

Adventist Review

AND SABBATH HERALD.

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

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I SAW THEE.

"When thou wast under the fig tree I saw thee."

I saw thee when, as twilight fell
And evening lit her fairest star,
Thy footsteps sought yon quiet dell,
The world's confusion left afar.

I saw thee when thou stood'st alone
Where drooping branches thick o'erhang,
Thy still retreat to all unknown,
Hid in deep shadows darkly flung.

I saw thee when, as died each sound
Of bleating flock or woodland bird,
Kneeling as if on holy ground,
Thy voice the listening silence heard.

I saw thy calm, uplifted eyes,
And marked the heaving of thy breast,
When rose to heaven thy heartfelt sighs
For purer life, for perfect rest.

I saw the light that o'er thy face
Stole with a soft suffusing glow,
As if within celestial grace
Breathed the same bliss that angels know.

I saw—what thou didst not—above
Thy lonely head an open heaven,
And tokens of thy Father's love
With smiles to thy rapt spirit given.

I saw thee from that sacred spot,
With firm and peaceful soul depart;
I, Jesus, saw thee,—doubt it not,—
And read the secrets of thy heart.

—Ray Palmer.

Our Contributors.

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

BIBLE EXAMPLES OF TRUE COURTESY.

BY MRS. E. G. WHITE.

In order to perfect Christian character, the man must be molded after the standard of heaven. Kindness and amiability are essential qualities in the child of God; but hollow-hearted, critical courtesy, which is so common among Christians, is not the genuine grace of Christian courtesy. Courtesy cannot take the place of a life; neither can the life be perfect in the absence of this fine filling up, which is like the white penciling in a picture. Those who open their hearts and homes to invite Jesus to abide with them, should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even unkind words. Jesus will not abide in a home where there are contention, envy, and bitterness. The Holy Scriptures give us marked examples of the exercise of true courtesy. Abraham was a friend of God. When he pitched his tent, he erected his altar for sacrifice, and invited God to dine with him. Abraham was a courteous man. His life is not marred with selfishness, so that in any character, and so offensive in the

sight of God. Witness his conduct when about to separate from Lot. Though Lot was his nephew, and much younger than himself, and the first choice of the land belonged to Abraham, courtesy led him to forego his right, and permit Lot to select for himself that part of the country which seemed to him most desirable. Behold him as he welcomes the three travelers in the heat of the day, and hastens to provide for their necessities. Again observe him as he engages in a business transaction with the sons of Heth, to purchase a burying-place for Sarah. In his grief he does not forget to be courteous. He bows before them, although he is God's nobleman. Abraham knew what genuine politeness was, and what was due from man to his fellow-man.

The great apostle Paul was firm where duty and principle were at stake; he preached Christ with great boldness; but he was never harsh and impolite. He had a tender heart, and was ever kind and thoughtful of others. Courtesy was a marked trait of his character, and this gave him access to the better class of society.

Paul never doubted the ability of God or his willingness to give him the grace he needed to live the life of a Christian. He exclaims: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" His language is that of faith and hope, not of doubt and despair: "He loved me, and gave himself for me." "I know whom I have believed." He does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him.

When in most discouraging circumstances, which would have had a depressing influence upon half-way Christians, he is firm of heart, full of courage and hope and cheer, exclaiming, "Rejoice in the Lord always, and again I say, Rejoice." The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellow-men from a watery grave. His hands brought the wood to kindle the fire for the benefit of the chilled, ship-wrecked passengers. When they saw the deadly viper fasten upon his hand, they were filled with terror; but Paul calmly shook it into the fire, knowing it could not harm him; for he implicitly trusted in God.

When before kings and dignitaries of the earth, who held his life in their hands, he quailed not; for he had given his life to God, and it was hid in Christ. He softened, by his courtesy, the hearts of these men in power, men of fierce temper, wicked and corrupt though they were in heart and life. He did not forget his position, or the importance of the occasion. He was zealous for the truth, bold in advocating Christ; but propriety of deportment, the grace of true politeness, marked all his conduct. When he stretched out his hand, as was his custom in speaking, the clanking chains caused him no shame nor embarrassment. He looked upon them as tokens of honor, and rejoiced that he could suffer for the word of God and the testimony of Jesus Christ. Surrounded by philoso-

phers, kings, and critics, he was God's ambassador. His reasoning was so clear and convincing that it made the profligate king tremble as Paul dwelt upon his experience, showing what had wrought the change in his religious views which aroused the malice of the Jews. He exalted Jesus Christ as the world's Redeemer. Grace, like an angel of mercy, makes his voice heard sweet and clear, repeating the story of the cross, the matchless love of Jesus.

Paul attracted warm hearts wherever he went; his soul was linked to the soul of his brethren. When he parted with them, knowing and assuring them that they would never see his face again, they were filled with sorrow, and so earnestly besought him to still remain with them that he exclaimed, "What mean ye to weep and to break mine heart?" His sympathetic heart was breaking as he witnessed and felt their grief at this final separation. They loved him, and felt that they could not give him up. What Christian does not admire the character of Paul? Firm as a rock when standing in defense of the truth, he was affectionate and gentle as a child when surrounded by his friends. But his rebuke of sin was terribly severe, especially to those who professed to believe in Christ and yet dishonored their profession. His heart was aglow with love, and yet when duty demanded he could be stern with holy indignation. Let the example of Paul, whose life was in accordance with the life of Christ, be a lesson to us.

But in Christ a greater example has been given us than that of either patriarch or apostle. Here we have genuine courtesy illustrated. This virtue ran parallel with his life, clothing it with a softened and refined beauty, and shedding its luster over every action. He bids the weary and oppressed come to him, and find rest and peace in bearing his yoke and lifting his burden. He invites them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His heart of sympathizing love longs to quiet restless, oppressed, and suffering minds that can find peace only in learning the lessons of his meekness and lowliness. Their fluctuating, changeful, mournful experience is anything but rest. It is labor, pain, and sorrow. To bear insult, reproach, and abuse without retaliating and without arraying themselves in opposition to those who would injure them, is the lesson he would teach them. He would have them lay off the yoke of pride, so galling to the neck, and take his yoke, which is easy, for it is the meekness and gentleness of Christ.

What great condescension is here manifested by our Lord. No matter how poor and wretched the applicant, the relief he asked was always given. The Saviour uttered no word of reproach or censure, though he was constantly besieged and his hours for repose and retirement broken in upon. In the streets of the crowded city, in the groves, or by the lake-side, he was ever greeted by the complaints and requests of suffering humanity.

The leper was required to dwell apart from the habitations of men, and at the approach of any person he must utter the mournful cry, Unclean, unclean! lest the traveler approach near enough to be endangered by contagion. But as the leper discerns in the stranger Jesus, the Mighty Healer, that cry is hushed, and a most imploring prayer bursts from his lips, "If thou wilt, thou canst make me clean." Never was such an appeal made in vain. The answer comes back to him, "I will, be thou clean." Publicans and sinners throng about the blessed Saviour for one word of hope, for one touch of his finger to heal their various maladies. He had a kind word and look for every

one. Though he was the Majesty of heaven, he did not proclaim his exalted character, and claim the reverence which rightfully belonged to him. But he traversed the earth, weary, hungry, and often sad, because men did not feel their need of the blessings he came to give them.

This is the example of true courtesy which we must all copy if we would be indeed followers of Jesus. The Christian's character will surely correspond with the name. Those who have no care in regard to their words or actions, and thus bring unhappiness to all around them, must learn of Jesus to be meek and lowly of heart. Rough ways and coarse manners dishonor the Christian name and misrepresent Christ. Many will not be fitted to enter heaven, because they do not see the importance of imitating the perfect Pattern. Some term roughness, careless ways, and untidy dress humility and freedom from pride; but humility is disgusted with such companions and will not be seen in their society.

Those who make a profession of sanctification are frequently the most proud, selfish, and overbearing. What an account will such have to render to God for their influence! They profess that their conduct is in harmony with heaven, while they manifest the evil promptings of their natural hearts. They in no way resemble Enoch, Joseph, Daniel, Paul, or Christ, the perfect Pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like signboards at cross-roads which mislead the traveler by pointing in the wrong direction.

Though these persons claim perfection, they know not experimentally what it means. No one is attracted to them, and made better by their example. Those who profess sanctification, and yet do not the requirements of God, have not put on Christ; they do not wear the grace of humility, and exhibit Christ in words and actions till men shall be charmed by his perfections and be led to glorify God by seeing their good works.

Christ is pleased with his followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women, whose warm hearts, invigorated by the dews of divine grace, open and expand as the beams of the Sun of righteousness shine upon them. The light which falls upon them they reflect upon others in works which are luminous with the love of Christ. Cold, professedly sinless Christians are like icebergs; they seem to freeze up the cheerfulness of all who are connected with them. Their influence upon the cause of Christ is always deleterious. Nothing is so offensive to God as the atmosphere of those who profess holiness of heart, but whose lives have a bad flavor. Unsavory actions make the Christian repulsive.

Instead of isolating themselves, Christians should associate together. Their influence upon one another may be salutary. We should learn lessons of Paul, who was often found relating his experience. There is too little conversation upon the facts of religious experience, and the mercy and goodness of God. Love and gratitude are not cherished in the heart as they should be. Little, delicate acts of courtesy are sadly neglected. Words of cheer and encouragement to one another might be spoken with the best of results. There is great need of individual sanctification to God, but we have no sympathy for the spurious article.

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As these are growing up to the full stature of men and women in Christ Jesus, they will be sought by others, and will be a help and blessing to all with whom they associate. The most Christ-like professors are those who are the most kind, pitiful, and courteous; their convictions are firm and their characters strong; nothing can swerve them from their faith or allure them from their duty.

A Christian will cultivate a meek and quiet spirit;

he will be calm, considerate of others, and will have a happy temper that sickness will not make irritable nor the weather or circumstances disturb. We want to cherish that charity which is not easily provoked, which suffereth long and is kind, which hopeth all things, endureth all things. If this grace be in you, if you are ruled by the spirit of Christ, all who see you will take knowledge of you that you have been with Jesus; and your words and actions will testify that your religion is full of good fruits. The children of God never forget to do good and to communicate. They have the spirit of Christ; good works are spontaneous with them; for God has transformed their natures by his grace. "Herein is my Father glorified, that ye bear much fruit."

IS THE SABBATH ABOLISHED?*

BY ELDER R. S. OWEN.

"THEIR witness agreed not together." Mark 14:56. These words, written concerning the trial of our Saviour, have frequently come to my mind as I have listened to various opposers to God's holy Sabbath. The best, the purest, the truest friend to man that ever trod the earth, had come to save the fallen race. Those he came to redeem were seeking to condemn and crucify him. Many witnesses testified against him; some said one thing and some another, but the witnesses did not agree.

The Sabbath is now being restored to the world, and, like its Lord, it is opposed by the religious teachers of the day; and it may as truthfully be said of the opponents of this reform, Their witnesses do not agree.

During my experience in this work, I have seen many illustrations of this fact. One will perhaps take one position, and another will oppose it and attack the Sabbath from an entirely different standpoint. Both are declared wrong by a third as he presents a long theory by which he proposes to demolish the old Sabbath and forever settle the perplexing Sabbath question. I think I have never yet found two opponents to the Sabbath who were perfectly agreed on all points of the subject. Indeed, while Eld. Grant was trying to prove that the Sabbath was abolished, before him sat another minister who had recently preached from the same desk that the Sabbath was changed to the first day of the week by the inspired apostles. Another contends that the commandments are all binding, but it matters not which day we keep if we only keep the seventh part of time. When I asked Eld. Grant to affirm that the first day of the week was the Sabbath by divine authority, he said he would not, for he did not believe it. He has also said, "It is a fact that there is but one weekly Sabbath mentioned in the Bible." This he claims is now abolished. I suggested that these gentlemen hold a discussion between themselves before calling upon me to argue with a man who held views upon the subject contrary to their own.

If the Sabbath of the fourth commandment is abolished, as Eld. Grant claims, then we are without a Sabbath in this dispensation. This I am not willing to admit. I came to defend an institution which is among the richest blessings that Heaven has bestowed upon man—a blessing which has been handed down to us from the garden of Eden. "Think how the abstraction of the Sabbath would hopelessly enslave the laboring classes. Think of labor going on in one monotonous and eternal cycle, limbs forever on the rack, fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming!

"Think of the beauty it would efface, the merry-heartedness it would extinguish, the giant strength it would tame, the projects it would wreck, the groans it would extort, the lives it would immolate, and the cheerless graves it would prematurely dig! See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, razing and building, digging and planting, striving and struggling, in the granary and the barn, in the factory and the mill, in the warehouse and the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, in the day of brightness and the day of gloom. What a picture

*Reply to Eld. Miles Grant's first discourse in a discussion held with the writer at Hatley, P. Q., July 5-11, 1885.

would this world present if we had no Sabbath! This institution, our Saviour tells us, was made for man. I will now examine the arguments brought forward to prove that God has taken this blessing away:—

"God was very strict about the Sabbath, whoever broke it was to be put to death. The penalty has been taken away. We can now work on the seventh day and not be stoned; therefore, the Sabbath must be abolished." I say that the law is in force after the penalty has been removed would be to talk nonsense."

This no doubt may appear to some like a strong argument. Let us apply the rule to see how it works. Turn to Deut. 17:2-5. We here read that if any man or woman "hath gone and worshipped other gods, and worshiped them, either the sun, moon, or any of the host of heaven," that man or that woman shall be taken unto the gates, and people shall "stone them with stones, till they die." Is that penalty now in force? Go over to Calcutta and there you will see men worshipping Chinese gods, and still enjoying life and liberty; it therefore right to worship false gods? Yes, according to Eld. Grant's argument. Then send missionaries to convert the heathen?

Take another of the moral precepts: "Thou shalt not take the name of the Lord thy God in vain." Now read Lev. 24:16: "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, he shall be put to death." Eld. Grant says he can work on the seventh day and not get stoned to death. I heard a young man, the other day, utter most terribly profane oaths; but he was not stoned him to death for it. If this argument is good to uphold Sabbath-breaking, it will uphold profanity just the same. Shall we teach our children that they can swear and blaspheme the name of God as much as they please, and it is all right, because the stoning system is done away? Hear the text in Lev. 20:10 that will make his position look rather dark; but it will show you just what this theory would lead to: "The man that committeth adultery with another man's wife, even that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be stoned to death."

Does the gospel enforce this penalty? What Christ says in John 8:3-11: "The scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" Then after Jesus had brought a test that showed that they all had sinned, he said to the woman, "Neither do I condemn thee; go and sin no more." They ask if the penalty shall be enforced; but Christ bids her go and sin no more, thus showing that the penalty was not to be enforced by the gospel. But does the gospel make it right? How will such reasoning work when applied to this commandment! Here is Mr. Grant's own words, as printed in his book: "To say that a law is in force after the penalty has been removed, would be to talk nonsense. Christ's mission to this world was not to admit of condemnation and death. 'For God sent his only Son into the world to condemn the world; but that through him the world might be saved.' John 3:17. Christ pleads with men to turn from their sins. He offers pardon and mercy to the sinner. Oh! shall we be so ungrateful for his long-suffering and forbearance as to claim the penalty to transgress the law of God because we are not immediately stoned to death for it?"

His next argument was upon the manner of keeping the Sabbath:—

"Those who kept the Sabbath were required to offer two lambs every Sabbath day. Num. 28:35. If the lambs were not offered, the Sabbath was not kept. If we offer sacrifices now, we deny Christ; hence, no one can keep the Sabbath without denying Christ."

If I understand this position correctly, each individual who observed the Sabbath properly, as anciently required to offer two lambs as a *maner* of keeping the Sabbath. Here is a brother who tried to keep last Sabbath. Did he offer two lambs as a sacrifice? No. Then he did not keep the Sabbath. Here is another brother. Did

two lambs last Sabbath? He says he did not. He also broke the Sabbath, according to Eld. Grant's argument. Have I stated your objection correctly, Bro. Grant? He answers, "Yes." Then, according to his teaching, every individual was required to offer one hundred and four lambs per year in order to keep the Sabbath. Rather a heavy tax that would be. Bro. R. says he has seven sheep on his farm; surely his Sabbath-keeping would not last long at that rate. But this is not the worst of it. The same law in the chapter of Numbers, says, "Ye shall offer the Lord two lambs of the first year without day by day, for a continual burnt-offering." In the 28th and 29th chapters of Numbers, and will find that if these were individual offerings, every person was required to offer *over one hundred sheep*, and one hundred head of cattle, and large quantities of flour, oil, etc., every day. All can see the absurdity of this position. It would be utterly impossible. These were not individual offerings, but the language refers to the work of the priests at the sanctuary (Heb. 5:1; 7:4), and is no part of the Sabbatic institution. The people could keep the Sabbath at their homes, which may have been hundreds of miles from the sanctuary where the priests offered the lambs for the sins of the whole nation, so we keep the Sabbath now, while Christ, our high priest (Heb. 8:1-3), offers his blood in the heavenly sanctuary.

The absurdity of this argument is further shown by the following facts: first, the Sabbath was instituted in Eden before sin entered our world, and no sin-offering was needed; secondly, the children of Israel had kept the Sabbath thirty-nine years in the wilderness before Moses received command for the offering of the two extra lambs on the Sabbath (compare Num. 22:1; 27:12, 13; 36:13); thirdly, the sin-offering was done only when the great sacrifice was made on the cross, but the Sabbath was kept "according to the commandment" after the crucifixion. Luke 23:56. The remaining and principle part of his discourse in regard to the word "forever," to show that it does not always mean eternity, but may refer to a limited period of time. I was a little surprised to see he held the audience so long, to prove a point which we are perfectly agreed; indeed, I have often used the same scripture to prove the same point—that "forever" may in some cases be limited.

But after proving one thing conclusively, he fully assumed that he had proved something else. He read the scriptures which say that the sacrifices, the blowing of trumpets, were to continue forever; then said he, "Forever does not mean any longer than through their generations;" and as the Sabbath was to continue forever (Ex. 31:17), he concluded that the Sabbath ended with the Jewish dispensation. Now let us see if "forever" always ends with the Jewish dispensation. Dan. 2:44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; . . . it shall stand forever." Dan. 12:3: "They that be wise shall shine as the brightness of the firmament; and they shall turn many to righteousness, as the stars forever and ever." Luke 1:33: "And he [Christ] shall reign over the house of Jacob forever; and of his kingdom there shall be no end." That "forever" in these scriptures means eternity, no one will question. To say that "forever" means *only* through the old dispensation, would be to limit the kingdom of God to the reign of Christ to that age of the world, and would cut off our hopes of eternal life.

We have now examined every argument which he has thus far brought to bear against the Sabbath. The first, if it is sound, would license idolatry, blasphemy, adultery, and many other sins. The second is of no force, as the offering of lambs was a part of the Sabbatic institution. The Sabbath was kept before the lambs were offered, and it was observed by the disciples of Christ after the sacrifices were done away. The third proves nothing, for "forever" sometimes means a limited period of time, and it sometimes signifies eternity. Surely the Sabbath will stand if it has no more formidable obstacles to meet.

—Tempt not the Spirit of God to leave you by where it refuses to go.

—Sitting at the feet of Jesus is sitting higher than on an earthly throne.

EARTH.

BY E. HUTCHINS.

EARTH is a battle ground
Where good and ill are fighting still
For many a noble youth and older one.
Whose shall the conquest be when life's wild
strife is done?

Earth is a forest wide,
Where pain and joy, with much alloy,
Like light and shadow 'mong the hanging trees,
Comes over each, to fit for brighter scenes than
these.

Earth is a seeding time;
And all who will the heart may fill
With noble thought that, springing forth, shall
show
A yield of joy deeper than earth can know.

Earth is a harvest field
Where golden sheaves and only leaves
Are ripening in the world's autumnal sun.
What shall the harvest be when winter's blasts
shall come?

