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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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ONE BY ONE.

BY M. B. DUFFIE.

THE signs are fulfilling which Christ foretold:
One by one, one by one!

And the scroll prophetic its scenes unfolds:
Yes, one by one!

Mid earthquakes, whirlwinds, evils rife,
Earth's great nations prepare for strife,
While the falling stars and darkened sun
Proclaim the race as well-nigh run!

The weeks and months are fleeting away:

One by one, one by one!
The seconds, the minutes, the hours and days:
Yes, one by one!

The time for preparing is speeding fast,
This hour and day may be the last!
An angel is jotting the record down,
But none but the victor can claim the crown!

Hearts grow still at Death's command:

One by one, one by one!
He summons them out from every land:
Yes, one by one!

He speaks the word and mortals quail;
Their eyes grow dim, and their faces pale!
His aim is certain, his stroke is sure,
Cutting them down, the vile and the pure!

The deeds of the sleeping now pass in review:

One by one, one by one!
The acts of the living must come into view:
Yes, one by one!

The angels are scanning the records o'er,
And the Master will soon shut to the door.
"He that o'ercometh," the Lord did declare,
"Shall habit the mansions he went to prepare."

Battle Creek, Mich.

Our Contributors.

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

PROPER EDUCATION OF THE YOUNG.

IMPORTANCE OF MISSION TRAINING-SCHOOLS—AD-
DRESSED PARTICULARLY TO TEACHERS IN
OUR SCHOOLS.

BY MRS. E. G. WHITE.

THE third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work. Ministerial labor cannot and should not be intrusted to boys, neither should the work of giving Bible readings be

intrusted to inexperienced girls, because they offer their services, and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed a firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time. There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith.

There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well organized plans. If the churches in the different places do their duty, God will work with their efforts by his Spirit, and will supply faithful men to the ministry.

Our schools are to be educating schools and training schools; and if men and women come forth from them fitted in any sense for the missionary field, they must have impressed upon them the greatness of the work, and that practical godliness must be brought into their daily experience, to be fitted for any place of usefulness in our world, or in the church, or in God's great moral vineyard, now calling for laborers in foreign lands.

The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticize and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the force of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid. The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them, for the development of physical health and symmetrical character.

God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mold given the character in youth by such a system of training, is wholly deleterious. Aim for mental discipline and the formation of right moral sentiments and habits.

Studies should generally be few and well chosen, and those who attend our colleges are to have a different training than that of the common schools of the day. They have been generally taught upon Christian principles, if they have wise and God-fearing parents. The word of God has been respected in their homes, and its teachings made the law of the home. They have been brought up in the nurture and admonition of the gospel, and when they come to the schools, this same education and training is to go on. The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle.

Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises. If there are those who prolong religious exercises to weariness, they are leaving impressions upon the mind of the youth that would associate religion with all that is dry, unsocial, and uninteresting. And these youth make their own standard not the highest, but weak principles and a low standard spoil those who, if properly taught, must be not only qualified to be a blessing to the cause, but to the church and to the world. Ardent, active piety in the teacher is essential. Morning and evening service in the chapel, and the Sabbath meetings, may be, without constant care and unless vitalized by the Spirit of God, the most formal, dry, and bitter mixture, and to the youth the most burdensome and the least pleasant and attractive of all the school exercises. The social meetings should be managed with plans and devices to make them not only seasons of pleasantness, but positively attractive.

Let those who are competent to teach youth, study themselves in the school of Christ, and learn lessons to communicate to youth. Sincere, earnest, heart-felt devotion is needed. All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action. Your unity with them causes your hearts to throb with new affection. The youth need sympathy, affection, and love, else they will become discouraged. A spirit of "I care for nobody and nobody cares for me" takes possession of them, and although they profess to be followers of Christ they have a tempting Devil on their track, and they are in danger of becoming disheartened, and lukewarm, and backslidden from God. Then some feel it a duty to blame them, and to treat them coldly, as if they were a great deal worse than they really are, and but few, and perhaps none, feel it a special duty to make personal effort to reform them, and to

remove the baleful impressions that have been made upon them.

The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily. The holy motives of our Christian principles must be brought into our life. The salvation of our pupils is the highest interest intrusted to the God-fearing teacher. He is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ. God will require this at the hands of teachers. Every one should lead a life of piety, of purity, of painstaking effort in the discharge of every duty. If the heart is glowing with the love of God, there will be pure affection, which is essential, prayers will be fervent, and faithful warnings will be given. Neglect these, and the souls under your charge are endangered. Better spend less time in long speeches, or in absorbing study, and attend to these neglected duties.

After all these efforts, teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as the result, in many cases, of vicious example and neglected parental discipline. And teachers doing all they can, will fail to bring these youth to a life of purity and holiness; and after patient discipline, affectionate labor, and fervent prayer, they will be disappointed by those from whom they have hoped so much. And in addition to this, the reproaches of the parents will come to them, because they did not have power to counteract the influence of their own example and unwise training. The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith. Others will be saved to God, and their influence will be exerted in saving others. Let the minister, the Sabbath-school teacher, and the teachers in our colleges unite heart and soul and purpose in the work of saving our youth from ruin.

Many have felt, "Well, it don't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.

The Lord Jesus is dishonored by low ideas or designs on our part. He who does not feel the binding claims of God's law, and neglects to keep every requirement, violates the whole law. He who is content to partially meet the standard of righteousness, and who does not triumph over every spiritual foe, will not meet the designs of Christ. He cheapens the whole plan of his religious life, and weakens his religious character, and under the force of temptation his defects of character gain the supremacy, and evil triumphs. We need to be persevering and determined, to meet the highest standard possible. Pre-established habits and ideas must be overcome in many cases, before we can make advancement in religious life. The faithful Christian will bear much fruit; he is a worker; he will not lazily drift, but will put on the whole armor to fight the battles of the Lord. The essential work is to conform the tastes, the appetite, the passions, the motives, the desires, to the great moral standard of righteousness. The work must begin at the heart. That must be pure, wholly conformed to Christ's will, else some master passion, or some habit or defect, will be-

come a power to destroy. God will accept of nothing short of the whole heart.

