of all folding, single cot beds is one recently invented, and being made in Grand Rapids, Mich. The side pieces are each composed of four thin strips of birch, pressed oval, and held together with water-proof glue. The hollow thus formed holds the braces and also the canvass when the cot is folded, so that in appearance it is a hollow tube, 6½ feet long and only about three inches in diameter. Weight, 11 lbs. Can be taken on board the cars and set up in the corner, or may be checked by attaching a shawl-strap. Retail price, \$3.00. The State agent for Michigan has made arrangements whereby he can obtain these at \$2.00 each. Any who desire them can have the benefits of all the reduction in price which he has secured, by sending for two or more cots at a time. Nine of them (100 lbs.) by freight would be the best way in which to order; but please send stamps to pay postage on his gratis correspondence, if you order.

Canvass-top camp stools can also be furnished, in lots of six or more, at \$3.50 per dozen. They weigh 3 lbs. each.

A strong \$2.50 folding table can also be sent, in lots of two or more, at \$1.60 each. Weight, 19 lbs.

A double-wick oil stove, with a commodious oven, will cost about \$3.75. A one-burner gasoline, with oven, \$6.00; a two-burner, with oven, \$10.00. These can be obtained anywhere at about these figures.

So there are about three grades of tent furnishings:—

The first we will call the straw-tick and one-wick outfit, without oven, chairs, or table, costing about \$5.00 for the entire company, not including bedding.

The second we will call the cot-bed and two-wick outfit, with oven, and chairs for a company of four. Cost to each about \$4.00, bedding excepted.

The third grade includes a table, floor in tent, and a six-dollar gasoline stove, with oven, instead of a two-wick oil stove.

Whatever tent furniture is used, however, each country canvasser needs a strong oil-cloth pocket for his canvassing book, and also an eleven-inch or a twelve-inch valise or case, in which to carry *expense* literature for a week, such as Purity Lectures, Science Leaflets, Parliamentary Rules, H. and T. Manuals, new "Marvel" circulars bearing agents name, and an extra copy of the "Marvel of Nations," to canvass with the last half of the week.

By addressing the REVIEW AND HERALD, these oil-cloth canvassing pockets, with strap, will be mailed, postage paid, for 30 cents each, or \$3.00 per dozen.

City company work and other points of interest concerning country canvassing will be considered next week. Questions and criticisms solicited.

THE AMERICAN SENTINEL.

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

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