Earth is a resting place
For infants sweet, and weary feet
That tread no more the tangled path of life,
But, sinking down in death, have yielded up
the strife.

Earth is a burial place
Of hopes, and fears, and heartfelt tears;
And the lone wanderer on this mundane sod
Finds *satisfaction* only when he lives for God.

VAIN WORSHIP.

BY ELD. A. WEEKS.

"BUT in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. From this language of our Saviour, we find that there is such a thing as vain worship, or worship that God does not accept. It is a method of man's devising. An effort is made to find an easier way than the one that God has given. It is true that the person making such an effort may not be conscious of the insincerity of such a course, yet it shows very plainly that the heart is not subdued by divine grace. There may even be a feeling of security because a form of godliness is maintained with diligence, but the deceitful heart has accepted a false hope. The Lord speaks of such by the prophet thus: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. Our Saviour makes an application of these words in Matt. 15:8. In Matt. 25:41-46, some are described as being surprised to hear the words of Christ, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels," really thinking that they are entitled to a place in the kingdom of God. In Matt. 7:22, the Lord tells of "many" that will come to the Judgment supposing that they have been very proficient in the service of God, even prophesying in the name of the Lord, and in his name casting out devils and doing many wonderful works. But the power that they thought they had was not the power of God; for the Saviour never knew them. They are workers of "iniquity." Verse 23. It is not enough to say "Lord, Lord," but we must do the will of our "Father which is in heaven." Verse 21.

Those, then, that would enter the kingdom of God must earnestly seek to know his will and do it. They must enter in at the "strait gate;" they must tread the "narrow" way. Verses 13, 14.

The words (Matt. 15:9) at the head of these lines, are the conclusion our Saviour draws from an application of the law of God. This law is an expression of the "will" of the "Father which is in heaven," which we are to "do." Let us see: The Saviour is accused of transgressing the tradition of the elders. This gives him an opportunity to point out a sin that they are cherishing from obedience to a tradition. The fifth commandment says, "Honor thy father and thy mother." Tradition says, It is simply a "gift," that the parents may be "profited" thereby (verse 5), and is not absolutely of binding force as a moral obligation. "Thus," says the Saviour, "have ye made the commandment of God of none effect by your tradi-

tion." Verse 6. Then comes the scathing words, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Verses 7, 8.

Perhaps all are willing to admit the conclusion that the Saviour draws, that such a worship is vain, as the application is made to the scribes and Pharisees. But does not the same principle hold good when applied to any of the ten commandments, and to any of the professed people of God who are found pleading an excuse for violating them? It certainly does; for the Saviour said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Let us look at the fourth commandment. It says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:10. How few of the professed Christian world keep holy the day that God has blessed and sanctified, and commanded us to keep holy! Why is this? Does the word of God give us liberty to do our own work on the seventh day? Not one word can be found to that effect. Is the first day of the week enjoined upon us as a day of rest? The eight times in which the first day of the week is mentioned in the New Testament, show that it is the opposite of a day of rest. Upon what, then, is its observance based?—Tradition, purely. The commandment of God is made of no effect by tradition. If we do not let the commandment of God reform our lives, taking the place of the commandment of men, the prophecy of Isaiah already quoted will apply to us, and our worship will be vain. Sad will be the condition of those that come up to the Judgment making void the commandment of God by their tradition. Our excuses will not avail. God means what he says, and says what he means; and it is for us to obey. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

GOD IS LOVE.

BY H. F. PHELPS.

IN no way has God manifested his love, as in the gift of his own dear Son. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "In this was manifested the love of God toward us, because that he sent his only begotten Son into the world, that we might live through him." 1 John 4:9. In this we see his love. Man was lost; had become a rebel. Satan had raised the black flag of rebellion in our world. Man had proved false to his Maker, and gone over to the enemy, a deserter. God loved him still, and pitied him. "Not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. "Herein is love," exclaims John. God did not do this because we first loved him. We did not love him. In our hearts we had said we will not have this man to reign over us. We had joined the ranks of a traitor. Is this human, to love under such circumstances? Do we love traitors? Do we love rebels? Still God loves us. This love is infinite. We can only measure this love by the gift.

We read: "God so loved the world, that he gave his only begotten Son." John 3:16. And the Father did not send his Son as a spy, to seek out the guilty and punish the offender. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Verse 17. And who was this Son of God? A man? A human sacrifice? Was he an angel? Could a man or an angel pay the debt? Could either redeem a world?—No, never! The Majesty of heaven had been insulted. The authority of God had been defied, his law openly broken and treated with contempt; and nothing but the most precious gift of heaven could satisfy the demands of justice, and bring man back to his Maker, without which he must perish. Again I ask, Who is this Son of God? Does the Bible tell us? He was the first being that God ever brought into existence. Col. 1:15; Rev. 3:14. He was in the form of God, and was made equal to him. Col. 1:15; Heb. 1:3; Phil. 2:6. The worlds were made by him. Heb. 1:2. This world was made by him. John 1:10. He made everything. Col. 1:16. This was the Son of God. Equal to the Father; all

things were made by him. And did he die? Yes, the divine Son of God died. If he did not, it was only a human sacrifice. Jesus was "made a little lower than the angels for the suffering of death." Heb. 2:9, 14. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. . . . He humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8. "Herein is love."

Was Christ received in pomp? Was he loved by those whom he came to save? No. He was "a man of sorrows, and acquainted with grief." Isa. 53:3. I see him at the grave of Lazarus, weeping in sympathy with those sisters. I see him weeping over Jerusalem. I hear him say, "The Son of man hath not where to lay his head." I see him in the garden of Gethsemane, weighed down with the sins of the whole world. I hear that cry of anguish, "O my Father, if it be possible, let this cup pass from me." Matt. 26:39. "He was oppressed, and he was afflicted, yet he opened not his mouth." Isa. 53:7. I see him in the judgment hall of Pilate, dumb with silence, amid the insults of that jeering rabble. I see him wearing the purple robe and the crown of thorns. In meekness and patience he bears it all. See! that soldier strikes the crown and makes his temples bleed! There is another urged on by the Devil; he spits in the face of the Son of God! What indignities! what insults! Angels of God hide their faces and weep; and shall my heart be so cold, so hard? shall I be so indifferent? "With his stripes we are healed." Verse 5. "Then Pilate therefore took Jesus, and scourged him." I see the cruel lash while, as to a wicked criminal, it is applied to the Son of God! "Be astonished, O ye heavens!" "He was wounded for our transgressions, he was bruised for our iniquities." He goes to Calvary. How the nails wound those precious hands and feet, as they pierce through the flesh and bones, and the sensitive nerves. All mangled and bleeding, he hangs upon the cross. Hark! hear that entreaty! "Father, forgive them; for they know not what they do." A prayer for his murderers! Is this human? Does this come from a human heart? Nay, the Son of God is dying. Wonder and be astonished, O earth! How can my heart be so hard? How can I gaze on that scene and not be moved?

The Son of God is dying! The sun veils its face for shame, and refuses to shine for three long hours. The Creator of the world is dying, and nature is convulsed! The earth trembles and the rocks are rent! But hark! I hear that voice again, saying, "It is finished." He bows his head and dies. "Truly this was the Son of God." A rich man buries him. "He made his grave with the . . . rich in his death." But the grave cannot hold him long. He rises and leads "a multitude of captives;" "the saints came out of their graves," pledges of the resurrection of all the saints. The sacrifice is made and accepted; henceforth there is hope for man. O my brother, my sister, dear sinner, "lay hold on eternal life." Truly, "God is love."

TRUST IN GOD.

BY J. M. HOPKINS.

THERE is a God in Israel. Blessed thought! to us it is precious, consoling, strengthening. How many times it seems to us that we have reached the limit of our strength! How many times the last dollar is expended for the necessities of life! and yet pressing needs are upon us, and we know of no way possible to meet the emergency. Like the widow of Zarephath, we may have consumed all but the last handful of meal. We may seem to have reached the end of our way, and know not which way to look or turn, when, even before we ask, and in a way altogether unexpected, a kind, loving Providence opens a way for us to provide, or even brings to our door the blessings we so much need. We know, if we will pause to consider, that God has many times thus blessed us; yet we do not half appreciate these special favors. We do not consider them, nor attribute the favorable turnings of circumstances to the interposition of Providence. But, blessed be his name! it is the hand of God working for us. He has said: "I will never leave thee, nor forsake thee" Heb.

13:5. "No good thing will he withhold from them that walk uprightly." Ps. 84:11.

We should trust wholly in God. It is "in him we live, and move, and have our being." He cares for us more tenderly than do any earthly parents for their children. When we have done all we can, we should not murmur as did ancient Israel, but we should trust in the living God. Precious trust in this world of trials and disappointments! Yes, there is a God in Israel whose eyes never slumber and whose ears are ever open to the prayers of his confiding, obedient children. The most trusted earthly friend, may, in the deepest affliction and pressing adversity, forsake us; but God, never. The storm cloud may gather heavily above us, and seem for a time to shut out every ray of divine favor; but when we least expect it, the olive-bearing dove may be hovering near our dwelling, or the heavenly messenger may be nearing our threshold, bringing blessings of peace and plenty. We may be sorely tried to prove our faith and trust in God. But Jesus suffers in the person of his saints. He sympathizes with us in all our trials, and will provide in our time of helplessness. Our "extremity is God's opportunity."

"On the way from earth to heaven,
I will guide thee with mine eye."

THE MORE SURE WORD.

BY HELEN L. MORSE.

It is a generally conceded fact that we cannot always depend upon the evidences of our own senses. Our eyes cannot invariably be relied upon to see correctly, nor can our ears always be trusted to hear the truth, the whole truth, and nothing but the truth. The two good men on their journey from Jerusalem to Emmaus after Christ's resurrection, for miles were accompanied by their Master, but "their eyes were holden" and they knew it not. Mary Magdalene saw Jesus but mistook him for the gardener. In answer to Christ's request, "Father, glorify thy name," God's voice came from heaven, saying: "I have both glorified it, and will glorify it again." John 12:28. The people all heard, and Jesus declared it was spoken for their sakes, yet they failed to comprehend the import of the words; and it is written, "The people therefore that stood by, and heard it, said that it thundered."

In times of great perplexity and trial memory fails, and things that we have positively known become indistinct and fade away. There is a remarkable instance of this in the case of John the Baptist. After baptizing Christ and receiving the evidence of his Messiahship, which God gave in the descent of the Spirit and his voice declaring, "This is my beloved Son, in whom I am well pleased," and repeatedly adding to this his own testimony, "Behold the Lamb of God," in his sufferings afterward he so lost sight of these facts that he sent two of his disciples to Jesus to inquire, "Art thou he that should come? or look we for another?" Luke 7:19. Now if our eyes cannot be trusted, if our ears deceive us and our memory is treacherous, how can God communicate to us a knowledge of his truths for this time, so that there will be no mistaking them. They may be constantly fresh in our minds only through his word, which he assures us "came not at any time [margin] by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

The disciples saw the kingdom of God in miniature. Moses, Elias, and Christ were transfigured before them. They heard the voice that came from heaven proclaiming again, "This is my beloved Son." Matt. 17. Still we are assured (2 Pet. 1:19) that we have a *more sure* word of prophecy unto which we do well to take heed. More sure than what?—Than that which Peter and James and John had seen with their own eyes and heard with their own ears. More reliable testimony than the eyes, ears, or lips of any mortal can give. This word is spoken to us now. It is adapted to all peoples and conditions, and from it comes just the message we need for present instruction. It always gives a certain sound. It speaks with as much, yes, *more* power down here near the close of time, than it did to the early Church nearly eighteen hundred years ago. If the disciples then needed the view they had upon the holy mount to

encourage their hearts and strengthen their faith, start the gospel ship on its perilous voyage through this dispensation, how much more those need the more sure word of prophecy, pilot it over the dangerous rocks and quicksands in bringing it into harbor.

THE PROPER GARMENT.

BY S. O. JAMES.

THE rich of this world may deck themselves with garments which appear beautiful, but friends to the world they can never put on the garment that God loves, and that is meet for the best society; oh no! no more than the Ethiopian can change his skin or the leopard his spots. We often wish we might forget all the evil things we ever learned, and become intelligent in every good. We speak of and admire true refinement, graceful movements, etc., and wish they might come long to us, together with humility and love, and a consciousness of a painful lack. What is the matter? What do we need? Oh, we have been spoiled. We are sick; for sin is a terrible disease. When is the time of healing? for sick people do not appear well in company, neither are they liked by other people. I have been reading the wonderful words to the Hebrews: "Ye are come unto the mount that might be touched, . . . but . . . unto Mount Sion, and unto the living God, the heavenly Jerusalem, and innumerable company of angels." Chap. 12:22. Blessed prospect under the new covenant! Happy morning ready to dawn! The veil is lifted! We to appear before that company in shining garments, to see as we are seen!

But listen, and to "God, the judge of all," we are bound, but inevitable destiny! Read back again in verse 14: "Follow peace with all men, and gentleness, without which no man shall see the Father." "And when the king came in to see the guests, he saw there a man which had not on the wedding garment, . . . and he was speechless." We know the sad sequel. I would to God, brethren, that we might be more alone with Christ, to learn lessons, to be disciplined, corrected, refined, trained rightly to appear in good company. His dear feet we may have a sense of our unworthiness, but *all power* is with him, and who can measure his love? Therefore do we leave ourselves in his hand, that he may bend our stubborn wills, remove our fears, and persuade us not to doubt. Let the blessed Physician to prescribe for us, and help us avail ourselves of the gracious remedy for sin, to furnish the precious, priceless garment of our own righteousness, and enable us to put it on. With the beloved disciple we may say, "All that the Father has fullness have all received, and grace for grace."

A NEW THEORY (?).

BY ELD. T. H. GIBBS.

As an illustration of man's foolishness and absurdities to which he is sometimes led by trying to prop the tottering fabrication of Annularism, I append the following as set forth by a "Hard-shell" Baptist minister a short time while discoursing on Gen. 24:—

1. This narrative sets forth a figure of the Church.
2. The ring (meaning bracelet) presented to Rebecca represents God, because it has neither beginning nor ending.
3. The ten camels where Rebecca was riding were a figure of the ten commandments.
4. Rebecca represented the Church.
5. Isaac represented Christ.
6. Rebecca leaving the camels and going to Isaac signified the Church leaving the law and going to Christ.

It is worthy of remark, that the minister, in a pain in his side and had to close at this stage of the argument.

Cherry Vale, Kan.

—Have a purpose in life, and having it, put it into your work such strength of mind and muscle as God has given you.—*Carlyle*.

—The way of every man is declarative of the end of every man.—*Cecil*.

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.

WHY!

Why mourn the loss of aught,
Since mourning brings naught back?
Why grieve and long for what
It may be best to lack?
The loss of what we here most love
May be to fix our hearts above.

Why pine away by thought
Of trouble in the past,
When it is best forgot
And far behind thee cast?
The sorrow of a day gone by
Should buried be, and there to lie.

Why fret because you're poor
While others rich have grown?
The angel at your door
In heaven is well known;
And what he sees you need will bring
To you as soon as to a king.

Why ask for more of earth
Than helpeth here thy stay?
To thee it hath no worth
When thou art called away.
What thou shalt gather here with care
Will help thee not one pain to bear.

Why doubt the love of God,
Repeated o'er and o'er?
Why murmur 'neath the rod
That makes thee more and more
His loving child, bending thy will
Unto his own, it to fulfill?

Why dread the peaceful grave—
The sleep thou wilt have there?
He who has power to save
Will have thee in his care;
And when he calls thee to arise,
Thou wilt behold him with thine eyes.

—I. I. Leslie.

"I DON'T HATE ANYBODY."

WELL, my brother, that is good as far as it goes. But suppose you do n't hate anybody, and suppose you have no feelings of ill-will or enmity, is the absence of these things sufficient evidence of Christian character? And if the heart were emptied of every evil trait, how long would it remain vacant? The house left empty, though thoroughly swept and garnished, was promptly re-occupied by the evil spirit on his return. Matt. 12:43-45.

Is it only negative virtue that is required of us? What avail to have the weeds and thorns rooted out unless we sow good seed in the field? How soon the weeds spring up again unless the good seed is not only sown, but thoroughly cultivated! But suppose you could succeed in keeping all the weeds rooted out, and no good seed were sown, what gain would come to you in the end? Certainly one could not expect a harvest of good without any sowing. Suppose you have resolved to lay aside all hatred, and enmity, and hardness, and evil speaking, and kindred vices, the next act for you is to sow the seeds of mercy and kindness and sympathy. And having once been sown, they should be carefully nurtured; because they are tender plants. The frosts of indifference and neglect will cause them to sicken and die. Floods of worldly care and anxiety will drown them out. But the genial rays of the Sun of righteousness and the dews of divine grace, with diligence on our part, will cause a healthy growth of these lovely traits of character; and soon a harvest of good works will be seen even here, as the result of our sowing.

Care about giving offense; anxiety for the eternal interests of others; mercy toward those who have wronged us, no matter how deeply; earnest endeavor to take out of the way every wrong done to others; willingness, nay, even anxiety, to forgive others their trespasses against us,—these and other similar fruits will soon appear as the result of our sowing.

It is not enough, when we have cherished hard, unkind feelings, to say we will bury all the past and harbor such feelings no more, and then simply drop the individual and endeavor never to think either good or ill of him; in other words, give him a severe letting alone. But we must at once begin to manifest love and kindness, and give proof positive by our actions that we are really free from

hardness. The little molehills of difficulty which have been magnified into mountains, and which have so long separated hearts, must be trodden under foot and forever forgotten. The impassable gulfs that have yawned between those who were once tender and thoughtful of each others' interests, at first only bridged over, must soon be filled by unselfish labor.

Be not satisfied with only negative virtues. Even strict justice alone will not save us nor our perishing fellows. God's mercy toward us demands of us mercy toward erring humanity. He is long-suffering and patient. He cares for the perishing, and has sacrificed to save the lost. Jesus gave up all for dying men. Without these traits of character we cannot be his children. When we see these and kindred facts in their true light, and appreciate them as we ought, our testimonies will not end with the thought that we do not hate anybody, and that we have purposed to get all the hardness out of our hearts; but they will declare that we will love as brethren, and be pitiful and courteous and "kindly affectioned one to another with brotherly love; in honor preferring one another." A fervent desire to be like Jesus will possess the soul, and every act and word will shed abroad the spirit of Christ. A foretaste of the kingdom of God lies in this attainment. The Lord grant that we as a people may soon possess it.

Mansville, N. Y.

G. D. BALLOU.

WHAT AM I DOING?

WHAT am I doing in the matter of religion? This is the grand question after all. Time is flying. Death, judgment, and eternity are coming. And what am I about? It matters little what I am thinking, feeling, wishing, hoping, meaning, or intending. I must look at my doings. Now, what am I doing? Let me see.

What am I doing with my soul? It will be lost or saved at last. It will either be in heaven or in hell forever. Now, am I losing it? If I am, the Bible tells me plainly it is my own fault. The Lord Jesus Christ himself declares that a man may "lose his own soul." What am I doing?

What am I doing with my sins? I am a great sinner, and have committed many sins. Unless these sins are all pardoned, they will one day sink me into hell. But there is forgiveness provided for any sinner who repents and comes to Jesus Christ by faith. Full forgiveness is ready for me, if I will seek it in the right way. It is only "Believe and have"—"Ask and receive." Now what am I doing?

What am I doing with my Bible? Here is a book which is able to make me wise unto salvation. It can show me how to live and how to die. It can teach me what to believe, and what to be, and what to do. But it will do me no good if I never read it, if it is to help me toward heaven. Now, what am I doing?

What am I doing with my Sabbaths? Here is a day which God has mercifully set apart to remind men of a world to come. Once every week I am asked to give God his day, and to remember my soul. What use do I make of the Sabbath? Do I spend it in idleness, or eating and drinking, and visiting, and amusement, and self-indulgence? If I go to God's house, do I carry my heart there? What am I doing?