God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountains of living waters. He is a Christian who aims to reach the highest attainments for the purpose of doing others good. Knowledge harmoniously blended with a Christ-like character will make a person truly a light to the world. God works with human efforts. All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. If one is learning of Jesus, the greatest educator the world ever knew, he will not only have a symmetrical Christian character, but a mind trained to effectual labor. Minds that are quick to discern will go deep beneath the surface.

God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge. Our bodies and souls belong to God, for he has bought them. He has given us talent, and has made it possible for us to acquire more, in order that we may be able to help ourselves and others onward in the way to life. It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable, and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God,—such an experience but few have had, and the result is, there are but few now fitted for the great want of the times.

God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge by exerting every power to glorify God; they will have increased power with which to glorify him. But those who are willing to remain in a narrow channel because God condescended to accept them when they were there, are very foolish; and yet there are hundreds and thousands who are doing this very thing. God has given them the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow mentally, they are no better fitted and prepared to do great and good works than when they first heard the truth.

Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,—not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect. It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vain glory to exalt self. When this is the case, there is an absence of the wisdom that cometh from above, which is first pure, then peaceable, easy to be entreated, full of love and of good fruits.

The established missions in our cities, if conducted by men who have ability to wisely manage such missions, will be steady lights, shining amid the moral darkness. The opening of the Scriptures

by means of Bible readings is an essential part of the work connected with these missions; but workers cannot take hold of this work unless they are prepared for it. Many ought to be trained in school before they even know how to study to bring their minds and thoughts under the control of the will, and how to use wisely their mental powers.

There is much to be learned by us as a people before we are qualified to engage in the great work of preparing a people to stand in the day of the Lord. Our Sabbath-schools which are to instruct the children and youth are too superficial. The managers of these need to plow deeper. They need to put more thought and more hard work upon the work they are doing. They need to be more thorough students of the Bible, and to have a deeper religious experience, in order to know how to conduct Sabbath-schools after the Lord's order, and how to lead children and youth to their Saviour. This is one of the branches of the work that is crippling along for the want of efficient, discerning men and women who feel their accountability to God to use their powers, not to exhibit self, not for vain glory, but to do good.

How broad and extended the command is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world!" What honor is here conferred upon man, and yet how large a number hug the shore! How few will launch out into the deep, and let down their nets for a draught! Now, if this is done, if men are laborers together with God, if men are called to act in city missions, and to meet all classes of minds, there should be special preparations for this kind of work.

Basel, Switzerland.

DO MEN ENTER HEAVEN AT DEATH?

BY ETHAN LANPHEAR.

I HEARD an S. D. Baptist minister preach, or talk, at two funeral services of late; one was that of a person of nearly fifty years, the other that of a child four weeks old. He claimed that they were both with Christ in heaven, at the right hand of God; that they had not died; that they had only changed to a higher condition of being; that immortal souls never die, but go on in growth and knowledge as never before, through all eternity; that they were at the gates of the city, waiting and watching as the gates swing open, to meet their friends left behind, as they enter, to clasp their hands and show them around in the city. Not a text did he quote to prove this true; but talked as if it was the word of God; and it seemed to please the sorrowing ones and his other hearers.

If such doctrine be true, why should "death" and "dying" have been placed in the Bible? God should have said to Adam, "In the day that thou eatest thereof thou shalt be changed into a higher state of being in my kingdom, and thou shalt be as gods in my realm of glory." This might have saved devils and men from trying to make scripture to suit their liking. This teaching that men have immortal souls that cannot die, is not a doctrine to be found in our Bible. For a seventh-day man to preach that Sunday, or the first day of the week, cannot anywhere be found in the Bible, called the Sabbath, is all well; for it is true. But it is inconsistent for him to reject the Sunday on that account, while he hugs to his bosom as great a mistake in regard to the natural immortality of the soul, and that man changes being at death only from earth to heaven, which can no more be found in the Bible than the other. When you find such a doctrine in the Bible, you will find Sunday Sabbath in the chapter following. Do not condemn first-day people for teaching for doctrines the commandments and traditions of men while you teach for doctrine heathen theology against the word of God. Can you expect to convert the world to Christianity while involved in such confusion of teachings? You may condemn First-day Baptists because they reject the Bible Sabbath; and Pedo-baptists because they reject scriptural immersion. But while you do that, they can turn the gospel table upon you as well; for you have no more Scripture for your immortal-

soul theory and the doctrine of going immediately to heaven at death, than they have for their belief and teaching in regard to Sunday and sprinkling.

If you think I am severe in my strictures, go to the Bible, and decide for yourselves as to the situation in which I place you. You all claim the word of God as your standard; and if you find me mistaken, please show me from the word of God my mistake. A "thus saith the Lord" is all I ask. To the law and gospel for the testimony; that is all.

As Paul is the only writer who uses the words "immortal" and "immortality," let us ask him how man obtains immortality. In 1 Corinthians 15 he tells us how we are to be saved. In verse 2 he charges them to keep in memory what he has taught them, lest they believe in vain. He gives them the method of our salvation by the death, burial, and resurrection of Christ. Verse 20: "But now is Christ risen from the dead, and become the first-fruits of them that slept." Whom does he mean by "them that slept," if all have gone to heaven at death? Verses 51, 52: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." When? At death or at the resurrection? Paul says, at the "resurrection." Whom shall we believe? Verse 54: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Here comes in the victory over death, according to Paul. But, I ask, when is the victory over death if man does not die? 1 Thess. 4:17: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Thus we find that according to Paul's understanding and teaching, people do not go to heaven, or put on immortality, until the resurrection. Who is willing to stand up and dispute Paul's teachings on this subject?