What am I doing with my influence on others? Everybody has some, more or less, and it is daily telling on all around him. Now, what is my influence on my family, and friends, and relatives, and neighbors, and companions? Is it for their happiness or their misery? Is it for good or evil? Am I pushing them toward heaven or toward hell? Am I helping them to be lost or to be saved? What am I doing?

What am I doing with Jesus Christ's invitations? He has sent me many a message, whether I like to confess it or not. I have heard him sometimes knocking at the door of my heart. By sickness, or sorrow, or warnings, he has often invited me to repent and be converted. I dare not say I never had a good thought offered to my soul, and asking to come in. But what am I doing?

Well! life is short. I cannot live always. Let me try to answer these questions. *What am I doing?*—Bishop Kyle.

—When you cannot do as you like, the best thing is to like what you do.—George Mac Donald.

TO MAKE A HAPPY HOME.

1. LEARN to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayers and a sense of your own short-comings and errors.
3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have evil natures, whose developments we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and pets, and fits of sulking.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers and tale-bearers.
15. Never charge a bad motive, if a good one is conceivable.
16. Be gentle, but firm, with children.
17. Do not allow your children to be away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.
19. Do not furnish them with much spending money.
20. Remember the grave, the Judgment seat, and the scenes of eternity, and so order your home on earth that you shall have a home in heaven.—Sel.

A WORD FOR THE YOUNG PEOPLE.

SPEAK to the youth and children, and shake hands with them whenever there is an opportunity. Be kind and friendly always. Do not allow them to go home from meeting sad and lonely, and feeling as I have heard children and youth say, "I have been to Sabbath-school and meeting to-day, and not one spoke to me but my teacher. I was so lonely I do not want to go again." Do not leave all the work for teachers and officers, but help them all you can. You want to see your own children brought into the fold and saved. Then help all with whom you meet. Give the children a kindly greeting or word of commendation. It will do them good, and make them feel at home. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38. Then you will not be troubled to get the youth to attend Sabbath-school and church.—Sel.

GOOD RULES FOR MAKING A LIBRARY.

A WELL-KNOWN author recently commended the following rules to be observed by youthful readers who are beginning the collection of books:—

1. Set apart a fixed sum, weekly or monthly, as the case may be, in proportion to your income, and spend that and no more for books.
2. Always devote a portion of your money to acquiring works of reference.
3. Never buy a worthless book or edition.
4. Take care not to buy too many books of one class.
5. Do not, at least until you have a fair show of books, be deluded into buying sets of an author.
6. Do not spend too much on magazines.
7. Be particular as to the binding of your books.
8. Keep a catalogue of your books, entering in pencil inside each the date of purchase and the cost, and in the catalogue all particulars as to loans.
8. Take care to read what you buy, and buy only what you will read.—The Book-Buyer.

Special Mention.

A SIGN OF THE TIMES.

A few years ago there were but two or three millionaires in Ohio; now there are upwards of one hundred.—*Boston Traveler.*

"Ye have heaped treasure together for the last days."

A PROGRESSIVE INDUSTRY.

AN immense gun has recently been turned out by a Jersey City machine-shop, which, as it is the largest of the kind ever made, and throws projectiles filled with dynamite, is probably the most destructive gun in existence. The barrel of the gun is sixty feet long, with a bore eight inches, and is brass-lined throughout. Its weight, with its ponderous frame and carriages, is forty-three tons. Compressed air is used instead of gunpowder, and the projectile contains one hundred and eighty pounds of dynamite.

Viewing the giant strides taken in the last few years in the production of death-dealing military inventions, it is scarcely a wonder that a class of people are to be found who, contemplating the possibilities of the next few years, and ignorant of the declarations of Scripture, are predicting the speedy advent of the millenium from no other cause than the impossibility of wars between nations armed with weapons whose annihilating powers nothing could withstand.

THE FREEDOM OF WORSHIP BILL.

THE so-called "Freedom of Worship" bill, by which the Catholics seek to secure the support of the Romish worship and priestly influence in the public reformatory institutions of New York, at the public expense, although temporarily defeated, is by no means abandoned by the persistent papal hierarchy. They are still planning for its future enactment, and, says the *New York Observer* of Aug. 20, 1885, are already "moving in different parts of the State to secure the nomination and election of candidates for the next Legislature who will be, as so many have been before, pliant tools in their hands to carry out their purposes."

The intention of these movements is so apparent that some of the prominent men of New York have been moved to organize a large "Central Committee," composed of men of all political parties, for "Protecting and Perpetuating the Separation of Church and State."

Thus events are continually moving to bring on the great religious controversy in which the fulfillment of Rev. 13: 11-17 will culminate.

MODERN HEROES.

WE took our pencil to make some comments upon the following paragraph which appeared in the *Interior* of Aug. 27, 1885. But in looking it over we give it up. No language occurs to us equal to the occasion. One of the most hopeless features connected with the human family is that there is so large a proportion of such addle-headed idiots as are described below:—

"Some months ago a young Englishman went to St. Louis and registered at one of the hotels. Nobody paid any attention to him. He was but one of a thousand arrivals that day. But he committed a cold-blooded murder. He fled to Australia. He was brought back by the officers of justice at a great expense to the city. And now, presto! he is a hero. He receives daily hundreds of visitors, and scores of bouquets. His photographs with autographs are in demand at \$1 each. An enterprising cigar dealer has named a cigar after him, which is all the rage. The daily papers pay him liberally for contributions to their columns. Reports of all he says and does are telegraphed all over the land. He is the most prominent man in St. Louis, be-

cause he is probably the most heartless criminal there. Is not this sensationalism gone to seed?"

NOT MUCH "PEACE" OR "SAFETY" YET.

THE recent meeting of the Czar and the Emperor of Austria, which took place Tuesday, Aug. 25, at Kremsier, in Moravia, was probably attended with more extensive and costly preparations and precautions than have ever marked any similar event before. So easy has the art of life-taking become in this era of dynamite and explosive bombs, and so numerous and determined the element who make the use of these deadly agents a business, that all these precautions were considered absolutely necessary by the authorities to insure the safety of these two sovereigns. The *Christian at Work*, in a recent number, gives the following account of the preparations then in progress for this event:—

"Extensive preparations are being made for the meeting of the Czar and the Emperor of Austria, which will take place shortly at Kremsier, a town of Moravia, on the March. The cost of the decorations and other arrangements for the meeting will reach one million florins. The greatest efforts are being put forth by the authorities to prevent any attempt being made on the life of either of the potentates. Hundreds of the most trusted and experienced policemen and detectives have been drafted for service at the town. Precautions have already been taken to prevent the mining of any portion of the town, and great care is being taken in regard to the transportation of dynamite and explosive materials. All parcels and boxes destined for Kremsier are carefully examined before being permitted to be sent to the town. The names and occupations of all the lodgers and of all the strangers arriving in town have been ordered to be furnished to the police authorities by the proprietors of hotels and lodging houses. No person will be admitted to the town after Aug. 20 without special permission."

Thus while many of the popular theologians throughout the land are busily sounding the cry of "peace and safety," the more reliable testimony of current events points in another and very different direction.

THE TRANCE REVIVAL.

So wide-spread has been the fame of the Eastern Indiana trance revivalist, Mrs. M. B. Woodworth, that we think it proper to give a short description of her work for the REVIEW. It first began to develop itself at Hartford City, Ind., during last winter. Since that time, this great deception has grown so rapidly that trances seem to be a theme of conversation throughout the country. After leaving Hartford City, Mrs. Woodworth visited New Corner, Elwood, Summitville, Kokomo, and many other points, till at last she has come in direct conflict with our tent work at Xenia, Miami, Co. Our tent is located about one mile from their camp. Notwithstanding this, the sound which greets our ears most is that of those who are most earnestly engaged in the exciting movement. As we have held meeting so far only once a day, it has been our privilege to visit these meetings and gain a knowledge of that which is to deceive, if possible, even the very elect. If I should attempt to describe these meetings, I fear that language would fail. However, I will make an effort to do so, and that as nearly correct as possible.

The services usually open with a song, entitled, "Let me in the Life boat," "Lily White Robe," or "Union Band" (quickstep), which all have a tendency to shake the understanding of the young people who are not earnestly engaged in religious things. After the song has been sung over and over again, remarks are made, usually by the evangelist, calling on sinners to fall in rank, open their hearts to receive the Holy Ghost, and be saved at once. Then an earnest appeal is made for all who are not saved to come at once and make full consecration. While the surrounding forest reverberates with the chorus, "I belong to the union band," dozens may be seen making their way through the standing crowd toward the anxious seat. After as many as possible have been induced to come forward, all are commanded to pray aloud: and all,

male and female, bond and free, begin at once to pray audibly, very audibly indeed. It seems as though everything of an exciting nature that can be brought to bear upon the unconverted is freely made use of. If they should only cut themselves it would be almost a fac-simile of the four hundred and fifty prophets of Baal.

After the fever has been worked up to the highest possible degree in this way, some one whose lungs are in a healthy condition strikes the chorus, "Lord send us down the power," and a new impetus is given to the excitement. The final result is, that some one or more whose imaginations run higher than their reasoning powers, are stirred up to such a degree, and the nervous system so completely deranged, that a so-called trance is the result. Persons who experience these trances are not always affected the same way. Some begin simply by clapping the hands, while others begin to jerk or dance, these actions continuing for some time, much to the amusement of the spectators. Sometimes the one affected becomes rigid and stiff, and if not caught falls to the ground. They are at once borne from the scene and placed in a quiet position that they may recover. Sometimes there are three or four in this condition at the same time. While under the influence of this nervous prostration, they invariably breathe, which gives us sufficient evidence that the trance is not of the Lord. See Dan. 10: 17. While these persons are thus under the influence of what they think is the Holy Ghost, they say they are frequently given a view of the other world with all its glory, and are also permitted to talk face to face with friends of other years. The fiery regions are then opened to their gaze, and they behold there, writhing in intense agony in the flames of hell, those who have not repented.

The Bible says, "Try the spirits whether they are of God." 1 John 4: 1. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. By comparing these spirits with the standard of the word of God, we find that they are anything else but the true Spirit of God. But it seems that people who are overcome by these evil spirits are those who are almost wholly ignorant of the teachings of the Scriptures concerning them. Any one who is aware of the condition of man in death, need not be deceived by these evil spirits. That these people are honest, many of them, no one can deny; but honesty is no criterion of right. If an Indian could be overcome and taken off in one of these false visions, no doubt but he would have a grand view of the happy hunting grounds.

Mrs. Woodworth, the leader in these meetings, has the appearance of a lady in every respect. That she is honest in her work no one need deny. This honesty on the part of an intelligent leader only makes this terrible deception more deceptive. Everywhere the evangelist goes, thousands upon thousands flock to the meetings only to be deceived by this wonder-working power of the last days. After the evangelist's efforts close at one point, a Daniel band is usually organized, which carries on the meetings with the same spirit for a time, and then the community sinks to a lower level religiously, than ever before. I am more convinced every day that the only thing which will shield us from the deceptions of the last days is a thorough knowledge of the word of God. We should be able to discern every false spirit, and always be ready to refute it with a "Thus saith the Lord."

It is high time, brethren and sisters, that we put on the whole armor of God, that we may be able to stand against the wiles of the devil.

C. M. SHORRIDGE.

A WARNING TO PROTESTANTS.

THE *Catholic Examiner* boastingly says: "Catholic mothers are training the future rulers of this country." It lets the cat out of the bag by further boasting that "upward of ten thousand Protestant children are attending Catholic educational institutions in the United States." This is the kind of food that will choke silly Protestants who are thus giving ground for more insolent bragging in the assertion that "it is now apparent that at the present rate, very few Protestant churches will be open in a decade or two." It is time for Protestants to heed the admonition thus given, and at the opening of the school year rescue these ten thousand of their children from such a doom.—*St. Louis Evangelist.*

Our Tract Societies.

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

WAIT ON THE LORD.

ART thou sore distressed and weary?
Trust and wait!
Does the way seem long and dreary?
Trust and wait!
Still unseen One's close beside thee
Who will let no harm betide thee;
Through all ills he'll safely guide thee.
Trust and wait!
Is thy dearest treasure taken?
Trust and wait!
Sad thy heart, but not forsaken,
Trust and wait!
All in love the blow was given
But to mold the heart that's riven
For a sweeter bliss in heaven;
Trust and wait!
Do thy friends misapprehend thee?
Trust and wait!
Do thine enemies offend thee?
Trust and wait!
Give them love for hate, full measure,—
Hearts are God's to mold at pleasure,—
He will give thee richer treasure.
Trust and wait!
Is thy work still incompleted?
Trust and wait!
Are thy cherished hopes defeated?
Trust and wait!
Fret not at thy poor endeavor,
All to God commit forever,
He will disappoint thee never.
Trust and wait!

—Anna Ho'yoke Howard.

SWITZERLAND TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members	113
" " reports returned	55
" " members added	17
" " " dismissed	3
" " missionary visits	3,637
" " letters written	94
" " <i>Les Signes des Temps</i> taken in clubs	281
" " <i>Herold der Wahrheit</i> taken in clubs	246
" " <i>Signs</i> (French)	118
" " <i>Herold</i> (German)	66
" " <i>Messaggio</i> (Italian)	1
" " <i>Adevarulu</i> (Roumanian)	89
" " pp. tracts and pamphlets distributed	44,149
" " periodicals distributed	1,428

Cash received on membership and donations, \$18.58; on circulating the journals, \$47.05; on sales, \$11.42; on periodicals, \$124.95; on poor fund, \$8.19; on publishing house at Bale, \$72.66; on Bale meeting-hall, \$42.45. Society at Locle, Suisse, failed to report.

JOHN VUILLEUMIER, Sec.

KENTUCKY TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members	97
" " reports returned	10
" " members dismissed	3
" " missionary visits	29
" " letters written	19
" " <i>Signs</i> taken in clubs	9
" " new subscriptions obtained	92
" " pp. tracts and pamphlets distributed	16,370
" " periodicals distributed	438

Cash received on membership and donations, \$1.50; on sales, \$166.17; on periodicals, \$65.28. Societies at Custer, Mo., and Summer Shade failed to report.

BETTIE C. SANBY, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

No. of members	239
" " reports returned	69
" " members added	1
" " " dismissed	2
" " missionary visits	154
" " letters written	142
" " <i>Signs</i> taken in clubs	63
" " subscriptions obtained	64
" " pp. tracts and pamphlets distributed	35,877
" " periodicals distributed	1,382

Cash received on periodicals, \$233.71; on sales, \$316.13; on membership and donations, \$8.86; on other funds, \$675.44.

LIZZIE A. STONE, Sec.

ANNUAL MEETING OF VERMONT TRACT SOCIETY.

THE fourteenth annual session of the Vermont Tract and Missionary Society was held in connection with the camp-meeting at Burlington, Aug. 13-25, 1885.

FIRST MEETING, AUG. 15, AT 8:50 P. M.—President in the chair. Prayer was offered by Eld. A. S. Hutchins. On motion the reading of the minutes of the last annual meeting was waived. It was voted that the Chair appoint the usual committees, which were as follows: On Nominations, H. C. Lamberton, C. N. Pike, H. W. Barrows; on Resolutions, R. F. Barton, T. H. Purdon, H. W. Pierce.

SECOND MEETING, AUG. 17 AT 9 A. M.—Report of labor for the last year was read as follows:—

No. of members	239
" " reports returned	233
" " members added	13
" " " dismissed	3
" " missionary visits	628
" " letters written	667
" " <i>Signs</i> taken in clubs	70
" " pp. tracts and pamphlets distributed	119,356
" " periodicals distributed	7,286
" " new subscriptions obtained	1,158

TREASURER'S REPORT.

CASH RECEIVED.	
Cash on hand Aug. 27, 1884,	\$381 16
Received on sales,	948 81
" " membership and donations,	16 21
" " periodicals,	771 01
" " fifteen-thousand-dollar fund,	829 75
" " Scandinavian mission,	43 75
" " Australian "	61 69
" " European "	159 25
" " English "	86 25
" " International T. and M. Soc.,	146 75
" " other funds,	66 45
Total,	\$3,511 08

CASH PAID OUT.	
To S. D. A. P. A. on acc't,	\$ 301 00
" " " " " " missions,	568 19
" Pacific Press,	167 50
" New England Society,	1,174 00
" South Lancaster Academy,	588 97
" Good Health Pub. Co.,	31 37
For expenses,	124 98
" other purposes,	133 16
Cash on hand to balance, Aug. 10, 1885,	421 91
Total,	\$3,511 08

FINANCIAL STANDING.	
Value of publications on hand,	\$ 63 31
Due from districts,	349 05
" " canvassers,	580 77
" " individuals,	35 17
" " Canada Society,	109 46
Cash on hand,	10 28
Total,	\$1,098 04
Due S. D. A. P. A.,	\$253 59
" Pacific Press,	163 79
" New England Society,	459 59
" Good Health Pub. Co.,	6 00
Total,	\$882 97

The Committee on Resolutions was called upon to report, and submitted the following:—

Whereas, God has intrusted to us the last message of mercy which is to this generation a "savor of life unto life" or of "death unto death;" and—

Whereas, The fulfilling prophecies admonish us that the hours of probation will soon be past, when our period of labor will be over, and a large share of our work is yet undone; therefore—

Resolved, That we humbly confess to God and to one another that we have not in the past acted our part as we should have done; and that we pledge ourselves to labor more earnestly in the future to carry out the design of this Society.

Whereas, The Spirit of God has repeatedly spoken to us concerning the importance of placing our publications before the people; therefore—

Resolved, That we urge upon all our members the importance of giving our literature a wide circulation, especially the *Signs*, *Review*, *Good Health*, and "Volume IV.;" and recommend that the last Sabbath of each month be devoted to the especial consideration of missionary work; and that we urge all officers of this Society, and invite ministers and elders of churches, to give their attention at such times to this important part of the work.

Whereas, It is necessary, in order that our work may have a healthy growth, that the members of the Society should be instructed how to labor, and be encouraged to work; therefore—

Resolved, That we invite the President and Vice-President of this Society to visit each local organization, bestowing such time and labor as will be necessary to make the work a success.

Resolved, That this Society invite the Conference, before settling with the ministers and other agents, to settle the account with the Society for books actually sold by them.

Resolved, That when ministers and other agents draw books from the Society, the books be considered as sold; and that the Society decline to receive them

back unless those drawing the books cease to labor in the Conference; and then they may be received at the discretion of the President and Secretary, with such discount for wear and damage as they may think best.

Resolved, That the Vermont T. and M. Society depository be removed to Vermont, and perhaps located in connection with the mission at Burlington.

It was moved that these be voted upon by considering each separately. The first two resolutions were spoken to by Elds. A. D. Robinson, E. W. Farnsworth, and others.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 2 P. M.—The third resolution was spoken to by Eld. Van Horn. The meeting adjourned while the fourth resolution was pending.

FOURTH MEETING, AUG. 20, AT 1:45 P. M.—The last resolution was called for and quite freely discussed by Elds. A. O. Burrill, A. S. Hutchins, H. Peebles, and H. W. Pierce. While it would be better in some respects to make the change, yet it was thought that the Society could not at present bear the expense; so it was moved that the resolution be laid on the table.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 20, AT 4:30 P. M.—Eld. Hutchins moved that the resolution which was laid on the table be reconsidered, because it seemed to him, after further consideration of the matter, that the action taken at the last meeting placed the Society in a false light. He believed that Vermont was able to support a depository of its own, and he suggested that the resolution be amended as follows:—

Resolved, That it is the voice of this meeting that the depository of the Vermont Tract and Missionary Society be removed to Vermont as soon as the President of the Conference and the President and Secretary of the Tract Society deem it advisable.