While ministers preach that the saints enter heaven at death, they have mostly ceased to preach that sinners are consigned to an endless hell of punishment at death, but hold up a coming Judgment awaiting them. But if either class goes to heaven at death, both classes do; for the text that takes the "spirit" of one class to God who gave it, takes the spirit of the other also. That which proves too much is no proof at all; and I hardly think these teachers would like to claim that the wicked go to heaven, or the city of God, at death.

I often hear professed Christians zealously speak of the "death that never dies," as if it were a Bible teaching; and possibly they may think honestly that such an expression is in the Bible. But it is not there. It comes from false theology, as does the expression "immortal soul" and also man's natural immortality.

These teachers have taught that people go directly to heaven at death, until many have come to believe that their friends who have passed away are all grouped together in heaven in family relations, as here on earth. And I have heard people say that if this were not so, the attractions for heaven would be much lessened to them; as if they were going to heaven with the same respect of persons and the same selfish and aristocratic propensities which they possess in this world. But the Bible doctrine is, "that God is no respecter of persons." The figure drawn from the "rich man and Lazarus," settles that question; and from it we may conclude that many high-seated synagogue men may be left out entirely. And the case of the woman having seven husbands seems to dispose of the worldly family relation in heaven, while the true Spirit of Christ teaches that all in heaven will be of one family: "Heirs of God and joint-heirs with Christ." Christ says: "I go to prepare a place for you." "If I go" away, "I will come again, and receive you unto myself; that where I am there ye may be also." Are you going to heaven by some other way than that which the word of God has promised? "Search the Scriptures; for in them ye think ye have eternal life." Let him that thinketh he standeth take heed lest he fall." What has Luke to say about going to heaven when we

die? Luke 14:14, latter clause: "For thou shalt be recompensed at the resurrection of the just." Is not this satisfactory?

THE POOL OF BETHESDA.

BY J. S. OLIVE.

SUFFERING and halt the patient lay,
Beside the healing pool;
Through weary years he waited still,
To touch those waters cool.
But ever, ere he reached the brink,
Some one stepped in before,
And he was left in pain and gloom,
Till hope was almost o'er.

But when the Saviour's tender voice
Said, "Wilt thou be made whole?"
The kindness of his voice revived
Hope in his fainting soul:
"I have no man to put me in;
When comes the angel's power,
Another steppeth in before."
But this is mercy's hour.

"Arise, take up thy bed, and walk."
The pitying Saviour said.
The trembling limbs grew strong and firm,
He lifted up his head;
But he was gone, the gracious One
Whose word had healing brought.
He waited not for human praise
To crown the work he wrought.

So without love of earthly praise
Should be our deeds of love;
But our weak hearts still honors crave,
That come not from above.
He found the Healer once again,
The temple courts within,—
"Go, sin no more," he said, "lest worse
Befall thee for thy sin."

O weary wand'rer in the path
To realms of darkness dim,
Look up, and see the Saviour's smile,
And leave thy care with him.
Hear the same gentle voice inquire
"Wilt thou, too, be made whole?"
Drop in his loving arms thy load,
And free thy burdened soul.

Before that face shall disappear,
Those pitying arms be gone,
Oh! haste, accept the offered rest,
Ere mercy be withdrawn.
And when the healing waters come,
And grace has set thee free,
Go, sin no more, lest something worse
Should also come on thee.

Prescott, Wis.

THE BIBLE.—NO. 5.

BY ELD. J. P. HENDERSON.

"Some men read it with great care,
But all to find some contradiction there."

The difficulties attending a translation may be further seen by examining some Diaglott, and observing the disconnected manner of expression found in the original. For example, we copy from Wilson's Emphatic Diaglott Gal. 3:29, giving the original word and its translations, thus: *Εἰ ὅτε* but *ὑμεῖς* you *χριστοῦ* of Anointed *ἀρα* certainly *τοῦ* of the *Ἀβρααμ* Abraam *σπέρμα* seed *ἐστε*, you are, [*καὶ*] and *κατὰ* according to *ἐπαγγελίαν* promise *κληρονομήα* heirs. Without transposition or supply words it reads, "If but you of Anointed certainly of the Abraam seed you are (and) according to promise heirs," which is in a measure obscure in meaning. The difficulty of framing the expression in unmistakable language is apparent to all.

Mr. Wilson gives his construction, thus: "And if you belong to Christ, certainly you are Abraham's seed and heirs according to promise."

The new version has it, "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."

And the authorized version reads, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus each translator seeks to give the meaning in the very best language he can command, and no two of them tell it just alike.

This is sufficient to prove that the language, at least that in which our Bible is translated, is not inspiration; and so long as human language is imperfect, so long may its construction be criticised, whether in the Bible or elsewhere. The pure-minded reader, however, will grasp at the thought designed and the principle to be taught, without stopping to notice a mistake in orthography or a grammatical error, while the skeptic who only reads "to find some contradiction there," and whose

mind never penetrates beneath the rippling surface, will ever continue to publish before the world the "mistakes of Moses" or the "absurdity of Joshua's commanding the sun to stand still," which in his mind are irreconcilable, when in reality they were in harmony with the common expressions of those times. Love of "darkness rather than light" often blinds intelligence. A heart-felt desire for truth and a willingness to obey, will make the word of God very precious, and will so open the eyes of his children that all "absurdities" will appear harmonious.