Remarks were made on the amendment by Elds. A. O. Burrill, E. W. Farnsworth, and H. Peebles. It was voted upon and carried. The following preamble and resolution were then presented and carried:—

Whereas, The New England tract depository has very kindly favored us in filling the orders of our ministers for books and periodicals; therefore—

Resolved, That we deposit at South Lancaster a sum sufficient, with what is already deposited there, to reimburse the New England Society for what it is carrying for Vermont.

The fifth and sixth resolutions were discussed at some length and lost.

The following officers were elected for the coming year: For President, Eld. H. Peebles; Vice-President, I. E. Kimball; Secretary and Treasurer, Lizzie A. Stone; Directors: Dist. No. 1, A. A. Cross; No. 2, H. W. Barrows; No. 3, C. C. Drown; No. 4, A. J. Barton; No. 5, C. N. Pike; No. 6, H. C. Lamberton.

Meeting adjourned *sine die*.

A. O. BURRILL, Pres.

LIZZIE A. STONE, Sec.

Our Basket.

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

—Thy
rest of heaven
will be found in a
holy activity.

—Keep your mind from evil thoughts.

—In the great the little find;
In the little find the great;
Never be to either blind,
Neither underestimate.

—As fabrics dipped in any dye
Give back the color to the eye,
So they with whom we move and live
To us our special color give.

—Quiet from God! how beautiful to keep
This treasure the All-merciful hath given;
To feel when we awake and when we sleep
Its incense round us like a breath from heaven.

To sojourn in the world, and yet apart;
To dwell with God, and still with man to feel;
To bear about forever in the heart
The gladness which the Spirit doth reveal.

—What the churches need is not greater natural talents, but persons whose love of work has made them skillful.—G. B. Gow.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 8, 1885.

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

IMPORTANT MOVEMENTS IN THE EAST.

WE find the following paragraph in the *Christian at Work*, of Sept. 3, which we give entire, as all its statements are of so much significance regarding movements in the East. When such large figures on the political chess-board as czar and emperor deem it necessary to hold a personal interview to consult in regard to future purposes, it is a strong indication that important enterprises are about to be entered upon. Such a movement has just taken place between Alexander III., of Russia, and Francis Joseph, of Austria; and of this the article speaks as follows:—

"The chief interest in foreign matters during the past week has centered in the meeting of the Czar and the Emperor of Austria at the little town of Kremsier, in Moravia. The Austrian diplomatic world believes that this imperial meeting will mark the inauguration of great changes in the political life of Europe. Perhaps the scene and the meeting may become of historical importance. It is worthy of note, indeed, that it was at the little town of Olmutz, only twenty miles distant from Kremsier, thirty-two years ago, that Czar Nicholas met the Kaiser Franz Joseph, and prevailed upon the young emperor to observe neutrality during the Crimean war. But passing this, it is evident that Austrian diplomats believe in the certainty of war between England and Russia, during which they hope to be able to take a hand themselves in garnering the spoils as far as the Ægean Sea. On the other hand, the Czar seems to entertain the fear that while he is busy fighting England, in Central Asia, Francis Joseph may go further beyond the Balkans than would be desirable from a Slavic point of view, and therefore, besides receiving friendly assurances of neutrality, would like the Imperial promise from Austria that she will go so far and no farther. All these arrangements at Kremsier are to be made in view of the coming conflict in Central Asia, and with the determination to check the domination of England in Europe. Nor can Russia or Austria be blamed for taking such action. England's policy has always been the shop-keeper's policy; and for that she has upheld an effete Ottoman power, and done what she could to avert the progress of Russia. But though emperors meet and plan, it is well to remember that both emperors together cannot make any arrangement now that will hold good when the general scramble for spoils in the European Orient takes place. That time is coming and doubtless before the present century dies. And when it does, the world will witness one of the greatest struggles of modern times, resulting in a changing of the map of Europe. And it will be no thirty, nor yet a seven years' war—a few weeks, a few months at the best, will end the conflict; and then, and not till then, the great powers will feel themselves able to disarm a large part of their great armies, and Europe for once will find itself on a peace footing."

Thus all men readily discern the great political gulf now yawning before the nations of Europe, into which events beyond human control are destined soon to plunge them. They think they see beyond them a new organization of the nations on a better basis. Not thus does the light of prophecy reveal the situation. The coming revolution ends only with the destruction of the "king of the north"—Turkey; with the drying up of the great "River Euphrates"—Turkey; with the dashing in pieces of earthly kingdoms, and the setting up of the everlasting kingdom of Christ.

THE SOUL FOUND AT LAST.

It is announced in a New York paper that a Nebraska man has at last invented a microscope by which he has discovered the human soul (?). It is based on the theory (not a new one) that the soul is a shadowy counterpart of the corporeal body, invisible to human eyes, but surviving the death of the body; and that this is proved by the fact that a person who loses a limb or an arm still feels the sensation of the amputated part. The idea of being able to see this shadowy part revolved for years in the mind of the inventor, and he at length arranged his lenses for the purpose. Then requesting a man who had lost an arm to place his imaginary hand where he directed, he brought his microscope to bear upon the spot, lo! there it was (!). In his own words he

says, "A world of revelation broke upon me. The dual hand lay beneath my glass."

Aside from the ludicrous idea of being able to see a mere nervous sensation, there are other considerations which must render this theory of the soul a rather unsatisfactory one. First, we should want to "feel" ourselves in the spirit world a little more sensibly than we can "feel" an amputated limb; and, secondly, it would not be a very pleasing prospect to think that the spirit body must forever bear all the deformities to which the fleshly body was subjected.

THE CHURCH—NO. 17.

WE have said that our test of church fellowship is "the commandments of God, and the faith of Jesus." Rev. 14:12. And it has been shown that we admit of no church membership without baptism. This is a gospel ordinance—a part of the faith of Jesus. And it has been shown, which indeed needs no proof, that there can be no right to church privileges without church membership. But this is only one side of our platform; but one part of our message. The commandments of God are primary; they are of paramount importance. And if we would not admit to our membership one who rejects an ordinance of the faith of Jesus, much less should we admit one who rejects the commandments of God, or any one of them.

We say the commandments of God are primary—are of paramount importance. But the tendency of the present time is to make them secondary; and even to make them of little or no importance at all. Many who profess to believe and to reverence the Scriptures, do not like to hear the preaching of the law. Even in those churches which were founded on opposition to the antinomian heresy, some ministers now reject the commandments of God. As an example, a Mr Woodward of the M. E. church in California, published a pamphlet in which he says explicitly that the ten commandments are not binding—that Christ abolished them. This work was indorsed by Dr. Stratton, president of the "University of the Pacific," and highly recommended by the *Christian Advocate* of San Francisco. And Dr. Stratton took pains to speak disparagingly, and even contemptuously of those who advocate the observance of the ten commandments as Jehovah himself proclaimed them. But we are happy to say that the position taken by Mr. Woodward and his indorsers is not according to the Methodist faith as expressed by the standard authorities of that church. To show that we truly represent that church we give a few extracts. In a work on church doctrines we found the following words:—

"The Methodist Conference under Wesley in 1770, declared that the universal immorality then prevailing was because of the wide-spread opinion that Christ had annulled the moral law, and that evangelical freedom dispensed with the ten commandments."

"Wesley's Notes" on this Conference drew forth upon him, and upon the work of the Methodists, severe criticisms from certain dignitaries of the established church. And these in turn brought out "Fletcher's Checks to Antinomianism," a work worthy of the careful reading of every searcher for Bible truth. And Dr. Clarke and all eminent Methodists have spoken decidedly on the subject, in perfect harmony with the positions taken by Wesley and Fletcher. Bishop E. O. Haven wrote an excellent work on the ten commandments, entitled, "The Pillars of Truth." Bishop Simpson delivered the best series of lectures that has ever been given in the "Yale Lecture Course on Preaching," in which he spoke as follows:—

"The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. The effect of these utterances will be, that consciences will be awakened and hearts will tremble. Some will say, with Moses, 'I do exceedingly fear and quake,' when they behold the majesty of the law, the purity of God, and their own impurity. Others may be repelled, and will say, 'Let not God speak to us any more.' Some will object to the sternness of the law, and say, 'Prophecy smooth things;' but still that law must be preached. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that, deep as are the stains of his transgressions, the blood of Christ can wash them all

away. There are many preachers who love to rest on the gospel alone. They talk sweetly and fully of the fatherhood of God. This is well; more than well, it is essential. But sometimes go beyond this, and declaim against the preaching of the law—intimate that it belongs to a past age, a civilized society; that men can best be moved by love alone, and they rely wholly on its attractive power. Such a gospel may rear a beautiful structure; but its foundation is on the sand. No edifice can be raised without its foundations being deep by repentance toward God, and then shall the rock be reached, and the building shall be the faith in Jesus Christ. The law without gospel is dark and hopeless; the gospel without law is inefficient and powerless. The one leads to servitude, the other to antinomianism. The two combined produce 'charity out of a pure heart, and of a good conscience, and a faith unfeigned.'"

Thus, according to Bishop Simpson, the work of Mr. Woodward is built on the sand, though recommended by a D. D. and a *Christian Advocate*. According to the constitution of the M. E. church, Mr. Woodward is not orthodox. But the fact that he has written in direct denial of the standards of the Methodist church, and that he is indorsed by eminent men, and that his work is favorably received by so many, in his denomination, proves our position that even in those churches which stand in spoken opposition to antinomianism, the tendency is toward a denial and rejection of the law. More Mr. Woodward's work is indorsed, the stronger is the proof that the Methodist church is drifting away from the basis on which it was founded, and from the landmarks by which it has constantly been guided until recently.

And what is true of this church in California is true of it in other parts of the country. And it is true also of other denominations, as we could easily show.

We will now illustrate the relative position and importance of the commandments and the faith of the law and the gospel—by the following example:—

Several years since, a minister of an antinomian denomination (the Disciple) declared in a sermon that, even if the ten commandments were binding, we find duties and institutions of the gospel of greater importance. Soon after he made this statement, one of his own members, whom he had baptized, committed murder, thus breaking one of the ten commandments. We had the privilege of asking him this question before a congregation: "Here is a man who has been baptized, who embraced the gospel as you teach it, and now broken one of the ten commandments. Is he therefore a better man than he would be if he had never been baptized and never broken the commandment and never been baptized?" He had to confess before the people that he was not a better man, but would have been a better man if he had never broken the commandment and never been baptized. Why was this so? It was because violation of one of the ten commandments neutralized his baptism. The gospel is necessary because the law has been transgressed; but the gospel is of no effect to him who persists in disobeying the law.

This is truth, beyond dispute. And it follows that we have asserted, that the law is paramount. Therefore, if it is right to reject from our fellowship him who rejects the ordinances of the gospel, more is it right to reject him who rejects the commandments of God, or any one of them.

The conclusion is easily reached, and it is unalterable. We cannot admit to church membership one who is a rejecter of the law of God, and if we admit to church membership, then not to church privileges. If it would be inconsistent to admit to our communion, or to go to the communion of, those who are not baptized, it is most assuredly inconsistent to part of the communion with those who do not keep the commandments of God.

Some persons (mistaken ones, we think,) have urged that if we commune with those who are not baptized, we shall increase their confidence in us, and so increase our influence over them, and thereby lead them to accept the truth on this subject. The opposite is the truth. In like manner, and with equal inconsistency, have some urged that by keeping the Sunday they will retain their influence as Sunday-keepers, and thereby lead them to keep the Sabbath! A little reflection should teach them that their example will neutralize all they may say in favor of the truth. And nobody will highly regard the truth which you advocate in words but disregard your life. By uniting in church privileges with the

who are in material errors we indorse their standing, and so confirm them in error. Experience has shown that this has always been the effect of such a course. The following paragraph we copy from "Howell on Communion," as an illustration of this fact:—

"The father, I suppose we may so call him, of open communion, was the justly celebrated John Bunyan, author of the 'Pilgrim's Progress,' and numerous other reputable works. He was pastor of the Baptist church in Bedford, England. This venerable church admitted Pedobaptists, and as they were allowed all other privileges they could not be denied membership, or what was the same thing, the right of suffrage in the church meetings, for it would be preposterous habitually to commune with a man and then not permit him to vote in ordinary matters relating to the order and instruction of the congregation. The Bedford church was not so *illiberal*. But the consequences were fatal. The Pedobaptist party soon became the most numerous. On the discovery of this fact, they immediately took effectual measures, routed the Baptists, took possession of the meeting-house, called a Pedobaptist pastor, and from that time have generally held possession. Such was the state of the church," says Mr. Kingdon, 'with which he was long connected, that on his death they chose a Pedobaptist; and from the year 1688, in which he died to the year 1788, when Mr. Joshua Symonds died (one hundred years), the ministers who succeeded him were *Pedobaptists*, except the last, who, some years after his settlement with the church, changed his sentiments and became Baptist. This took place in 1772, and though Mr. Symonds continued at Bedford, it was on condition that he should not introduce the controversy [on baptism] into the pulpit, nor into conversation, unless it was first mentioned by others. We have also been informed that one instance occurred in 1700, and another in 1724, in which the church refused to grant admission to members who desired to unite with Baptist churches in London, because they were strict communion churches.' Mr. Symonds was succeeded by Pedobaptist ministers. Here is a practical illustration of the advantages of open communion."

If it were true that our influence over others is increased by communing with them, and that they are thereby led to examine and embrace the truth, then we might with reason expect to find those churches most influential and prosperous which practice open communion. But such is not the case. The "Free Will Baptists" have made thorough trial of promiscuous communion, but they have not been as influential and prosperous as their brethren who had to bear the reproach of the title of "close communion." And this justifies our remark that free communion does not attract to an important truth held by us, but rather relieves the conscience of those not holding the truth. Instead of helping them we injure them by such a practice. J. H. W.

THE MARK OF THE BEAST.

(Concluded.)

We wish now to inquire definitely as to who the 144,000 are, who are sealed in their foreheads, as mentioned in Rev. 7. Says John, "And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Verse 4. Some claim that these must be from the literal tribes of Israel. Where, then, will they place them? They must be located this side of Christ's time, because the book of Revelation itself was not written until nearly the close of the first century, and the things revealed in this book were to take place after that, an allusion for two only being made to past events for the sake of the connection. Rev. 1:1; 4:1. But the distinction of the twelve tribes was lost before Christ's time, and has been ever since. No such distinction has existed among the literal Jews for nearly two thousand years. This company is to be selected during the gospel age; therefore, they cannot be the literal Jews. Some have asserted that they were those babes two years old and under, slain by Herod. Matt. 2. But think a moment—one hundred and forty-four thousand sucking babes in the little village of Bethlehem! What an absurdity! Besides, this occurred ninety-six years before the book of Revelation was written, while the sealing of the 144,000 was then still far in the future. The very fact that there was a definite number, twelve thousand, sealed out of each tribe, shows in itself that these were not literal Jews. It would be absurd to suppose that there would be found just exactly twelve thousand righteous persons, no more and no less, in each tribe.

The whole difficulty arises from the overlooking of the simple fact, that true believers only, are counted for Israel, whether they be Jews or Gentiles. Thus

the psalmist says: "Truly God is good to Israel, even to such as are of a clean heart." Ps. 73:1. Who are Israel?—Such as are of a clean heart. Paul places this matter beyond all dispute: "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8. Because they are the literal seed of Abraham, are they therefore reckoned to be his children? No, indeed; for Paul expressly says that they are not. But the children of promise, that is, those only who have faith are counted as seed. Again he says: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2:28, 29. Nothing could make this subject plainer. He is not a Jew which is one outwardly; but he is a Jew, which is one inwardly. Jesus taught the same thing: "They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham." John 8:39.

Simply being the literal seed of Abraham did not make them children of Abraham, Christ being the judge. But Paul tells us who are Abraham's children,—every true Christian: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. In Rom. 11:16-24, Paul illustrates the true Israel of God by an olive tree. Then he says that the unbelieving Jews were the branches broken off because of their unbelief, and the Gentiles being grafted in by faith in the gospel become the true Israel of God. Then, again, in Eph. 3:6, the Gentiles become of the same body with the literal Jews, and (Gal. 6:16) are the Israel of God. As Jesus said of Nathaniel, "Behold an Israelite indeed, in whom is no guile." John 1:47. Who are Israelites? Those in whom there is no guile. And this is just the character of the 144,000; for thus they are described: "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5.

That is one of the distinguishing characteristics of God's Israel; they are without fault, no guile is found in their mouth. The distinction of the twelve tribes of Israel is to be perpetuated throughout eternity; for on the twelve gates of the heavenly Jerusalem are written the names of the twelve tribes of Israel, while the names of the twelve apostles are written on the twelve foundations of the walls. Rev. 21:12-14. This is not a Jewish city, but a Christian city. All who enter it must belong to some one of the tribes of Israel. This may be well illustrated by a foreigner who comes here and is naturalized, and thus becomes a citizen. He must become a citizen of some one of the States, as Maine or Iowa. This makes him a citizen of the nation, though he belongs to a definite State. So when a Gentile is made a fellow citizen of Israel (Eph. 3:6) he must of necessity become a member of some one of the twelve tribes. Every redeemed soul in heaven will be allotted his place under some tribe.

The 144,000 will be the last ones saved out of the earth at the coming of Christ. It will be noticed that they are not raised from the grave, but are "redeemed from among men." Rev. 14:3, 4. They sing a song which no one else can ever sing. Rev. 14:3. Why is this? Because they have an experience which no others have. The last 144,000 will be translated alive from among men, and equally divided among the twelve tribes of Israel. Thus we can readily see how there can be the same exact number out of each tribe. That we have located the sealing of this company in the right place, there can be no doubt; because they come under the sixth seal before the opening of the seventh, and in immediate connection with the signs of the great day of wrath. See Rev. 6 and 7. They come at the close of the great chain of prophecy beginning with Rev. 12:1, and ending with Rev. 14:5; and they are translated alive. They are brought out by the third angel's message (Rev. 14:9-12) in opposition to those who have the mark of the beast. Rev. 15:2, 3. A grand company indeed! a glorious lot is theirs, and a precious privilege it will be to be numbered among them. These are to be brought out through the last struggles of Christ's Church upon earth. When they are victors over the beast, and over his image, and over his mark, they will be per-

fect before God, keeping all his commandments, and having the faith of Christ. This is the work that is now being done in the earth. Reader, may it be our happy lot to be among them.

D. M. CANRIGHT.

SAMPLES OF NEGATIVE ARGUMENTS.

THE Bible does not say anything about economy; therefore, economy is not a virtue. The term "moral law" is not found in the Bible; therefore, there is no distinction between moral and ceremonial law; law is law every time. "Where is there one command of God to any of the Gentile nations, either in this or in any preceding dispensation, to observe the seventh-day Sabbath?" Therefore, the law of God, the ten commandments, never reached the Gentiles at all. It is of no use to quote an apostle in reply to this, that by the law "every mouth" is stopped, and "all the world" is "guilty before God."

"Where is there one command of God to any believer in Jesus Christ, to observe the seventh-day Sabbath subsequent to the crucifixion of the Son of God?" Do not you see that all law died at the crucifixion, and, unless commanded over again, there is no law? Those laws only which are repeated in the New Testament being binding, it follows that in those years which intervened between the crucifixion and the writing of the first word of the New Testament, there was no law of any kind, and consequently no one was held accountable for his actions. That Jesus while living said that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," has no weight against the assumption that all written law, not excepting that written by the finger of God, was nailed to the cross; and therefore nothing is now binding which has not been commanded since.

Now, what has brought forth all these negative arguments, or, rather, these puerile excuses, gravely denominated "unanswerable arguments," for evading the law of God? It is nothing but the "seventh day," the day which God commanded to be kept holy. There is no war against the first-day, or Sunday Sabbath; for the multitude observes it. The trouble all arises from the seventh day. But for this, no one would assert that the ten commandments, or any part of them, have been abolished. R. F. COTTRELL.

THE WORK AMONG THE GERMANS.

[THE following communication from Bro. Conradi was received after our Progress Department had been made ready for the press. But that our readers may not be deprived another week of the good news it contains, we give it here. Truly the Lord is to be praised for what he is doing for his people.—ED.]

Some time has passed since my last report, the silence being caused not from a lack of effort, but rather on account of the peculiar situation in which I found matters when I came to Alburts, Pa., to help Bro. J. S. Shrock. The attendance was good, but the spiritual condition of the people seemed so low that the faithful presentation of the solemn truth apparently left no impression. While looking for another location, a dispatch called me home at a time when everything looked dark. But while at home, news reached me of a favorable opening in the city of Allentown, and although late in the season, after consultation with Eld. Butler, I started, with a new 50-ft. tent, to warn this city of over 20,000 inhabitants. We secured the only available lot, right in the heart of the city, free, and our first meeting was held Aug. 22.

During the week the attendance increased, and Sunday night hundreds could not find room. On Sabbath I held a meeting here with eight in attendance, and Bro. Shrock had over thirty present at Alburts, where things are beginning to look some brighter. We have now added the small tent, 24x28, so as to accommodate all in future. Our attendance during the week is usually not far from four hundred. Our donations already exceed \$18, and we receive many invitations to visit. Opposition is certainly not lacking; but, as is always the case, it makes us good friends. The two leading dailies give us nearly a column in which to report our sermons, and so the truth is preached to this and adjoining counties. We are glad that we can see a rift in the cloud; but we hope that God's people will remember us, that as the message is proclaimed the hearts of the people here may be moved, and the Lord's work be established permanently in this place.

Good news from the West is constantly coming in,

especially from Mountain Lake, Minn., where after a year's time several have finally broken the bands, and now there are enough Sabbath-keepers there for a little church. An interesting letter from Cincinnati, O., brings the glad tidings that a gentleman there who attended our meetings in Minnesota has returned a new man, willing, though at the loss of his position as book-keeper, to walk in future in all of God's commandments.

In Russia the dragon's wrath is being stirred, and the magistrate of a town has confiscated all the papers and tracts we sent to a brother, and he has to answer for this new doctrine. We await with deep interest the results. While the truth is spreading in this tongue, as in others, we hope and pray that God will still hold the winds until his servants are sealed.

Sept. 3.

R. CONRAD.

Ministers' Department.

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

IN THE WAY OF DUTY AND YET STORMS.

"AND straightway Jesus constrained his disciples to get into a ship and to go before him unto the other side." Certainly these disciples, getting into the boat and pulling for the shore yonder, were in the way of duty if men ever were—they were doing precisely what Christ had commanded them; and yet against them came hurtling and baffling the storm, which, with all their seamen's craft, they could make no head against until Christ came to make it quiet for them.

A very real and deep lesson for life here, I have often thought; viz., that storms are very apt to break upon us even though we are in the way of duty.

This is a lesson we have constant need of learning. We are very apt to forget it. I do not know a commoner practical heresy than the forgetting of it. We all the time associate blue skies and smooth seas and whist winds with the way of duty, and are so constantly smitten with great surprise if we do not always find them going together.

In a profound inner sense the way of duty is that of sunny skies and pleasant seas and whist winds. The way of duty is the way of a quiet conscience, and there is no sunshine so radiant and there are no seas so untroubled by storms as are the inner sun and sea of an approving conscience, of the recognition and practice of the right. The ways of wisdom are ways of pleasantness and her paths are paths of peace in this spiritual, high, holy, secret sense.

But it does not follow that the track of duty will never lead you into external storm, that the tempest of opposition will never beat, that the waves of trial will never rise and threaten, and dash their bewildering crests into your boat of life, that the besteadings of a difficult discipline must not put you to your oars and call out your strength and summon your skill and sea craft to its wariest and wisest use. It does not follow that God will not, in his best time and way, set storms to making a man of you, even though you are precisely and consciously in the way of duty.

What was true of these disciples, that doing the right they were set against by storms, has been always true of all the saints of God. It is worth noticing how thoroughly the Bible is against this so usual practical heresy of ours—that duty and storms are not to be found together.

Abraham was certainly in the way of duty when he got out of his country, and from his kindred, and from his father's house, into the land that God should show him, as God had ordered him. And yet how he met the storm of famine, and the storm of Lot's selfishness, and the storm of the long delay about the promised birth of Isaac, and the storm of the sacrifice of Isaac upon Mt. Moriah!

Moses was certainly in the way of duty when, according to the command of God, he went to lead forth the Israelites from Egypt. And yet how he met the storm of the hard-heartedness of Pharaoh; and the storm of the murmuring of the people, even after he had led them through the Red Sea and they had seen Pharaoh overswept by the returning waters; and the storm of the idolatry of the people when even Aaron set them to dancing round a golden calf; and the storm of the pitiable faithlessness of the people when he had brought them to the very edge of the promised land and they would not go in, because, they said, they were nothing but grasshoppers compared with the sons of Anak!

Daniel was certainly in the way of duty when he administered the Persian kingdom with such questionless integrity that not even the dogs of envy could get scent of the least wrong, and when, as his wont was, he opened his window toward Jerusalem three times a day, and kneeled upon his knees and prayed and gave thanks before his God. And yet how he met the storm of the lions' den!

Stephen was certainly in the way of duty when he stood forth, with never the least blanching on his cheek or a quiver in his voice, and declared the crucified Messiah to the Sanhedrim. And yet how he met the whelming storm of his martyrdom!

And Paul was certainly in the way of duty when he passed restlessly to Jerusalem, to Antioch, to Lys-tria, to Derbe, to Ephesus, to Corinth, to Athens, to Rome, preaching the Lord Jesus. And yet what storms did he not meet! How they raged against him! He tells us how the tempests howled and with what strain of strength he had to row against them. "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness."

Storms often strike in the way of duty. Even the Master met the storm of the cross in the way of the Father's will. Yes, it is surely true; though you are in the way of duty you must meet storms. Not always waters lying still beneath the sunlight and the moonlight; not always easy rowing; not always the quick reaching of the desired haven.

Take this for your comfort when, serving God the best you know and keeping the prow of your boat of life pointed along the line of the divine command, you find yourself smitten by the storms—take this for your comfort: there is for you a Vision and a Presence! I think those are most sweet words which Mark, in his graphic way, has not forgotten to tell us about this storm, "And he saw them toiling in rowing." No storm flares and plunges outside the circle of the divine vision. "It is I; be not afraid;" the divine One is with you in the storm.—*Wayland Hoyt, D. D., in Christian Weekly.*

WHY PREACHING IS INEFFICACIOUS.

DR. ALLON, the well-known dissenting minister at Islington, has just given a very concise account of a fact that puzzles a good many people; namely, that most preaching is completely inefficacious. "I have generally preached sermons," he says, "bearing on great public events, but I have always restricted myself to the exposition and enforcement of general principles, just as in inculcating commercial righteousness I have refrained from a personal indictment of the individual grocer or milkman concerning whose adulterations I may have formed a tolerably decisive judgment." This is not the method that commends itself to all, nor does it conform, I should have said, to Scriptural usage. Certainly it was not the general principle of Nathan's parable that brought David to repentance, but its personal indictment, "Thou art the man." Indeed, who ever heard of a sinner's being brought to "newness of life" by "the exposition and enforcement of general principles"? Dr. Allon's grocers say "Amen" most fervently, I do not doubt, to his sermons on adulteration, but pass on the moral to the milkmen.—*London Truth.*

CHEAP SERVICE.

THE course of David when he declined the offer of Araunah of altar and sacrifice without cost, will furnish many preachers and teachers instructive thoughts. There is something noble in the declaration, "I will buy it of thee at a price; neither will I offer burnt offerings to the Lord my God of that which doth cost me nothing." David wished to own what he gave to the Lord, and not give as his offering that which was furnished by another man.

There are preachers who give unto the Lord that which cost them altogether too little. A hackneyed theme comes to them very easily, an old sermon is readily adapted to a new text, or a few surface truths are made to spread over thirty minutes of time; while

there may be some great essential truth that the preacher knows he ought to exhibit, but he is not willing to give the labor to "dig" it out. There are many pulpits in the land in which the preacher gives no cost him as little labor as possible.

Sunday-school teachers are all the time accepting such help as Araunah offered. The lesson papers "helps" are their reliance in the class. Instead of studying the lesson at home, profiting by such "helps" and getting the truths that ought to be taught, roughly graven on their minds, they do not look at the lesson till they come into the class, and then will print "helps" before them they slavishly go through the half-hour, and hail the ringing of the bell as gladly as did the ancient Jew the blowing of the trumpet of Jubilee. These offer the Lord that which costs them nothing, and it is not surprising that they find little good comes from their instructions. A blessing can only be expected to rest upon gifts of labor which have cost us something.—*Baptist Weekly.*

MODERN DEFINITIONS FOR SOME PEOPLE.

Christian union—Loving and helping all those who love and help us.

Spirituality—Getting excited.

A good meeting—When all present do as well as they can to do.

A great sermon—A great show of the preacher's eloquence.

Charity—Soft eloquence.

Peace—General stupidity, indifference to the truth.

Love—Saying over a good many loving words.

A revival—Getting many people to join our church by means of clap-trap.

Truth—Our theory.

Wisdom—Our policy.

Brotherly kindness—Belonging to our ring.

Enlightenment—Making people believe our theories.

Humility—Trying to praise ourselves negatively by continually telling what "poor things" we are.

Joy—Gladness that we are up higher than others.

Church prosperity—Having a good many fees and suppers.

A splendid preacher—One who preaches as little of the gospel as possible, and whose effort is to get popular praise.

Meekness—Weakness.

Christian workers—Limp Bibles and emotional preachers.

A dull preacher—A sober man of God, who preaches the whole gospel plainly.

Worshipping God—Going to some meeting to hear something novel.

Love of truth—Sticking to my theory, right or wrong.

Holiness—Boasting of being sanctified.—*Burnham, in Bible Banner.*

WHAT IS WANTED.

THE Holy Spirit is able to make the work of the church successful now as it was in the days of the apostles. The reason why we are not more prosperous is that we have not the Holy Spirit with us in the same power, as had those in early times. If we had the Holy Spirit sealing our ministry, our want of talent would signify very little. Men might be poor and uneducated; their might be broken and ungrammatical; they might have none of the polished sentences of Hall or the glorious thunders of Chalmers; but if the Holy Spirit attended them, the humblest evangelist would be more successful than are now the most learned of divines or the most eloquent of preachers.

It is extraordinary spiritual power, not ordinary mental power, that we need. Mental power may fill the chapel, but spiritual power will fill the church. Mental power may gather a congregation, but spiritual power will save souls. We want spiritual power. We know some who are possessed of rare mental talent, but who have no spiritual power; and when they speak, it is evident that they have not the Holy Spirit within them. We know others,—simple-hearted, worthy men who speak their country dialect, who stand and preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God, we want thee! We want thee to art the life, the soul, the source of thy people's success. Without thee they can do nothing; with thee they can do everything.—*C. H. Spurgeon.*

Progress of the Cause.

"To that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

FAITH

LORD, teach me how to trust in thee,
And how, less unbelieving be;
To place on thine unerring care
Those most I love, and leave them there.

For faith is not a mere belief
That thou canst aid in bitter grief;
O, no! far greater blessings, Lord,
Are promised in thy gracious word.

'Tis grasping thee, when all are gone;
'Tis viewing thee, when quite alone;
'Tis pillowing on thine unseen arm,
Supported there, and free from harm.

'Tis calm assurance, "All is well!"
Though how, or where, I cannot tell!
'Tis heark'ning, when no voice I hear;
'Tis smiling, though I weep and fear.

'Tis living in thy blissful sight,
Where'er I breathe, by day or night;
'Tis drinking in thy tender love,
From all below and all above.

'Tis deep remorse, yet grateful song;
'Tis utter weakness, yet so strong!
'Tis cleansing in thy blood each stain;
And knowing pardon, peace again.

'Tis putting on the garment white,
Preparing for the blissful sight
Of that rejoicing, glorious feast
Which saints will share, from great to least.

'Tis stepping light, though burdened sore,
'Tis hating sin yet more and more;
'Tis fighting hard, and yet at rest;
'Tis broken-hearted, and yet blest!

'Tis loving with unuttered love,
Though hard the heart, and slow to move;
'Tis laboring, though it's all so small,
I count it laboring not at all.

'Tis telling thee my every thought;
'Tis finding all I ever sought;
'Tis treading on through life's lone walk
In sweet companionship and talk.

'Tis joining in the angel's praise;
'Tis fixing high my eager gaze,
Where all is boundless love and peace,
And freedom marks the soul's release.

'Tis hurrying to a glorious end!
'Tis pressing toward my bosom friend;
'Tis calling him—Come, Jesus, come!
'Tis folding tent, and reaching home!

—Sel.

Begin

MICHIGAN.

CLAYTON.—Our meetings still continue at this place; and although the evenings are very cold, the interest is increasing and the excitement is intense. We are now considering the immortality question, and many have bitterly turned against us. Quite a number have signified their intention to keep the Sabbath. We are visiting from house to house, endeavoring to bring the people to a decision. The Baptist minister spoken of in our last report, has frankly acknowledged to us and others that we have the truth. We are of good courage, and trust that the blessing of God may continue to accompany our efforts.

A. W. BATHUR.
W. C. WALES.

ARKANSAS.

SILLOAM SPRINGS.—We have now been holding meetings here more than four weeks, during which time we have given twenty-nine discourses. Some opposition has been manifested, but our interest still continues good. The Baptist minister spoke against us on the Sabbath question last Sunday, taking the no-law position. We reviewed his arguments in two discourses at our tent, before large audiences. The Lord aided in presenting his truth, and the Sabbath shines clearer than ever before at this place. Our covenant now has thirty-three names, and the good work still goes on. We expect to remain here about two weeks longer.

J. G. WOOD.
J. W. SCOLLES.

MINNESOTA.

FAIRMONT, MARTIN CO.—Closed our work at this place Aug. 23, after holding about forty-five meetings. The interest was small from the first, our audience sometimes numbering only fifteen or twenty. But as a few seemed quite anxious to know the truth, we labored on in hope. As a result, eight or nine signed the covenant, who we hope will become firmly grounded in the faith. Others are interested, and

we trust they will see the truth in its clearness, sense its importance, and obey. Over \$9 were received in donations. Four subscriptions were taken for the REVIEW, and about \$10 worth of books were sold. We also organized a Sabbath-school of sixteen members, with the usual Sabbath-school supplies. We earnestly hope that these dear friends will be faithful to God, do their duty, and finally receive the crown of life.

WM. SCHRAM.
E. A. MERRELL.

Sept. 1.

ILLINOIS.

COWDEX, BOILING SPRINGS, SECTION, ETC.—I came to Shelby Co. May 20, and have held meetings at the above-named places. Seven have signed the covenant. I have sold \$3.31 worth of books and tracts, and have obtained seven subscriptions for the REVIEW for six months. Crops have failed here in Shelby county for a number of years in succession, and the cry of hard times is heard everywhere. For this reason books sell slowly.

Aug. 28.

G. F. SHONK.

CHICAGO.—We are now about to take down the tent for use at the camp-meeting, otherwise we would be glad to continue meetings awhile longer. We have labored here a little over seven weeks, and have given fifty-one discourses; also held several prayer-meetings. We have had many difficulties to surmount, and circumstances have been unfavorable in many respects; but the Lord has blessed our efforts, for which we are thankful. Ten persons have commenced the observance of the Sabbath of the Lord, and five or six more are convinced of their duty, who we hope will soon step out into the light. We have sold about twenty dollars' worth of books and tracts. Will remain here this week to visit from house to house. Have appointed several Bible readings. We trust that the Lord will continue to bless the work here, and carry it forward to his own glory and the salvation of many souls.

J. F. HANSON.
L. JOHNSON.

IOWA.

WINTERSSET.—At our camp-meeting just closed, as many as twenty persons from various parts of the State came to me and inquired concerning the late discussion of the Sabbath question between Eld. Pegg and Eld. Dungan, president of Drake University at Des Moines. They say, "We saw Mr. Dungan's report in the Oracle," or, "The Disciples in our part say" so and so. And to correct the impression that may go out from Eld. Dungan's report, I wish to say, as director of this district, that I am in a position to know the feelings of others; and having heard the discussion, I can say from a personal knowledge of the matter, that Mr. Dungan's report is calculated to mislead and deceive the public. His arguments were all met and refuted, and the whole Sabbath question was so placed before the public as to give us the respect of the thoughtful of all classes. The public were so agitated in favor of our positions, that Rev. Dr. Robertson, the Presbyterian minister, alluding to the discussion in his sermon the Sunday following its close, said: "Dungan's resignation as president of the university ought to be demanded." Rev. Weaver (Baptist) said substantially the same; and the no-law theory has received no favorable notice. Thus the readers of the REVIEW may feel satisfied that Eld. D's. report has some other foundation than that of truth.

Aug. 28.

A. STEFFLER.

OHIO.

WEST MANSFIELD.—Our interest remains good; however, some have ceased to attend since presenting the testing part of the message, yet the tent is well filled at each meeting. The heavy rains have hindered us of late. Several are keeping the Sabbath, we cannot tell just how many. Some who are obeying are Disciples, and that brotherhood are talking quite strongly of a debate. They have sent for some one to make the matter clear if possible. We are of good courage, feeling that the truth will triumph; for the Lord will care for his word. We have sold \$6.95 worth of books. Have received \$8.52 in donations; and besides this, the people care for our wants in the line of provisions.

[Since the foregoing was received, a later report has come in from Brn. Thompson, Field, and Babcock, under date of Aug. 31, in which they say:—]

Our interest in West Mansfield still remains good. Many acknowledge the truth, and some are halting between two opinions who are slow to move. This is more evident here than in any other place in which we have ever held meetings with the same interest. Our Sabbath meetings are quite well attended, and are of deep interest; but so far we cannot count more than twelve or fifteen who are keeping the Sabbath. We entertain hopes of others. They come in one by one, and seem very decided when they thus conclude to obey. The Lord is moving upon hearts. We praise his name for good results, and take courage. The Disciples are now in a quandary; they do not know what turn to make to recall those of their num-

ber who have decided to obey the truth. They pressed us hard for a discussion, but we told them that we did not go about for that purpose, although sometimes we did debate when circumstances seemed to demand it. As they continued to urge the matter we finally accepted the challenge, and at their request presented propositions for the same. Those were as follows:—

1. That the Scriptures teach the seventh-day Sabbath of the fourth commandment is binding upon man under all dispensations of religion.

2. That the Scriptures teach the first day of the week is the "Lord's day" and obligatory on us under the Christian dispensation as a day of worship.

We left them to choose any one they pleased. The propositions were sent to Eld. I. S. Sweeney of Paris, Ky., who replied that he would debate the first proposition, which we were to affirm; but he would not affirm the second, as he did not believe it. In place of that proposition he offered the following:—

"I believe the New Testament Scriptures afford divine authority for observing public worship on the first day of the week."

This we thought was a peculiar affirmation, indeed, and knew not how to deny it; for men often "believe" things for which there is no divine evidence. However, we believe that we have divine authority for holding public worship on any day of the week, but that neither makes the day sacred nor stamps it as the "Lord's day;" if so, we should have as many Lord's days as we have days in the week.

The people all agreed that the proposition we offered was plain and fair, and they were not slow to detect this dodge; so they are more than ever convinced that there is no divine appointment for Sunday-keeping. This ends the expected discussion (unless something new should arise) and leaves the field to us. We are thankful for the plain, pointed truth, and are made to rejoice that it is fast spreading, and that we are permitted to labor in the Lord's vineyard.

Aug. 31.

VICTOR THOMPSON.
P. A. FIELD.
D. C. BARCOCK.

INDIANA.