The following is from Chamber's Encyclopedia, Art., "Bible":—

"That there are erroneous readings, nobody doubts. The real task devolving on a student of this branch of theological science is to explain these on natural principles, and by collating the various recensions to endeavor to obtain a pure text, or as close an approximation to that as may be possible. The following is a tolerably complete classification of the causes of errors:—

"1. Errors arising from imperfect sight or occasional inattention, as when transcribers substituted one letter for another similar in appearance, transposed letters, words, and sentences, and omitted the same; of which there are various examples.

"2. Errors arising from imperfect hearing," as when one would read for another to copy.

"3. Errors arising from defective memory, as when the transcriber fancied that he knew certain words, phrases, or clauses on account of their having occurred before.

"4. Errors arising from defective judgment, as when words are wrongly divided or abbreviations wrongly resolved, also from the *custodes linearum* (interlinear) and marginal remarks being sometimes incorporated with the text." The 37th verse of the 8th chapter of Acts, and the last clauses of the 7th verse of the 5th chapter of 1 John are supposed to have been inserted in this manner, as neither are found in the original manuscripts prior to the fifth century.

"5. Errors arising from a well-meant desire on the part of the transcriber to explain or amend a text apparently obscure."

Language necessarily inserted by the translators, is italicized in our common Bible, examples of which may be found on almost every page. Such words are liable to be erroneous, an example of which is found in the word *sacrifice*, a supplied word in Dan. 8:11, 12. The word "*abomination*" should have been supplied. See "Thoughts on Daniel and the Revelation," p. 202. Such mistakes occurred with the translator whose mind was not always able to detect that which was designed in the original.

MARGINAL NOTES AND REFERENCES.

The use of these is of great value to the Bible student. The first will often make plain what would otherwise be obscure. When the marginal reading is preceded by the abbreviation "Gr." or "Heb.," it is to be taken as a more literal rendering of the Greek or Hebrew than that found in the text. For example, Gen. 2:17, last part, reads: "For in the day that thou eatest thereof thou shalt surely die." But the margin reads, "Heb., '*dying thou shalt die*,'" which is the primary meaning of the word. The references enable one to find the testimony of the different writers of the Bible on the same subject, as they are designed to refer to other similar expressions. By arranging these together, that which seems obscure in one is often explained in full by another.

The command to "search the Scriptures," which literally means to *hunt through* them, has virtually been made easy by the use of the references and concordance; and no student should be without these helps.

THE CONCORDANCE.

This work is supposed to contain all the principal words that occur in the Bible, arranged in alphabetical order. Cruden's complete work, which is the most in use, was first published in 1737, since which time eleven editions have been issued. It is the basis of every subsequent English work. By its assistance almost any word, phrase, or sentence in the Bible may be found in a few moments.

FIGURES OF SPEECH AND HYPERBOLICAL METHODS OF EXPRESSION.

These are often quoted from the Bible as objections against it. Thus, in Matt. 3:5, 6: "Then went out to him Jerusalem, and all Judea, and all

the region round about Jordan, and were baptized of him in Jordan, confessing their sins." John 21: 25: "Even the world itself could not contain the books that should be written." Deut. 1: 28 speaks of cities "walled up to heaven." David says: "Rivers of waters run down mine eyes, because they keep not thy law." Ps. 119: 136. The Bible abounds with such expressions, yet no one need be misled by them. This figurative way of speaking was very common in the East, and is much used by us even at the present time. We frequently say, "Everybody is talking about it," when but few know of that to which we refer; "That is the worst boy in the world," when there are many others much worse; "I think he is the worst man living," when you would not begin to exchange him for some other men: You "can't stand the heat," when you do stand it; "The whole town was invited," when many citizens never learned of the entertainment at all. We often have "a flood" when we have only high water, and it rains "all week" when it does not rain one half of the time. We "cry our eyes out" or "laugh till our sides ache," etc. All such expressions are used figuratively, and are to be taken in that way, whether found in the Bible or elsewhere.

Besides this, we hear men talk about Joshua "commanding the sun to stand still" as a contradiction of science, and yet they ask you to "see the glorious sunset," and will talk about the "sun-rising." If the sun should take a halt in the heavens to-day, ninety-nine per cent of all the people in the world would involuntarily say, "The sun stood still."

The same is true of the stars' falling. Who sees a meteor shoot through the heavens, and does not think it a star falling? We "see the wind blow," when we cannot see the wind at all. We "take the train," when in reality the train takes us. We say "the tea-kettle boils," when it is the water only, and so on *ad infinitum*. How foolish is man to cavil with Scripture written for his understanding, in his own language, and in expressions which he himself is accustomed to use every-day!

GOD'S LITTLE ONES.

BY M. WOOD.

THEY will maintain a strict fidelity. Having covenanted together for mutual edification and comfort, they will walk in the same steps, and by the same rule. They will not rove and scatter abroad, but like the flock of Christ they will come together in one place, and keep the unity of the Spirit in the bond of peace. They will walk in all lowliness and meekness, bearing offenses, forgiving injuries, and returning again to peace, if fellowship happens to be interrupted. They will take a sensible share in each other's joys and sorrows. If one suffers, all will suffer with him. If one is honored, all will rejoice with him. If one wanders away or seems to be lost, all will mourn his unhappy case, and pray for him. They will bewail such as have sinned and have not repented, and those who repent they will restore to their confidence in the spirit of meekness, considering themselves lest they also be tempted. By following these simple rules, we have fellowship with the Spirit, and love one for another, an evidence that we have passed from death unto life.

THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony Relative to the Second Coming of Christ.

BY ELD. J. G. MATTESON.

PART II.—THE VISIONS OF JOHN.

CHAPTER IV.

THE 144,000 ON MOUNT ZION.