WALNUT CREEK AND MARION.—Sabbath and Sunday, Aug. 22, 23, our company at Pleasant Grove, Grant Co., was organized into a church, to be known as the Walnut Creek church. Five whole families constituting a part of the church, will make this a strong company. No more pleasant sight can be viewed upon earth than a home united under the truths of the third angel's message. This company will be well represented at our camp-meeting. Six of our new ones at Marion have united with the church; four were baptized Aug. 23. The good work goes on by the blessing of the Lord.

J. P. HENDERSON.

POSEYVILLE.—We have just closed our meetings at this place, having been here eight weeks. The interest from the first was good, although not so extensive as at some places. The people treated us kindly, administering liberally to our personal comfort. There was scarcely any opposition from the time of our arrival until almost the close of our meetings, although before we went the M. E. minister advertised us quite bitterly; but it was only to our benefit and to his own hurt. But two weeks ago the Disciple minister desired to preach on the subject of the first day of the week, and we gave him the use of the tent. He made the usual Sunday, "Lord's day," argument, and we reviewed him the following night with good results. He was not satisfied with his effort, and wanted to try it again. We gave him the privilege, and this time he made the no-Sabbath argument, so characteristic of that people, which we reviewed also. The result has been that seventeen have signed the covenant. We sold some eighty-five dollars' worth of books. Our donations have almost doubled our expenses, and we leave but very little prejudice behind us. To the Lord be all the praise.

Sept. 1.

D. H. OBERHOLTZER.
R. J. STUREMAN.

MARION AND LOGANSPORT.—Commenced canvassing last May, and have made over five hundred visits and taken one hundred and twenty orders for "Sunshine" and the Signs for three months. Had not money matters been so close, I could have sold many more. This is a blessed work, and it is good even to have a humble part in it. I have met many good people, with whom I have had some pleasant seasons. Oh! that more of our young people would engage in this work.

At the request of Eld. Covert, Bro. Beem Craig and I came to Logansport Aug. 17, to engage in canvassing and colportage work, and to advertise the camp-meeting prepare the grounds, etc. Have already obtained several orders for "Sunshine" and the Signs for six months; also sold one copy of "Vol. IV." and obtained an order for the Signs for one year from an Irish Catholic lady.

This place has about 15,000 inhabitants, including hundreds of Germans and some Swedes. We see a great field even here for missionary work. We have

some reasons to believe that a good church might be raised up at Logansport. G. W. MANN.
Aug. 30.

PLEASANT LAKE AND CORUNNA.—Since our last report, our work at Pleasant Lake has developed an established interest. We have a good attendance each evening, and what is better, the same ones come out each time. We are now in the midst of the Sabbath question. Five new ones have already commenced the observance of the Sabbath, so that we feel quite sure of a company here. There are several brethren and sisters living near who will unite with this company. These have been very attentive to our wants. Thus far, our expenses here have been \$7.75; donations, \$13.50; book sales, \$8.25. Bro. D. H. Overley, who has been with us this summer doing canvassing and colportage work, has taken twenty-five orders at this place for "Sunshine at Home" and the *Signs*.

We have visited Corunna each Sabbath since coming here. We find them doing well and growing stronger in the love of the truth. They are meeting with the most obstinate and determined opposition from both ministers and lay members of the church to which they formerly belonged. We thank God for the blessings that have attended our work during the past summer. J. M. REES.
Sept. 1. O. C. GODSMARK.

XENIA.—Our brethren in Indiana may be surprised to learn that we pitched our tent here in the midst of the excitement attending the meetings of Indiana's great *trance* revivalist; but the Lord's Spirit seemed to dictate that we should do so, although we had offers of far better fields, with much greater advantages. Much prayer was offered and counsel with our dear brethren and sisters was held in regard to it; and finally all were unanimous in the same conviction of apparent duty. Surely the Lord directed.

We have had an excellent opportunity to study the workings of this wonderful delusion of the last days. The revivalist herself is apparently honest and sincere in her work, which makes it the more deceptive. It has every appearance of the old revivals of Methodism, as some think, even to the trances; and to those not acquainted with the Scriptures, it is a most powerful deception. After observing its workings for a week or more, we were moved upon to prepare sermons and articles against it. Our congregations numbered from fifty to seventy-five of the very best minds in the community, while theirs numbered thousands, composed of every class. One Sunday alone the estimated attendance at their meeting was from 8,000 to 15,000. We were not discouraged, for our minds were prepared for it before we came. We were waiting only to know what God would have us do in the matter. Our first move was to give a Bible reading on the subject of trances, which greatly pleased the audience. Many came forward at its close and thanked us for the light they had received. Others, and among them the best men of the place, proposed to have it printed and circulated, and they would pay the bill. One thousand copies were ordered as soon as they could be prepared, the citizens themselves meeting the expenses and giving them a free circulation. Sermons also were given on the subject, all of which seemed to be dictated by the Spirit of God. This had an excellent influence, and while many thanked us for true light, others had their zeal for the delusion greatly diminished.

After printing the first thousand copies of the tract, duty seemed to demand that we give it a wider circulation, as the "trance" delusion is not only leading many astray, but is greatly injuring our field of labor in this part of Indiana; and we believe the time has come to check it, which can only be done by the "sword of the Spirit, which is the word of God." We have revised the tract, giving in it quotations from Wesley, Sr. White, and others bearing upon the subject, and have had 4,000 additional copies printed in a neat form, on good substantial paper, designing that it should meet the wants of the cause. Nearly two thousand of these have already been sold to be circulated, and further orders can be filled by addressing Bro. C. S. Edwards, Kokomo, Ind. Price, \$1 per hundred, with usual discount. It is sold for the benefit of our district tract society. We ask our brethren and sisters to aid us in giving it a wide circulation, especially where this movement has to be met. J. P. HENDERSON.
C. M. SHORTRIDGE.

KEARNEY, NEBRASKA, CAMP-MEETING.

This good meeting was a real spiritual feast to all who attended it, and will not soon be forgotten by the many who felt the quickening influence of the Spirit of God upon their hearts. Many of us will look back to this meeting as having been a bright spot in our Christian experience, and, like Jacob, we can say we are sure the Lord was with us in that place. There were over two hundred encamped on the grounds, about one hundred of our people being present at the first meeting, Wednesday, Aug. 12.

The outside attendance was larger than we have ever had before at any camp-meeting in this State. We attribute this fact to two causes: First, we held

the meeting in the town, having secured the use of a whole vacant block surrounded by the finest residences of the place; and, secondly, we held a series of meetings in the city, lasting one week, before the camp-meeting commenced. The advance meetings were well attended, and by the time the camp-meeting commenced the interest was such that the attendance continued good throughout. There were many not of our faith who drove distances ranging from twenty to sixty-five miles. Some of these persons had never before heard an Adventist sermon; and several of them rented tents and remained with us through the entire meeting.

The meeting being free from business, the whole time was spent in instructing those present on the different doctrinal points of our faith, and in trying to impress upon their minds the importance of making a practical application of the truth. Sabbath was a good day; and when an invitation was given to those wishing to give their hearts to God, there were about forty came forward. On Monday, twenty-eight were baptized, and on Tuesday morning two more. The most of these made a start at this meeting to live Christian lives in harmony with the Adventist faith. Some others gave their hearts to God who preferred to wait till another time before receiving baptism. We raised five hundred dollars in pledges and cash donations on our tent and camp-meeting fund. The weather was very favorable throughout the entire meeting, and as it was the same a few days before and a few days after the meeting, all had good weather to come and return.

The meetings still continue for the benefit of the people here, and the interest remains good. Last night one gentleman placed a ten-dollar bill in our hands and another a silver dollar. A great many tracts have been sold. A few souls in town have embraced the truth. We want to labor earnestly for others. A. J. CUDNEY.

VERMONT CAMP-MEETING.

This meeting was held at Burlington, Aug. 13-24, on the same ground occupied last year. It was a beautiful location, on a raised plot of land overlooking Lake Champlain far to the North and South. Burlington is one of the largest places in the State. The interest from without, though better than last year, was not great. We had fair congregations evenings, and those who did come seemed to be interested. Each Sunday there were about one thousand in attendance, and, generally speaking, they gave the best of attention. But Burlington is quite largely a Catholic city, and there was a larger element than usual at our meetings that were hard to control; but we had no serious difficulty. The meeting was as well attended by our people as usual. About forty tents were pitched, and the Conference was well represented from all parts. Besides the resident ministers of the State who assisted in the labor, Brn. Burrill and Robinson were there the first week, and Bro. I. D. Van Horn and the writer, through the entire meeting. The Conference, the missionary and other societies held their annual sessions at this time, all the business of which passed off in the most harmonious and satisfactory manner. It has seldom been my lot to be present in a Conference session where there was such a unanimity of feeling as was manifested here.

This Conference seems to be prosperous in some respects. There has been quite an increase of laborers during the last two years. In this small Conference of less than four hundred members, it was somewhat remarkable to see licenses granted to twenty colporters besides the ministerial licenses issued; and we are confident that these persons will succeed if they are devoted to God. Bro. Burrill's labors, which have been divided between Vermont and Maine for the last year and a half, have been blessed of God in getting laborers into the field; and no doubt the fruit of that labor will be seen in the future as much as at present.

It was thought best this year to make some change in the officers. Bro. A. S. Hutchins, who has been connected with this Conference for nearly a quarter of a century, and has acted as its president a good portion of that time, is becoming somewhat advanced in years, being sixty-two years of age; and his failing health admonished him that he should let the burdens and responsibilities drop upon other shoulders. He has served the Conference well, and retires from the position he has held for so many years, having the respect, love, sympathy, and most unbounded confidence of all his brethren and sisters throughout the State; and their prayers will follow him wherever he may be. It was hard to bring their minds to consent to let him go, but as it is expected that he will go to our Sanitarium to labor as his strength will permit, after much counseling, it was almost universally thought the time had come to make the change. It was quite a perplexing question to decide who should take Bro. Hutchins' place; but after much discussion the minds of all centered upon Bro. I. E. Kimball, a young man who has been laboring in the Conference for two or three years. And it was a most affecting scene at Bro. Kimball's ordination, when the retiring president gave the charge to the young man who was just shouldering the burdens and taking the responsibilities of the office. Almost the entire audience were moved to tears.

The wants of the cause were not neglected. It was voted to raise \$3,000 for the South Lancaster Academy, and \$1,000 each for the English and Australian missions. About one half of this amount was raised in pledges on the ground. It is expected the rest of it will be raised by those who were not present. On the Sabbath our meetings were good; and on Monday. A goodly number came forward to prayers. Good testimonies were borne, confessions were made, and God's blessing seemed to rest upon the congregation. All seemed to be encouraged. The meeting was a good one, and we think one that will be profitable to the cause.

E. W. FARNSWORTH.

PENNSYLVANIA CONFERENCE.

The outlook in our Conference never appeared more flattering. In every direction we learn of encouraging indications. My time since camp-meeting has been fully occupied with our missions in Philadelphia and Pittsburgh, and in visiting the different companies. I am thankful to report that our workers in the cities are meeting with much better success than heretofore. It was decided at the camp-meeting that Bro. G. W. Knapp and wife should go to Philadelphia. They, with Bro. Kutz and wife, Bro. Sander, Sr. Brown, and Sr. Johnson, constitute a corps of workers. They are holding from fifteen to twenty Bible readings each week at the homes of the people. We have moved our head-quarters to 102 Brown St., where we have a fine house with a large parlor and every convenience we could ask in a private residence. Our location, being very central and in a highly respectable neighborhood, will increase our influence for good. Several have accepted the truth, and we have hope of a few who seem especially interested at present. There is no doubt but that Philadelphia is as hard a field of labor, as any city in our country, and what success there has been has come from the most persevering efforts.

At Pittsburg we have four workers: Bro. Geo. Peabody and wife, Sr. Ella Quackenbush, and Sr. Cora Peabody. Our mission is located at East End Pittsburg, where we have pleasant rooms at Frankston Ave (second floor). On my recent visit there, we rented a hall on Penn. Ave., in a very central and respectable location, for our Sabbath meetings and one evening meeting during the week. Our rent in this city is only \$14 per month at present. The workers are having remarkable success in canvassing and holding Bible readings, and there seems to be quite a flattering interest.

We are glad to report that since camp-meeting eight are observing the Sabbath at Jamestown. We are planning to carry forward a systematic missionary effort there. A hall has been rented in the city, at the Falconer church, for Sabbath meetings. We commend the action of this church to our brethren and hope to see other churches as willing to sacrifice for the advancement of the cause. Our tent companies are all meeting with some success. Perhaps the most interesting feature of our work outside the cities is among the Germans. Brn. Robinson and Howard are laboring in Morrison's Cove, Bedford Co. near the German S. D. Baptists. The oldest inhabitants say that there never has been such a religious interest in the cove since their earliest remembrance. Some who have not observed the Sabbath before have accepted the truth, and many of the old Sabbath keepers are having their hearts stirred to that extent that more than twenty of them have signed the covenant. The only objection they seem to have is in regard to our position on baptism. They admit the single immersion will answer, but it is difficult to make them see why trine immersion is not as acceptable; however, several of them have been re-baptized. If this people can be stirred from their old formalism the truth will have a new impetus in this part of the State. We honor them because of their observance of God's Sabbath, and shall remember our visit there with satisfaction.

Brn. Conradi and Shrock are doing the best they can to arouse the Germans in Berks and Lehigh counties, and are having some success. We are greatly favored in having the labors of Bro. Conradi to assist us in starting our German work. On the whole, we have great reason to be thankful for what God is doing for us, and as we go forward we hope to have the prayers of our brethren and sisters everywhere. D. B. OVIATT.

Aug. 25.

IOWA CONFERENCE PROCEEDINGS.

The twenty-second annual session of the Iowa Conference of S. D. Adventists was held in connection with the camp-meeting at Des Moines, Aug. 12-24, 1885. The President called the first meeting, Aug. 17, at 5:30 A. M. Prayer by Eld. H. Nicola. Minutes of the last session were read and approved. The Conference was organized with thirty-six delegates, which number was subsequently increased to seventy-three, representing fifty-four churches. The churches at Castana and Polk City were admitted to the Conference. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, C. A. Washburn, J. T. Mitchell, John Wilson; on Credentials and Licenses, H. Nicola, C. A.

Washburn, A. G. Daniells; on Resolutions, I. J. Han-
 ds, Geo. B. Starr, John Wilson; on Auditing,
 John Hodges, B. Van Dorn, A. J. Stiffler, Peter John-
 son, Jacob Shively, S. M. Jacobs. The State consti-
 tution, recommended by the General Conference, was
 adopted after being amended so as to insert the num-
 ber "three" in Art. II., section 1, as the number of
 the Executive Committee, and making the basis of
 representation in the Conference one delegate from
 each church, and one additional delegate for every
 twenty members. The resolution of the session in
 1882, requiring ministers to report quarterly to the
 State Secretary, was repealed. The Committee on
 resolutions reported the following:—

Whereas, The Lord has warned us that those only who
 personally acquainted with the Bible reasons of their
 sin will be able to stand through the days of peril and
 temptation just before us; and —

Whereas, We have not devoted that time and attention
 to the study of the Bible that its importance demands;
 therefore —

Resolved, That we repent of our past neglect, and en-
 deavor to improve the present opportunities, and through
 the aid of our publications, Bible readings, etc., be able
 only to save our own souls, but to impart a knowledge
 of the truth to others.

Whereas, The Lord, in his word and by the testimonies
 of his Spirit, has plainly expressed his will that his people
 should dress in plain and modest apparel, and not with gold
 or costly array; and —

Whereas, The manifest disregard of these plain instruc-
 tions by our people, far too general throughout the State,
 has already resulted, and must always result, in bringing
 the frown of God upon us; therefore —

Resolved, That we recognize it as our duty and purpose
 to return to the Bible simplicity in these matters as one of
 the means of regaining the favor of God, and of putting
 ourselves in a position to rightly represent the solemn truth
 to profess.

These resolutions after being discussed at some
 length were adopted.

The Committee on Credentials and Licenses made
 the following report: For credentials, E. W. Farn-
 worth, H. Nicola, C. A. Washburn, L. McCoy, J. H.
 Harrison, J. T. Mitchell, I. J. Hankins, J. D. Pegg,
 J. Hart, A. G. Daniells, John Wilson; for minis-
 terial license, R. C. Porter, J. Willoughby, L. T.
 Nicola, Judson Washburn, J. O. Beard, Amos Hea-
 rick, Matthew Larson, W. H. Wakeham; for mis-
 sionary license, B. C. Chandler, P. L. Hoen, L. G.
 Smith, S. B. McLaughlin, E. B. Young, F. Olsen,
 Hendrickson, P. Christoffersen, James Lesan,
 S. Stiles, A. E. Rea, H. D. Hollenbeck, S. M.
 Kelly, Andrew Peterson, Stena Peterson, Peter John-
 son, and each of the T. and M. directors. The Treas-
 urer's report was as follows:—

Deficiency at last report,	\$ 1,326.71
Amount paid out during the year,	8,769.34
Total,	\$10,096.05
Amount received during the year,	9,913.11
Present indebtedness,	\$182.94

The Treasurer then read the amount of tithes re-
 ceived from each church during the past Conference
 year. His report was accepted.

Earnest and feeling remarks were made by Elds.
 Butler and Olsen in regard to the solemnity of the
 work, and the need of careful thought in the selec-
 tion of officers and in all matters that pertain to the
 interests of God's cause. The officers as elected for
 the ensuing year are as follows: For President, Eld.
 I. Butler; Secretary, S. M. Jacobs, Fontanelle,
 Iowa; Treasurer, C. F. Stevens, Knoxville; Execu-
 tive Committee, H. Nicola, A. G. Daniells; Camp-
 meeting Committee, P. W. Baker, E. Lewis, Lars
 Olsen, Chilon Neal, J. S. Hart; Grocer, A. J. Stiffler;
 Tent-master, J. S. Hart. The following resolution
 was voted upon and carried:—

Resolved, That it is the sense of this Conference that a
 mission should be established in Des Moines; and we recom-
 mend that Eld. A. G. Daniells qualify himself for, and
 be in charge of, this mission as soon as possible, and by
 personal labor and such help as he may be able to receive,
 to show up the interest which has been awakened here.

Voted, That a committee of three be appointed by
 the Chair to perfect such a plan as shall secure unity
 in the matter of obtaining ministers' permits
 on the various lines of railroad throughout the State.
 The Conference Committee were authorized to
 give the tract depository to such place as, in their
 judgment, would best serve the interests of the cause.
 A vote of thanks was tendered to the Prospect Park
 Addition Co. for the free use of the beautiful grounds,
 and also to the several companies whose various
 lines of railroad center in this city, for reduction of
 rates to this meeting.

The foregoing proceedings occupied the time of six
 meetings; at the close of the last meeting the Con-
 ference adjourned *sine die*.

O. A. OLSEN, Pres.

CHAS. F. STEVENS, Sec.

MINNESOTA SABBATH-SCHOOLS.

ANOTHER year of Sabbath-school work is before us;
 and how will it be improved? Time is fast passing,
 the end is near, and will not the Minnesota Sabbath-

schools make the coming year fruitful in good works?
 Our work in this direction is proving a great blessing
 to those who enter into it with their hearts; and if
 all are faithful in the discharge of every duty, eternity
 alone can tell the good that will be done. The les-
 sons for the coming year will be of great importance
 to all, and will not all our scholars benefit themselves
 and encourage their superintendents and teachers by
 good lessons each Sabbath?

Have all the officers and teachers read the resolu-
 tion passed at our last State meeting in regard to be-
 coming more acquainted with their scholars, and la-
 boring earnestly for their salvation? Shall we not all
 try to carry this resolution into effect? May we re-
 member that we are doing work for eternity, and that
 we shall have to meet it by and by. Will the super-
 intendents each act as an agent for the *Sabbath-
 School Worker*, and try to introduce it into every
 family of Sabbath-keepers? We are glad the local
 secretaries are so prompt in reporting to the State
 Secretary. Let all be on time in this matter. We
 should be pleased to hear from the superintendents
 in reference to matters of interest in their schools,
 and of the progress of the work. Address, Medford,
 Minn. W. B. WHITE, Pres. Minn. S. S. Ass'n.

Special Meeting Department.

WHAT TO BRING TO THE MICHIGAN CAMP-MEETING.

1. BRING a tent if possible. 2. Three pounds of
 fence nails, a saw, hammer, ax, something with
 which to drive stakes, and a spade or shovel; and
 your committee will do all in their power to make
 you comfortable. If you do not have a tent, write
 to Bro. H. W. Miller, Jackson, Mich., and he will
 procure you one to rent. ALEX. CARPENTER.

KENTUCKY CAMP-MEETING.

DEAR BRETHREN: The time is very near when we
 shall again assemble for our yearly feast of taberna-
 cles. The camp-meeting will be held at Leitchfield,
 Grayson Co., which is a very central location for our
 people; and we trust all will avail themselves of the
 privilege of attending this meeting. Eld. Butler will
 probably be with us, also other good help. Let each
 one try to make the meeting a success. We are go-
 ing to try to have a good attendance from without.
 Let all come with tents, prepared to care for them-
 selves. Those not provided with tents should corres-
 pond at once with me, and provision will be made at
 reasonable rates. Let all tithes be promptly paid,
 also the pledges made at last camp-meeting.
 G. G. RUPERT.

KANSAS CAMP-MEETINGS.

You will see by the appointments that there are yet
 two camp-meetings to be held in Kansas: one at
 Cherry Vale, Montgomery Co., the other at Newton,
 Harvey Co. We hope the first will accommodate
 Southeastern Kansas, the latter Central Western
 Kansas. These will make four camp-meetings in the
 State. We hope as nearly every Sabbath-keeper as
 possible, within reach of these places, will take special
 pains to attend. Here let me say that many of you
 will have to make special efforts to be present. As
 you near the time, difficulties will arise, and it will
 seem almost impossible for you to go. But persevere
 and ask the Lord to help you to open the way. Labor
 and pray to that end. Work to the point, be decided
 in your efforts, and when the time comes it will find
 you there. No one can afford to miss the opportu-
 nity of being benefited, which they may improve at
 these meetings.

TENTS.

There will be tents on the ground to rent or to sell,
 at both the above meetings. I should be glad to hear
 at once from all who desire to rent or purchase tents
 for either of these meetings, also the size desired, that
 I may know how many and what kind to furnish.
 J. H. COOK.

COLORADO CAMP-MEETING.

AFTER carefully considering the matter and coun-
 seling with our leading brethren in the State, we
 have concluded to hold our camp-meeting at an ear-
 lier date than Oct. 21-27.

We greatly desired the counsel and labors of Bro.
 Butler, which could only be secured at that time.
 Another important reason why we selected that date
 was that we would have nearly a month longer in which
 to complete the work here before removing the tent
 and its entire company of workers to Denver, where
 our camp-meeting will be held. We understand that
 the weather here in the latter part of October is not
 usually suitable for holding camp-meetings; and as
 good ministerial help will be furnished us Sept. 30 to
 Oct. 6, we have appointed this time instead of Oct.
 21-27, believing, all things considered, that the
 meeting will be more largely attended by the public

generally as well as by our own people, and conse-
 quently be productive of more good than if held at
 the time first decided upon. We feel deeply at this
 time the necessity of our drawing so near to the Lord
 as a people that he will give us of his Holy Spirit,
 which we so much need in order to successfully carry
 on his work; and to this end we appoint Sabbath,
 Sept. 26, as a day of fasting and prayer throughout
 the State, for all who desire to see the cause of God
 advance.

Our tents will be pitched upon the camp-ground at
 this date, and we hope as many of our brethren and
 sisters will be present as can leave their homes to re-
 main until after the camp-meeting closes. The week
 intervening between this time and the camp-meeting
 will be a very important one for seeking the counsel
 of God and of one another, and in which to lay plans
 for the future; and we especially request all to be
 present throughout this week who expect to assist in
 either the ministerial or colporteur work during the
 coming year. Let us come with no other expectation
 than that of having such a fitting up at this time as
 will make us more efficient than ever before as work-
 ers in the Master's vineyard.

Railroad rates and further particulars regarding the
 camp-meeting will be announced next week.

CONF. COM.

REDUCED FARE TO THE MISSOURI CAMP-MEETING.

We wish to call the attention of those in Missouri
 who anticipate attending the camp-meeting to be
 held at Pleasant Hill, Oct. 1-13, to the reduction of
 fare that has been arranged for, over some of the
 leading roads, and how it may be secured. So far we
 have only reductions over the roads comprising the
 Mo. Pac. system. They are as follows: Mo. Pac.,
 Central Branch Union Pac., M. K. & T., L. & S., from
 Pleasant Hill to Carthage and Joplin, St. Louis, Iron
 Mt., and Southern, and International and Great
 Northern. There are also shorter branches leading
 into these main lines. Tickets will be sold for the
 round trip at one and one third fare from points
 within thirty-five miles of Pleasant Hill. Parties
 coming from a greater distance than this must pur-
 chase tickets paying full fare to Pleasant Hill, and
 ask the ticket agent, when they do so, for a *con-
 vention receipt*; and on these receipts being signed
 by Eld. N. W. Allee on the camp-ground, return
 tickets will be sold for one third fare. A failure to
 obtain a convention receipt, when the ticket is pur-
 chased, will forfeit the right to any reduction on the return
 trip. All agents on these roads are compelled, by the
 instructions of the company, to issue these receipts
 whenever called for. All will find it to their interest
 to preserve the above, and comply with the instruc-
 tions, as no corrections can be made at the meeting.

We hope to get reductions over other roads. If so,
 due notice will be given. If no such notice appears,
 those coming from the northeastern part of the State
 can get reduced rates from Moberly or any other
 point on the M. K. & T. R. R. from Hannibal south.
 Those coming from the Northwest can get the reduc-
 tion from Kansas City or from any point on the C. B.
 U. P. R. R. Those from the South or Southwest can
 get reduction from Carthage, Lamar, or Joplin.
 DAN T. JONES.

A WORD TO THOSE ATTENDING THE INDIANA CAMP-MEETING.

To derive the most benefit possible, and to make
 the occasion a profitable one to others, should be the
 effort of every one attending the camp-meeting. But
 few have the privilege of attending more than one
 such meeting in a year; therefore the greater is the
 need of making this one an event of great blessing.
 If there is a neglect in the preparation of the soil
 of the heart for the reception of the seeds of truth
 and the copious showers of God's grace, much good
 will pass by unheeded and unappreciated. It is also
 very important for the success of the meeting that
 arrangements for comfort, convenience, and protec-
 tion from the inclemency of the weather, be well at-
 tended to before the time appointed for the beginning
 of the meeting. Preparations after that time annoy
 and cause confusion. Excursion rates are granted;
 and all can come in ample time to have tents pitched
 and everything in readiness to engage heartily in the
 first and every subsequent service. As far as possible,
 every tent should be pitched as early as Wednesday,
 Sept. 23. The health, convenience, and comfort of
 the campers, and the respectability of the blessed
 cause all combine in demanding that your tents be
 neatly and substantially pitched and nicely arranged.
 More tents will be upon the ground than at any pre-
 vious meeting in the State; and this fact will increase
 the importance of order in these things.

We are promised the assistance of Eld. Butler and
 other able help. Of the importance of all being
 there it is scarcely necessary that I should write;
 for all know perfectly well that it is a sin to remain
 away from such a meeting when it is in your power
 to attend. Therefore come, and bring with you
 those to whom you have been talking the truth, or
 those whom you have been furnishing with reading
 matter. Bring all the members of the family. Come
 to remain to the close of the meeting.

WM. COVERT.

NORTHERN MICHIGAN CAMP-MEETING.

It is now decided to have a camp-meeting at Traverse City, to commence October 8 and continue until the 14th. The camp will be located upon the same ground as last year, and we hope for a general attendance of all our people from this part of the State. Some may think this is rather late in the season for a camp-meeting in this Northern district, and so it is; but it is the best we could do, as we could obtain no ministerial help if we should hold it any earlier. We have, for the past three years, had our warmest and nicest fall weather in October. We are not so liable to have heavy rains at this season of the year as a month earlier. It will be necessary, however, for all to come prepared with plenty of bedding, overcoats, shawls, etc., in case the weather should be cool. We have made ample arrangements, so that all who come, will be well provided with tents, stoves, provisions, etc. The rent for tents will be comparatively nothing, as we get them from a different source than last year.

Now, dear brethren and sisters, we want to see you all at this meeting. You remember the good meeting we had last year, and we expect a much better one this year. We are one year nearer the close of this message. Soon our camp-meetings will be over, our work will be done. We are nearing an important era in the history of God's people. Dark and fierce trials are before us. We need instruction from God's servants, those who have had experience in this work, that we may better understand how to meet these trials and overcome them. This you may obtain at this meeting. You cannot afford to lose the opportunity of receiving instruction from those whom the Lord has chosen to bear the last message of mercy to the world. We have the promise from the president of our Conference, of good ministerial help; and we hope the Lord will favor us with good weather for our meeting, and above all with a large measure of his divine blessing.

We have secured half rates on all the boats, and we expect to obtain the same favor from the railroad. Those wishing tents and stoves will please notify me at once. Address me at Cadillac, Mich.

R. C. HORTON.

TO CHURCH OFFICERS IN MISSOURI.

You will observe that the regular time for quarterly meeting comes in the midst of the camp-meeting. All the business of the Conference year should be fully closed up to the time of this meeting. To accomplish this we hereby appoint Sabbath and Sunday, Sept. 19, 20, as the time for holding the quarterly meetings. All church officers will please notice this. Let all the regular business of the quarterly meeting be done at this time, so that the church clerk can make out his report and forward it to the State secretary in time for him to make his annual report to the Conference. Delegates to the State Conference should also be elected at this meeting.

CONF. COM.

LINCOLN, NEBRASKA, CAMP-MEETING.

THE time for this important meeting is drawing very near; and these general gatherings are becoming more and more important as we near the end. Rapidly the third angel's message is spreading over the earth. The great nations are hearing its solemn sound, the islands of the sea are listening to its warning voice; and soon, very soon, will all the earth be warned. Brethren and sisters, shall we not lend a helping hand, and come up to the help of the Lord against the mighty? The battle is fierce, and the conflict sharp; but our Captain is strong and mighty, and victory is sure to crown earnest efforts to spread the truth. Let us begin to prepare at once for our general gathering to be held at Lincoln, Neb. Let us humble ourselves under the mighty hand of God, and seek meekness, that we may obtain his blessing in a greater measure than we have ever had it before. Let us so connect ourselves with heaven that we may be ready to work for the Lord in behalf of our fellow-men, and not be obliged to spend two or three days at the beginning of our meeting to get ourselves in working order. Soldiers of the cross of Christ, like soldiers of the nation, should always be ready for duty. Dear brethren, let us go up to this annual feast, not only to receive good, but to do good; not only to receive a blessing, but to be a blessing to others.

Lincoln is the capital of our State, and is an important city, and one where we long to see the truth established. As we go there in October, we want to go prepared to work. Come, brethren and sisters, with your own hearts filled with the love of Jesus and love to our fellow-men; then we shall be a blessing to others, and receive greater blessings ourselves. The time to work is short. Only a little while longer, and golden opportunities to work for precious souls will be past; therefore, let us work while the day lasts, for soon the night will come wherein no man can work. "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. Let us work with heart and hand, until the Master comes to reap the harvest of the earth.

We expect to hold meetings at Lincoln two or three

weeks before the camp-meeting commences. We need ten or twelve men that can come about one week before the beginning of the camp-meeting. Such can enjoy the meeting, and during the day assist in preparing the camp-ground and pitching tents. We believe, brethren, that you have an interest in our coming camp-meeting; and we know there are many willing hearts that would gladly come a week before to help in the work, whose circumstances will not permit them to do so. But there are others, young men, that can come, and we greatly desire that they should come. Brethren, we need all that can come to help in the work. Please write a card to Eld. A. J. Cudney, Fremont, Neb. H. SHULTZ.

CAMP-MEETING AT SAUK CENTER, MINNESOTA.

It is now decided to hold this meeting from Sept. 30 to Oct. 6. Services will begin Wednesday afternoon and hold over the following Monday. It is expected that this will be an important meeting. The notice is brief, but it has been anticipated; and the time is the same as would be expected, so that all will be ready. Those who wish tents should order them of me at once. We shall provide room enough for all if sufficient notice is given. Extra clothing will be needed, no doubt, and stoves should be provided as far as possible. As there are to be no business meetings, the time will be devoted to instruction in the various parts of the work, especially in T. and M. work and accounts, and the Sabbath-school work. A commendable interest has already been manifested by some of the churches in that vicinity in working for the meeting. West Union has ordered fourteen tents, which with two of their own will make sixteen tents from that one church. Let us earnestly seek God's blessing upon the meeting whether we come or remain at home. Now, brethren, come to the meeting. Do not wait or expect to be urged, but come because you want to come, and because you want God's special blessing. We need it greatly. Nothing else will qualify us to stand in these days of peril. Brethren from all over the State and North Dakota are invited. All the laborers within reasonable distances are expected. We shall take every pains to make all as comfortable as possible. Services will be held in both the English and Scandinavian languages. Remember the camp-meeting at Sauk Center commencing at 2:30 P. M. Wednesday, Sept. 30. In behalf of Committee. G. C. TENNEY.

News of the Week.

FOR WEEK ENDING SEPT. 5.

DOMESTIC.

- Dr. Tanner, the faster, is a convert to the faith cure.
- The census of Dakota cost \$45,000, of which the general government will pay \$36,000.
- Myriads of grasshoppers are devastating pasture and clover fields in Montgomery county, Ill.
- Rhode Island retains the greatest density of population of all the States.
- Dr. Hierme Retsof, an eminent oculist, says that the common electric light produces color blindness.
- A Dakota farmer claims to have raised seventeen bushels of wheat in three years from one grain of seed.
- It is estimated that there are 35,000 newspapers in the world, which will give one to every 28,000 inhabitants.
- It is estimated that two tons of gold, worth \$1,400,000, are lost every year from the wear and tear of commerce and personal use.
- There are 190 persons serving life sentences in the prisons of New York State, thirteen of whom are women, all for murder in different degrees.
- An official report to the State Department at Washington states that the wheat crop of Italy is 20 per cent less than the average crop.
- The Chautauqua Literary and Scientific Circle has 100,000 pupils in all parts of the world reading the required books for 1886.
- There are still public lands open to settlement in nineteen States and eight Territories. The prices vary from \$1.25 to \$2.50 per acre.
- A sea turtle weighing 900 pounds was caught off Cape Ann the other day. It was eight feet long, three feet wide, and twenty inches deep.
- The Allen Line steamer *Hanoverian* was totally wrecked Wednesday morning near Cape Race, but the passengers and crew were saved.
- In a building at New York, partly occupied as a school, a virulent case of small-pox was discovered Wednesday. A spread of the disease is feared.
- Six persons were drowned near Oshkosh, Wis., Sept. 2, by the capsizing of a ferry-boat which was attempting to cross the river.
- The total number of emigrants who arrived at the seven principal ports of the United States during July was 28,304, and for July, 1884, the number was 32,772.
- Nathan Mills, a colored man living at Oxford Neck, Del., claims to be 107 years old. He has lived to see five generations of his children and grandchildren.

—A severe hailstorm visited the southern part of Oswego county and the northern part of Onondaga county, N. Y. Sunday afternoon, doing damage estimated at over \$100,000.

—The petrified body of a man ten feet high has been found in a cave near Victoria, N. B., and forwarded to New York for exhibition, after which it will be sent to the Smithsonian Institute at Washington.

—A hailstorm in Erie county, Pennsylvania, Tuesday night, destroyed crops and fruits, and broke the windows of every building in the path of the storm. Hail fell to a depth of two inches.

—An entire square at Albany, N. Y., mostly occupied by frame structures, was burned over Thursday afternoon. Thirty families being rendered homeless. The loss is in excess of \$50,000.

—The losses by fire in the United States and Canada during August reached \$5,500,000, the average for a month named for ten years being \$7,000,000. For the first months of this year the fire waste foots up \$65,500,000.

—Owing to the strike inaugurated by the river miners of Pennsylvania Thursday, 4,000 men are now idle, and it is expected that by Monday every mine in the Monongahela Valley will be closed.

—At 11 o'clock Friday night a mob stormed the jail at Knoxville, Tenn., and taking out Lee Sellers, an alleged murderer, they hanged him from a bridge, several shots being fired into his body while suspended.

—The Texas cattle fever has made its appearance in Illinois and Iowa, and the animals are dying rapidly. The cattle which introduced the disease were taken in under false pretenses, having been represented to be from Kansas.

—A live toad and a petrified snake were found together in a vein of blue limestone at West Union, W. Va., Saturday. The snake was hanging by the toad's leg, and appeared to be trying to swallow the toad when it was buried.

—While the cage of the Oakwood shaft, operated by the Lehigh Valley Coal Company, was being lowered Wednesday morning, loose coal and rock fell, instantly killing one of the men occupying the cage, and wounding six others, of them dangerously.

—The Los Angeles *Herald* denies the statement that late James W. Marshall was the first discoverer of gold in California. His discovery was made in January, 1848, the *Herald* says gold was discovered in Los Angeles in March, 1842, by Francisco Lopez.

—Women Suffragists of Maine have petitioned the Governor to commute the death sentence of Mrs. Baums, who murdered her husband, on the ground that the prisoner was tried by men, and would be hanged by men, which is unfair.

—The C. H. & D. freight depot at Cincinnati, the stories of which were used by the Malting and Warehousing Company, was destroyed by fire Thursday evening, together with a large quantity of grain and freight. It is estimated that the loss will reach \$500,000.

—A mob at Rock Springs, W. T., burned 100 houses and drove out 500 Chinese, who are now without shelter among the hills west of the town. The bodies of four Chinamen have been recovered, and it is believed that there are as many more in the ruins of the burned buildings. Authorities will send food to the starving refugees.

—Six masked men Tuesday saturated the I. B. A. bridge near Danvers, Ind., with kerosene, and set it on fire, partially destroying the structure. The express train in a few minutes, was fortunately warned by a farmer, and was driven from the bridge by the incendiaries. It is believed that it was the intention of the men to wreck the train.

—Chinese miners who had been imported by the Pacific Railway Company, were driven from the pits at Rock Springs, Wyoming, Wednesday afternoon, by a force of armed white men, the Chinese fleeing to the hills for safety. Seven of the fugitives were shot dead by the mob, and several wounded. The Chinese quarters were then set on fire, thirty-nine houses being destroyed, and several old and feeble Mongolians, it is believed, perished in the flames.

FOREIGN.

- Lord Tennyson is said to have ready a new volume of poems.
- The cholera has broken out in the province of Calabria, Italy.
- A dispatch from Berlin states that Germany will surrender the Caroline Islands.
- The situation in the cholera-infected districts of France is somewhat improved.
- A dispatch from London states that the government of Holland is about to adopt additional protective duties.
- The London *Standard* confirms the statement that Russia has abandoned her claims to Zulfikar Pass.
- Statistics show that there are 5,000,000 acres of land under crops in Ireland, an increase of 81,000 acres since 1884.
- Six thousand letters of Peter the Great have remained under suppression. The Emperor of Russia now permits the publication of a selection.
- Pedro Prestan, the leader of the revolutionists of Cuba, who several months ago fired and destroyed the arsenal of Colon, has been executed for the offense.
- The remains of 219 persons who had died of smallpox were buried in a certain cemetery at Montreal last week, but only 100 deaths from the disease were officially reported.

Obituary Notices.