THE first five verses of Rev. 14 evidently belong to chapter 13; for in Rev. 13: 11-18 nothing is related of those who are persecuted by the second beast, and who overcome it by the blood of the Lamb, and by the word of their testimony. But here we read that at last there will be 144,000 who will obey the message of God, and refuse to receive the mark of the beast in their foreheads or in their hands. They have not been "defiled with women; for they are virgins." Verse 4. The defiled women from which they have separated themselves are described in Rev. 17: 5. They are corrupt or fallen churches who exchange the commandments of God and his word for doctrines which are the commandments of men. Matt. 15: 9. "These are they which follow the Lamb whithersoever he goeth." They would rather follow Jesus through troubles and sufferings than enjoy the fleeting pleasures of

earth. They are redeemed from the earth. Verse 3. They are not to go down into the realms of death; for they will be changed when Christ comes, in a moment, in the twinkling of an eye, at the last trump, when this mortal shall put on immortality. 1 Thess. 4: 16, 17; 1 Cor. 15: 51-53. They are "redeemed from among men, being the first-fruits unto God and to the Lamb." Rev. 14: 4. Christ saves them from the plagues, and from all their persecutors, who tried to extinguish them from the earth.

"And in their mouth was found no guile." Verse 5. They reject the religious lies of the last days, and receive the testimony of the truth of God. They are the same 144,000 who are spoken of in Rev. 7, who are sealed with the seal of the living God. They are said to be of the tribes of Israel, because they are the true Israel of God. Their Father's name is written in their foreheads, and their voice sounds from heaven like the voice of many waters, and as the voice of a great thunder, while they sing the new song before the throne, and play on their heavenly harps. Rev. 14: 1-3. How blessed to be among their number, and to gain this eternal victory! Let us believe and obey the word of God, and willingly suffer with Christ, and then we shall also reign with him.

CHAPTER V.

THE THIRD MESSAGE.

In Rev. 14: 6-13 three messages are presented, which precede the second coming of Christ on the white cloud, to reap the harvest of the earth. Verses 14, 15. The three angels may have reference to literal angels to whom God has committed the oversight of this work, just as the gospel previously has been proclaimed by men under the oversight of angels.

Of the first angel it is stated that he had "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6. This message sounds with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7. In other words, fear not men, but fear God. Take no glory to yourself, nor give it to other men; but give all glory to God only. Heretofore you have exalted men far too much. This must be changed about, if you want to be saved.

We live in a very solemn time. The hour of God's judgment has come. The investigative judgment has commenced in heaven. Do not worship idols, neither human art, nor science, but worship the great Creator, who by the word of his power has created all things. Nothing but his divine word can renew your hearts. The word of God alone is that incorruptible seed which can save you when it is implanted in the soul. Then let the word of God be honored and obeyed, that we may be prepared for the coming of our Saviour. This message was most powerfully proclaimed during the years 1840-44, not only in America, but also in Europe, by many preachers and denominations. Since that time it has sounded in connection with the second and third messages. These three messages together make a threefold cord which is not easily broken.

The second message is but briefly mentioned in this connection. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8. Here symbolic Babylon is spoken of, which is described more fully in Rev. 17. Not only in the Catholic Church has there been a great declension from true religion, but also in most Protestant churches. They have loved the world more than God and his warning message, and they are not preparing for the second coming of Christ. About 50,000 believers left the churches in 1844, when the message of the coming Bridegroom was proclaimed. The word of God and his good Spirit created a longing desire in the hearts of those who received the message, that they might prepare to meet their coming King in peace. But their brethren who did not believe the message, could not endure to retain those waiting souls in the communion of their churches.

Then they proclaimed loudly that Babylon had fallen; that the friendship of the world is enmity with God; that whosoever will be a friend of the world becomes an enemy of God; and that God calls such idolaters and idolatresses, or fallen churches. James 4: 4. This message was at that time sounded in America, but afterward it must be proclaimed with a loud voice in connection with the Third Angel's Message, and the earth should be lightened with its glory. Rev. 18: 1.

Then follows the Third Angel's Message (Rev. 14: 9-13) in connection with the testimony of the glorious revelation of Christ unto judgment. This is the last message of mercy; for with it the time of probation closes, and the great day of Judgment comes. It contains a warning against worshipping the beast and his image, and it threatens all those who do this with the wrath of the Son of God, which is poured into the cup of his indignation without mixture. They will be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. "And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Verse 11. This is the most terrible punishment threatened anywhere in the Bible. It includes, no doubt, the second death, but from chapters 15 and 16 it seems to have reference more especially to the seven last plagues. Those who gain the victory over the beast and his image avoid these plagues (Rev. 15: 2); but they fall upon those who receive the mark of the beast. Rev. 16: 2.

This message has been proclaimed since 1846, and at present it is sounding in most of the civilized countries on the earth, among many nations and tongues. And no message has been more plainly and definitely proclaimed than this. It is preached by Seventh-day Adventists, and it seems that no other denomination desires to take part in this work. Under chapter 13 we have seen what it is to worship the image of the beast and to receive its mark, and in this place we only wish to call attention to the solemn warning of God against committing this great sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6: 16. He who obeys the demands of the pope and of the false prophet rather than the commandments of God, who follows the cunning and lying doctrines of Spiritualists instead of the testimony of Jesus, will sometime learn that God will not be mocked. There will come a time when these solemn words shall proceed from the throne of heaven: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. These words go forth from God when the last message has closed, just before the second coming of Christ; for in the next verse we read: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Verse 12.