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

GOODRICH.—Died in Canaan, Me., Aug. 2, 1885, of consumption, aged about fifty years. Sr. Goodrich had been a lover of the Advent faith for a number of years. She had been blind for 22 years, but with an honest heart heard the truth and believed it. She leaves a husband and son, and many friends, to mourn her loss. Discourse by the writer, from Heb. 11:13. A. BARNES.

CLAPP.—Sr. Sarah E. Clapp died Aug 10, 1885, of congestion of liver, at her home in Pierrepont Manor, N. Y. She was a faithful Christian, one who tried to carry out the spirit of present truth in all her conduct. She was a faithful missionary worker, and, though in the most unfavorable circumstances, the attendance at her funeral showed that her influence had not without its influence on the community where she lived. Her children and aged husband, as well as an afflicted nephew, will sorrow deeply. G. D. BALLOU.

CLAPP.—Died of dropsy, at Clyde, Ohio, July 29, 1885, Charlotte Clapp, aged 69 years, 8 months, and 14 days. Sr. Clapp had been a member of the church for a long time, and longed for death to relieve her of her sufferings. She was for many years a believer in the second coming of Christ, and died in hope of having a part in the first resurrection. Funeral services conducted by the writer. O. F. GUILFORD.

SHAFER.—Enoch Charles, son of Absalom and Mary J. Shafer, died of disease produced by whooping-cough, July 31, 1885, near Noblestown, Ind., aged 2 years, 4 months, and 4 days. The fond hope of seeing his little one in a home where death is feared and felt no more, soothed the sorrow of the mourning parents as for a time they looked back their sleeping babe to mother earth. Words of comfort spoken by the writer from 1 Thess. 4:18. WM. COVARR.

McKEEN.—Died in Lovell village, Me., June 24, 1885, Sally, wife of Charles McKean, aged 74 years, 3 months, and 13 days. Sr. McKean was one of the first here to accept the third angel's message eight years ago this summer, under the labors of Elds. J. B. Goodrich and J. Webber. Although she with her husband had been deprived of the privilege of meeting with those of like precious faith, yet she was true to the truth. Quite a goodly number of the friends and neighbors were present at the funeral, who listened with marked attention to a discourse by the writer, from 2 Tim. 4:7, 8. GEORGE W. HOWARD.

SHOEMAKER.—Died of flux, near Silas, Choctaw Co., Ala., July 5, 1885, Ernest L. Shoemaker, aged about 16 years and 4 months. Ernest was a son of Sr. R. R. Shoemaker, and was all the child she had left, and hence upon her the blow falls heavily. He had never professed a profession of religion, but his acquaintances knew him to be a peaceable boy. He felt that he should go forward in baptism in the name of the Lord Jesus Christ, but he did not. Funeral services by Eld. Tucker (Baptist). J. R. WAITE.

HAFFORD.—Died at the home of her parents, in Sandusky Co., Ohio, July 5, 1885, of typhoid fever, Sr. Della C. Hafford, aged 23 years, 6 months, and 11 days. Two years ago last June, she, with her husband, was baptized and united with the S. D. Adventist church at Toledo, Ohio. A little over one year ago they moved to Battle Creek, Mich., and united with the church at that place. She suffered much during her sickness, but was resigned to the will of God, and died in the full hope of a resurrection to eternal life. Discourse from Rev. 20:6. O. F. GUILFORD.

MURPHY.—Died at Good Thunder, Minn., June 29, 1885, of lung disease, Kitty Murphy, aged 33 years. Sr. Murphy was brought up a Catholic and embraced present truth about three years ago. She was faithful and earnest in her Christian life. Although her sufferings were very severe, she bore them with Christian fortitude and patience, resting in God to the end. She rests in hope. Words of comfort by the writer. W. B. HILL.

SOULE.—Died of pneumonia, near Pulaski, N. Y., April 28, 1885, Mrs. G. Soule, aged 16 years, and 9 months. Agnes was a good, faithful, and obedient daughter, having been for several years a great support and comfort to her invalid mother, who embraced the truth under the labors at Pineville in 1877. Agnes sought the Lord last fall, and endeavored to live a Christian life to the time of her death. She cherished the blessed hope, and died in faith. Funeral services conducted by the writer. Text: Rev. 21:4. M. H. BROWN.

FORBES.—Died of consumption, in Washington county, Ala., March 1885, Orville Forbes. Bro. Forbes was a native of New Hampshire; suffering from consumption and dyspepsia, had been seeking for a mate which would improve his health, and hence went to Alabama. He lived a consistent Christian life while at Bro. Dickey's, where he was stopping a few months just previous to his death. Many times during his sickness he expressed thanks that notwithstanding he was far away from his companion and relatives, he was so tenderly cared for. He died in faith and hope of soon coming forth clad in immortality. Funeral service conducted by P. T. Shoemaker. J. R. WAITE.

LOGAN.—Died of pulmonary consumption, at Webber Grove, Jefferson Co., Ill., Aug. 18, 1885, Lewis A. Logan, Jr. Bro. L. was born in Washington Co., Ill., Nov. 1, 1881, and was therefore at the time of death, aged 23 years, 9 months, and 17 days. He gave his heart to the Lord in early youth, and united with the S. D. Adventist church at Webber Grove about eight years ago. His consistent Christian dependence won for him the love and confidence of his brethren and sisters, while his courteous manner, joined to an upright life, solicited the regard of all who knew him. We laid him away to rest until the life-giver shall come, when, as we confidently believe, he will come forth clothed in the bloom of immortal youth. He leaves a wife and infant daughter, father, mother, four brothers, and four sisters to mourn his loss. Remarks by the writer, from Rev. 14:13. A. K. ATTEBERRY.

DAVIS.—Died, in Battle Creek, Mich., of internal tumor, July 19, 1885, Julia Alice Davis (nee Ramsey), wife of Wm. T. Davis, in the 34th year of her age. (Sister Davis was born in Leipsic, Ohio, July 23, 1851. Jan. 5, 1882, she was united in marriage to Wm. T. Davis, of Battle Creek. Two years ago this coming fall she united with the Battle Creek church, of which she remained a consistent member till death. She was very conscientious and faithful in whatever she regarded to be a Christian duty. Her sufferings toward the last were severe, but she bore them with that fortitude and patience which comes of a believer's hope. She felt reconciled to death if such was God's will, and thus she fell asleep in Christ. She leaves her husband, a little daughter three years of age next December, a mother, three brothers, and many friends, to mourn her loss. Funeral at the Tabernacle, July 21, 1885. U. S.

PARKHURST.—Died at his residence, in Westphalia township, Clinton Co., Mich., April 7, 1885, of a complication of diseases, our dear brother, John D. Parkhurst, aged 59 years, 7 months, and 19 days. Bro. Parkhurst was born in Pombroke, Genesee Co., N. Y. When a mere child he moved with his parents to Ohio, and thence to Oakland county, Mich., where he lived till his marriage in 1854. He then purchased a farm in Clinton county, where he lived till his death. During the winter of 1878 he listened to a course of lectures by Ben Frisbie and his wife, and with his wife and younger daughter commenced the observance of the Sabbath, becoming a member of the Westphalia church of the organization in 1879. Although confined to the house during the last of last winter, he bore his suffering without a murmur, knowing

that death would soon release him from his pain. Sadly, yet hopefully, his loved ones laid him away in the Waconsta cemetery, there to rest till the cares and sorrows of life are forever ended, and the voice of Jesus calls forth the sleeping saints. He leaves a wife and two daughters to mourn his loss. Funeral discourse by Eld. Ashby (Congregationalist), from Matt. 24:44. J. L. CURR.

HASTINGS.—Died of liver complaint in Watervleit, Berrien Co., Mich., Gertie E. Hastings, daughter of William and Elizabeth McConnell, aged 27 years and 3 months. Gertie was the eldest of ten children, and was married to the writer in the spring of 1876. She was a member of the Seventh-day Adventist church at Colfax, Mich., and has tried to live out the principles of the third angel's message. June 11, 1885, she left her home for Watervleit to pay her parents and friends a visit, and to get away from the cares of household duties, thinking it would be for the good of her declining health; but not so: the next day after her arrival she was taken worse, and her health continued to fail till July 7, when she fell asleep in Jesus. She was with her sister during her last illness, and everything that could be done for her comfort was done. She leaves one little son, aged seven, and a little daughter, aged five; and we deeply feel her loss. But we sorrow not as those who have no hope. CHESTER HASTINGS.

CURTIS.—Died of hemorrhage of the bowels, at Nile, Allegany Co., N. Y., Aug. 24, 1885, Everett H. Curtis, aged 31 years, 2 months, and 25 days. Bro. Curtis was a member of the Seventh-day Baptist church at North Brookfield, Madison Co., N. Y., for several years; but in 1883, while making his home with his uncle, Eld. D. P. Curtis, in Minnesota, he learned to love the present truth, and united with the Seventh-day Adventist church at Wellsville, N. Y., in July of the present year. Since that time he had been planning to arrange his business matters so as to engage in some branch of our work. Through his personal effort, some of his near relatives have been led to see the light of truth. He leaves a father, two brothers, and one sister to mourn his loss. The writer spent some time with him just before his death. His last hours were peaceful, and his mind was perfectly composed at the thought and prospect of death. His remains were taken to Madison Co., N. Y., for burial. L. C. CHADWICK.

COON.—Died at his home in Medford, Steele Co., Minn., Aug. 5, 1885, Bro. Wm. Coon, aged 62 years, 5 months, and 5 days. Bro. Coon was born in Brookfield, Madison Co., N. Y., in 1823. At the age of 9 months his feet were crippled for life by his creeping backward into the fire-place. He resided in New York until the age of 26, when he removed to Juno, Wisconsin. In 1863 he came with his family to Minnesota and settled upon a farm in Faribault Co., where he remained till he removed to Medford twelve years ago. Bro. C. accepted the truth of the third angel's message under the labors of Eld. Ingraham, about 17 years ago, and has since been a firm believer in, and a worthy representative of, the truth he professed. He was a man of strict integrity, and commanded the love and respect of all who knew him. In the Christian life he was one of the faithful ones, serving God in his daily life, and always being found at the post of duty. He was a man of much physical strength, and had a strong constitution; but in consequence of being so crippled, his life was one of wearing labor. Last fall his strength began to give way, and in spite of all medical assistance, it gradually declined until death. His last days were made bright by the Christian's hope, and many times he expressed a desire, if it were God's will, to rest in the grave till Jesus comes, feeling sure that he would have a part in the first resurrection. In his death the Medford church has lost a faithful and devoted member. He leaves a wife and two grown children, who deeply feel the bereavement. The funeral was held in the S. D. A. house of worship in Medford, and was largely attended by friends and neighbors. We laid him away in the tomb, with bright hopes that when Jesus comes he will be among those who will be "ransomed from the grave." Discourse by the writer, from 2 Tim. 4:6-8. W. B. WHITE.

ATRINS.—Died in the city of Lowell, Kent Co., Mich., Aug. 13, 1885, Lucia O. Atkins, aged 90 years, 6 months, and 4 days. Sr. Atkins experienced religion at the age of thirty-two. When the first angel's message went to "every nation, kindred, tongue, and people," announcing "the hour of his judgment is come," it found a place in her heart. Although, like many others at that time, she met with a disappointment, she did not "cast away," like some, her "confidence" in the God-given message. In March, 1854, she with her family moved from Waterbury, Vt. to Michigan. She thus became disconnected with Advent believers, but ever cherished faith that her Lord was soon coming. About three years ago, learning of an aged lady who believed in the soon coming of Christ, I visited her, and thus learned of her advent experience; also that in that experience she had been acquainted with Bro. G. I. Butler's parents and family. I tried to explain to her the present work as related to the past, which was to her very precious news, and which she seemed to accept, and rejoiced greatly to find a people still looking for and expecting the second advent. We can but feel that she is the Lord's, that her dust is precious in his sight. She loved her Saviour, and his return for her was the great theme upon which she delighted to converse. She retained her mental faculties in a marked degree. Her mind seemed filled with Scripture promises and blessings. Although she had not been able to read for some time, she could repeat God's word as well as his praise. She would sometimes say: "Oh, how I long for His coming!" "I long to see my Saviour." "I long to sing the song of Moses and the Lamb. What a song we will then sing!" E. VAN DEUSEN.

Publishers' Department.

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

RECEIPTS.

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

Books Sent by Express.—Acres Blackman & Co, W H Cottrell, E T Palmer, P Hassel, Peter Gunderson, O S Hinton, Daily Express, A A Gregory, S S Shrock, James Sawyer, M I Pierce, G W Wayland, John Wilson, O A Olsen, James Morrow, Leonard Nelson, O A Bogren.

Books Sent by Freight.—Present Truth, Pacific Press, W C Boynton, Emil Johnson, L C Chadwick, J W Boynton.

Cash Rec'd on Account.—Iowa T & M Soc per Hans Olsen \$50., Ohio T & M Soc per Ida Gates 66., Mich T & M Soc per Hattie House 210.08, U C T & M Soc per Mary L Hughes 50., Iowa Conf per A R Henry 30.

General Conference.—Emily A Coggswell \$2., N E Conf per E T P 120.54, Iowa Conf per A R H 423.54.

Shares in S. D. A. P. Association.—Cary Dryden \$10., Mary Dryden 10., Freddie Dryden 10.

Michigan General Fund.—Prudence D Flood \$500., D B Eckert 10., W J & V O Cross 100.

S. D. A. E. Soc.—D B Eckert (shares) \$10.

International T. & M. Soc.—M N Lamson \$12.50, Jonathan Lamson 12.50, Mrs Alma Buchanan 10., Joel Hersey 5.

European Mission.—Jonathan Lamson \$22.50, M N Lamson 12.50.

Scandinavian Mission.—Jonathan Lamson \$12.50, M N Lamson 12.50.

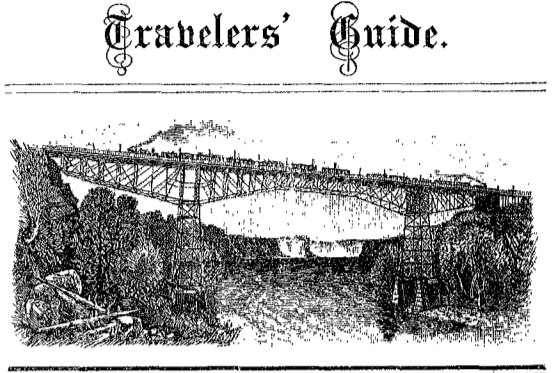
Australian Mission.—Mrs L Whitford \$10., Elizabeth Kinne 4., Mrs Gilbert Hadley 6.50, M E Barber 5., R F Barton 5., M H Wheeler 10., Lizzie A Stone 50.

English Mission.—Clarence Peck 25cts, S W Harris \$4.99, M N Lamson 12.50, Jonathan Lamson 12.50, Mrs G W Page 5., M E Barlow 5., Clara Barrows 1., Lizzie A Stone 50., "M M" 1.

SPIRITUALISM—SATANIC DELUSION

A TRACT FOR THE TIMES. This little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

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Table with columns for GOING EAST and GOING WEST, listing stations such as Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, and Chicago, with corresponding departure and arrival times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:31, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST and GOING EAST, listing stations such as Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago, with corresponding departure and arrival times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations such as Toledo, Dundee, Tecumseh, Jerome, Hanover, Homer, Marshall, Ceresco, Battle Creek, Augusta, Yorkville, Montville, and Allegan, with corresponding departure and arrival times.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

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Depot corner Van Buren and Sherman streets. Ticket offices—56 Clark street, Sherman House, Palmer House, and Grand Pacific.

Table with columns for TRAINS, LEAVE, and ARRIVE, listing various express and passenger services such as Javenport Express, Council Bluffs and Peoria Fast Express, Kansas City, Leavenworth, and Atchison Express, etc.

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

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 8, 1885.

CONTENTS OF THIS NUMBER.

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

Table listing contents of the issue, including sections like Poetry, Our Contributors, Home, Special Mention, Our Tract Societies, Casket, Editorial, Ministers' Department, Progress of the Cause, Special Meetings, News, Obituaries, Appointments, Publishers' Department, and Editorial Notes.

REMAINING CAMP-MEETINGS FOR 1885.

Table listing remaining camp-meetings for 1885, including locations like Illinois, Iowa, Michigan, California, and dates from Sept. 9-15 to Oct. 21-27.

One of the national conditions predicted to exist in the last days is expressed in these words: "Distress of nations with perplexity." This perplexity is clearly manifested in the intensity with which the nations watch each other, and the sensitiveness and jealousy manifested over each other's movements.

The Russians have commenced work on a canal to connect the Caspian Sea, with the Trans-Caspian Railway; and the people of India are busily engaged in strengthening their fortifications.

SPECIAL NOTICE.

THE REVIEW will be omitted one week during the Michigan camp-meeting. The next paper after Sept. 22, will bear date Oct. 6. Therefore all appointments which fall within these dates, should be mailed so as to reach this Office as early as Sunday, Sept. 20. Please bear this in mind.

THE SANITARIUM.

THE Sanitarium never was in the enjoyment of larger patronage than at the present time. Over five hundred patients have arrived since the first of July. Notwithstanding the large addition erected last season, it is still necessary to occupy outside cottages.

"LIFE OF CHRIST" IN DANISH.

THE work on "The Life of Christ" prepared by Sr. White for use in foreign languages, has been translated into Danish-Norwegian, by Eld. J. G. Matteson, and has just been issued at this Office. It is printed on good paper, is well bound, and makes a nice volume of 694 pages. Price \$1.50, with the usual discount to tract societies and those ordering large quantities.

GOOD HEALTH.

WE do not mean good health in the abstract as pertaining to our physical organisms, but the journal which bears that name, which teaches all how to acquire and maintain good health. The September number which has just been laid upon our table is an exceptionally good number, and those who are acquainted with the journal know that no higher commendation could be given.

ANOTHER TRACT IN THE HOLLAND LANGUAGE.

THE Publishing Association has just issued an edition of the tract "The Millennium," 24 pages, by Eld. James White, in the Holland, or Dutch, tongue. This tract treats upon a vital topic for these days of fables, and merits a wide circulation among the Holland people.

THE COLLEGE.

THE eleventh year of the Battle Creek College opened successfully on Wednesday, Sept. 2. The number of students in attendance was about two hundred and twenty-five, while there are, and probably will be for some weeks to come, daily new arrivals.

Adversity is the plow that tears up the soil of life for the seed of trust to grow a character of love and strength.

MICHIGAN CAMP-MEETING.

THE Michigan Passenger Association, which includes all the important railroads in Michigan, have agreed to return at one third fare all who pay full fare in coming to the Jackson camp-meeting. Certificates will be furnished on the ground.

OUR CANVASSING WORK.

WE are receiving encouraging reports from our canvassers throughout the field. One writes from Arkansas: "During the last two weeks I have taken \$400 worth of orders for 'Thoughts on Daniel and the Revelation.' Last Wednesday I took twenty-four orders for 'Thoughts' and three for 'Sunshine.' This, we believe, is the largest number of orders taken in one day for 'Thoughts.' This agent also reports that the prospects for selling books in the South are excellent; in fact, never better.

WHICH?

ONE day during our meetings in Worcester, the Disciple minister undertook to prove Sunday-keeping from just three texts and only three. One of them was Heb. 10: 25: We should not forsake the assembling of ourselves together, as the manner of some is. He said this showed that it was their custom to meet together on some stated day, but it did not state what day it was.

NOTICE.

ALL parties ordering the charts illustrating the prophetic periods and the immortality question, will please remit money by P. O. order or postal note on Sand Bank, N. Y., and address all communications to me there until further notice.

THOUGHTS ON THE REVELATION.

BY ELDER URIAH SMITH.

A critical and practical exposition of the book of the apocalypse verse by verse. A harmonious explanation of this wonderful book is a companion volume to "Thoughts on Daniel," and cannot be read without interest and profit.

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