"Here is the patience of the saints: here are they that

keep the commandments of God, and the faith of Jesus." Rev. 14: 12. This is the firm foundation of the salvation which is presented to us in the Third Angel's Message. The patience of the saints may here especially refer to the people of God humbly waiting and longing for the glorious appearing of their Lord. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

The great sum of the commandments of God is contained in the ten commandments, and the faith of Jesus includes everything which is contained in the gospel. The commandments of God serve to enlighten us concerning sin and virtue, and the gospel informs us of justification by faith in Jesus, of hope and love, and the whole plan of salvation which God has revealed in Christ. Let us give heed to these solemn truths, that we may be gathered at last like ripe bundles to the heavenly garner, when He who sits on the white cloud, with the golden crown on his head and the sharp sickle in his hand, thrusts in his sickle to reap the harvest of the earth; for the time has come to reap, and "the harvest of the earth is ripe." Rev. 14: 15.

It is the last message of mercy, which ripens the harvest of the earth, or prepares the children of God to meet Jesus in peace when he comes. But the other angel has also a sharp sickle, which he is to thrust in to gather the clusters of the vine of the earth; "for her grapes are fully ripe." Verse 18. These grapes represent the unbelievers and wicked who have rejected the last message of mercy, and are then cast "into the great wine-press of the wrath of God." Verse 19. Then their destruction comes as a whirlwind. Distress and anguish come upon them. "Then," says the Lord, "shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." Prov. 1: 28, 29.

But those who have believed and obeyed the last message from a gracious and merciful God, shall go home with Jesus to the heavenly city, where they stand before the throne of God on the sea of glass. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 2-4. Nothing is seen more plainly than the fact that the happy souls, which are here spoken of, have believed and obeyed the Third Angel's Message; for it is stated in so many words, that they have gotten the victory over the beast, and over his image, and over his mark. This is the great cause why they praise God after his judgments have been made manifest in the earth.

Is it possible to imagine that an army on earth would march into a city with song and music, singing of a glorious victory which they had gained, and then, if any one should ask where the battle was and who their enemies were, they would answer, that they knew nothing about it?—No, far from it. Man has never been so foolish. But how much less can we imagine that any such thing ever could happen in heaven! Let us for a moment conceive that we see these happy souls before the throne of God, and hear their charming music and their songs of victory. We step forward and inquire of one what beast it is over which they have gained such a glorious victory. He turns and answers, "I do not know. I have never examined that matter, and can give you no information about it." How astonished we should be!

Again the heavenly courts are filled with the glorious songs of salvation, the music sounds to the praise of God, and every soul is filled with heavenly joy. There is a short pause, and we ask another what image they have warred against and gained the victory over. He replies: "Sir, I do not understand what you mean. I know that once I was a child of God, and that is sufficient. I want nothing more, and what more could I get? I have never troubled myself to look into those secret things which pertain only to God." "If it were possible that we could receive such an answer, would we not marvel greatly, that mortal beings endowed with reason could sing in heaven before the throne of God, of some things which they did not understand and never had heard anything about?"

Once more the heavenly arches are filled with song and music. The redeemed sing that they have gained a glorious victory over the mark of the beast, and over the number of his name. They praise God because his righteous judgments have been poured out upon those who would not heed the warning message of God in the last days, but who worshiped the beast and his image, and received his mark. Every face is lightened up with heavenly joy. Peace and love radiate from every eye. They take off their crowns, and worship humbly before the throne of God. Once more we endeavor to get some information concerning this wonderful song of victory, and we ask one of the happy singers who seems to look more intelligent than the rest, if he can tell us what the mark of the beast was over which they have gained the victory. Let us suppose that he answers in a similar way, "My dear friend, I do not know what you are talking about. You are, no doubt, one of those foolish Adventists, who attempted to read and explain the prophecies, and thought to obtain light from God through them. We have never been so foolish. Our pastors never treated on such subjects, because they do not belong to salvation at all. Sects and heretics deal with such things. We have been saved, because we belonged to the true church, and once, without our own choice or consciousness, we were born again through the proper ceremonies of a regularly ordained pastor, who was properly called and paid by the State. Thus we became members of the true orthodox church, and after that time to the day of our death our spiritual life was nourished by the Lord's supper."

Such scenes could not be enacted on earth, much less in heaven. A way with a religious system which sets aside the word of God and exalts men instead of God and his living word. Harken to the testimony of the word of God. A warning message will be sounded in the last days before the second coming of Christ, and many people will reject it through their spiritual pride. But some will receive it, and gain the victory over the beast and the shameful request of the image, through the blood of the Lamb and the word of their testimony. And as sure as God lives, and Jesus is holy and true (Rev. 3: 7), so sure his gracious word and glorious promises will also be fulfilled when he comes. And those who have gained the victory over the beast and over his image and over his mark, will stand on the sea of glass before the throne of God, and sing the song of Moses and of the Lamb, to the glory of God and his dear Son. Rev. 15: 2-4.

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.

"COME TO ME!"

ONCE my heart was sadly aching
For a sorrow deep and sore,
And it bent, almost to breaking,
With the burden that it bore;
None to help and none to love me
Came to cheer my dreary way,
Till a sweet voice far above me,
Gently whispering, seemed to say,
"Come to me! oh, come and prove me!
I will be thy strength and stay!"

But my heart was unbelieving;
Cold and hard, it answered, Nay;
I, so spent with loss and grieving,
Turned in faithless scorn away.
Darker grew the path before me,
Rougher for my stumbling feet;
Still the sweet voice uttered o'er me,
Loud and clear, the blest repeat,
"Come to me! I will restore thee,
Be thy refuge and retreat!"

Yet I stood in guilty madness,
Nursing all my pain and sin,
Till I fainted in my sadness;
Life had nothing more to win.
Airs of night had smote and chilled me,—
For the day was growing late,—
When the sweet voice woke and thrilled me,
Love was stronger than my hate—
"Come to me!" the music stilled me
Like a song from Eden's gate.

Now I walk no more with sorrow,
Hopeless, helpless, and astray;
Faith has lit a brighter morrow
From the trustful calm to-day.
All the ills that grieve and harm me,
Fall like demons dispossessed;
Mercy sheltered and disarmed me
Of the foe within my breast;
"Come to me!" the love that charmed me
Is my rescue and my rest.

—Advocate and Guardian.

"FIVE HUNDRED MEN WANTED TO WORK ON THE NEW PLANK-ROAD."

THE other day as we entered the village post-office and store, the above advertisement, in large bold letters, was conspicuously displayed, attracting the attention of all who came in. In reply to our inquiries as to where the said "plank-road" was to be built, we were smilingly informed by the polite clerk, that that was the name of a new brand of tobacco they had for sale.

Since then, as we have been looking over the subject, we have come to the conclusion that some sort of an inspiration must have seized the one who framed and put forth that suggestive advertisement. We will not stop now to decide whether it came from above or below, but we think they said more than they intended, and, like the Egyptian pyramid workers, builded wiser than they knew. If we closely examine into the work they want done, and find out what remuneration these laborers receive, we shall not be at a loss to determine what power inspires men thus to seek to induce their fellow-men to labor on this "plank-road."

About four hundred years ago the civilized European was introduced to the workers on this novel kind of "plank-road," or at least one similar to it. When Columbus discovered Cuba, in November, 1492, he sent two of his men to explore the island. On their return, they reported that they had discovered, among many other queer and strange things, "that the natives carried lighted fire-brands, and puffed smoke out of their mouths and noses;" and they concluded this was a novel way these Indians had of perfuming their person. Subsequently they declared they "saw the naked savages twist large leaves together, and smoke like devils."

Thus we see that the very first impression made by tobacco smokers upon the minds of civilized men, was that they resembled smoking "devils," fresh from the infernal pit.

As to who first taught the savages how to work on this "road," history gives us no account. But the fact that their tools with which they worked—pipes and snuff-taking tubes—were found in their ancient burial mounds, on which afterward grew large trees that must have required many hundred years for their enormous growth, gives evidence of its great antiquity.

After some years it was introduced into Europe and America. The prudent, the good, and the wise everywhere opposed it. Kings and others in authority were bitterly opposed at first, to having any of their subjects work upon such a "road." Severe penalties were imposed upon those who attempted to do this kind of work. In Russia, as the penalty for the first offense of this kind a severe whipping was inflicted; for the second, the nose was cut off; for the third, the worker was deprived of life. In Switzerland all tobacco-users were punished as criminals. Stringent laws were enforced against its use in Persia and also in England. During the reign of King James I. edicts were issued against its use.

It met with strong opposition in America. The governors of the colonies in many instances interdicted its use, and placed every obstacle in the way of its adoption. It is said that in the city of Boston, a law against smoking still exists; and less than a dozen years ago a workman was arrested for the offense on the public streets, and was fined in accordance with the law.

But by degrees, the rulers and law-makers themselves acquired this loathsome tobacco habit, and their opposition was withdrawn. Restraint being thus taken away, these "roads," under many different names, were rapidly laid throughout all civilized lands. The king on his throne, as well as the beggar in the street, became a willing slave to accomplish the work.

For the sake of young men and boys whom we hope to benefit by this warning, we will give reports from some of these "roads" in regard to the pay these industrious laborers receive: First, it costs every faithful worker from \$50 to \$100 a year; for they must furnish the material themselves, and tobacco is the planking used on this road to perdition. Every pound of this "planking" contains poison enough to kill three hundred men, if taken in such a way as to secure its full effect,—so scientific physicians tell us,—and every man must chew a pound or two every week, or he is not even an average workman on this "plank-road."

Chemists and physicians declare that no other poison is so deadly in its effects, with the exception of Prussic acid; it will cause death in three or four minutes after taking a fatal dose. At first it produces giddiness, nausea, and a kind of deathly sickness in new workers; but as their systems become accustomed to the strain imposed upon them, the effect is not so apparent. Dr. Hassock says the use of tobacco is one great cause of "the alarming frequency of apoplexy, palsy, epilepsy, and other diseases of the nervous system." Dr. Shaw claims that there are "eighty diseases traceable to this hurtful habit."

Mr. Trask, of Fitchburg, reports the case of a brother minister of fine talents, and a splendid orator, whose talents, after stooping to work on this "plank-road," became so dimmed that his admirers forsook him. He next acquired the habit of drinking, and it is supposed that his intemperate habits killed his wife and beggared his child. He himself died in a mad-house, blaspheming the very Saviour whom he had preached.

The *Phrenological Journal* reports these facts: "Half the old tobacco-users one meets are in a state of semi-imbécility. Their memory is leaky, moral sense blunted, general disposition impaired, and tone of body and mind let down. In Iowa three men, living near the Dallas line, are reported insane from the excessive use of tobacco. Eight cases of tobacco insanity are reported in one asylum. Nine more men are reported insane from the same cause, by the doctors in the Pennsylvania hospitals. A recent writer reports that "it has been proved that lunacy has kept pace in France with the increase of the revenues from tobacco."

One more report, from New York, and I am done, though volumes might be filled with similar accounts of pay received by the "plank-road" victims. This report comes from one of a victim's most intimate friends, and one who had known him from childhood. He says: "For thirty years, at least, he had been a daily smoker of the choicest cigars, but in all other habits, temperate and regular, and of excellent constitution; one who of all men would have laughed at the suggestion that tobacco was killing him. A week ago last Saturday night he was stricken with progressive paralysis, characteristic of nicotine [the principal poison in tobacco], and on Sunday night he died. His

death was most pitiful. First, sight was lost, then speech, then motion of neck, then motion of arms, and so on through the body, and he lay for a week unable to move or make a sign, save a pitiful, speechless, inarticulate sound, which sometimes rose to almost frantic effort, all in vain to make known what he wished to say to his family and friends." The doctors agreed that tobacco was the sole cause of his death.

Thus another worker on this "plank-road" has received his full pay, and tumbled over the great precipice that lies at the end, where every workman on this road is discharged, having faithfully served his satanic highness, the prince of darkness; and now we may behold his reward.

Boys, beware of the "plank-road" tobacco, and all other brands! Don't for your life venture to heed the call from the infernal regions, to go to work on this or similar roads; for if you do, you will be robbed of your hard-earned dollars, robbed of mental, moral, and physical force, and unfitted for the society of pure men and women both here and hereafter. Tobacco is the fatal plank by which Satan lures thousands of souls to their eternal ruin.

MRS. R. WEATHERBY.

Lyons, Ohio.

SOME THOUGHTS UPON HEAVEN.

IN the twenty-first chapter of the Revelation, heaven is described, literally, negatively, positively, and by contrast. Literally, it is a real city, as actual a locality as any of our large cities; a spot somewhere, we do not know where, but as truly somewhere as any spot on the earth's surface; a place where Jesus sensibly manifests himself to his worshipers in the same body he had upon earth, only in a more glorified form.

The Holy Spirit also describes heaven negatively. When we consider, we can scarcely tell whether it is made more attractive by the things we are told it has, or those which it has not. There are no tears there. This can be said of no earthly city. If the tears shed in one year could be collected in one stream, how vast a stream it would be, and how massive a wheel would turn it! If all the tears which have moistened the earth since those wept by our first parents could be gathered, they would form a torrent which would surpass the speed, thunder, and fury of Niagara. How often here the tears start unbidden! how often it is impossible for the manliest of us to repress them! Their absence, then, is a winning feature of heaven. God shall wipe away all tears from their eyes. He who made us well knows how to comfort, and the tears he wipes away shall never flow again.

There shall be no more pain. These bodies of ours were built for health; but since sin has wrought the ruin of our first constitution, pain has well-nigh become man's inseparable companion. No visit to hospitals or sick beds is needed to prove this; only in some few favored moments of our physical well-being do we enjoy perfect exemption from pain. In heaven, the spiritual bodies which we shall receive in exchange for this suffering dust shall be vital in every part, and replenished with health so vivid and complete that the mere absence of pain shall be lost sight of in the positive joys of existence which shall thrill us forever and forever.

No sorrow. As you walk the streets of any city, you can see sadness in almost every eye that encounters your own,—sorrow caused by ourselves, sorrow caused by others. The secret grief with which a stranger intermeddles not, family troubles, misfortunes of those we love, the inevitable stroke of death, prove to us that truly man is born to sorrow, as the sparks fly upward. There shall be no sorrow there, not one little drop to mingle with those sparkling waters of life which we shall drink from the pure fountains that spring from God's right hand.

No death. It now reigns everywhere. The earth is fairly honey-combed and hollowed out with the graves of mortals. The sphere is made round with dust and ashes. Man has always been a restless creature. We cannot doubt but that he has been everywhere, and wherever he has gone death has followed him. The places that are solitary to-day were once populous with life; deserts were inhabited; so that now at every step you take you tread upon dust once animated like our own, once glowing with the fire of life, once thrilling with the energies of health, and pulsing with a thousand hopes and fears, now silent, cold, and undistinguishable from the other clods. Death comes in a

variety of ways, but comes to all. There is no discharge in this war; it is the universal doom. There shall be no more death in the New Jerusalem. Death shall be swallowed up in victory. The great destroyer shall be cast into the lake of fire.

There shall be no night there. Here one half of our time is given up to darkness. Children instinctively shrink from it, and brave men recognize the perils which lurk behind its folds. In heaven, instead of the night we shall enjoy the light of one eternal, unsetting noonday. It is a sunless and moonless city. This would seem, on first thought, to be a misfortune; for the sun and moon are of great use in our earthly cities, giving light and heat; but when we read that their places will be supplied with the glory of God, we recognize that we can well afford to dispense with their rays.

A churchless city. This is a wonderful distinction. In all the cities of Christendom there is scarcely a village so small but has its temple, but as for true worshipers they are few, like the voices of those crying in the wilderness. There are no temples in heaven, because the city itself is one entire temple. The temple of Solomon was a wonderful structure, all planked with cedar, and plated with gold, glittering with jewels from summit to foundation; but that temple in its first loveliness sinks into utter insignificance compared with this temple, which is God himself.—*J. C. Young, in Christian at Work.*

Special Attention.

THE CURRENT RELIGIOUS PERILS.

THE current religious perils are now under special consideration by some of the leading men of our times. People who *think*, are beginning to open their eyes to the terrible influx of iniquity, and to demand the reason. In answer to the question, "What are the current religious perils?" answers remarkable for their unanimity of conviction were returned to Joseph Cook by twenty-four eminent persons. Prof. Edward Park, of Andover, Mass., heads the list by an able letter salted with savory truth. He says:—

One source of danger is the neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo of the voice of conscience; even the opposers of evangelical religion gave prominence to the law of God. Their claim was, that they followed the example of the Saviour, who was eminent in his enforcement of the law. He was truly eminent in this regard. His sermon on the mount was an explanation of the divine enactments. He described the legal sanctions more fully and more fearfully than they had been described by the Jewish prophets. Some of his mandates are so terrific that men have turned pale at the thought of obeying them. . . .

Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of underrating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it. . . . Affiliated to the dangers already named is the danger of underestimating the justice of God.

The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil?—It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underrating the grace which has provided an atonement for sin. Men who mourn most bitterly over their transgressions, are the men who rise to the highest ecstasy of delight in the crucified One. They desecrate something immense and infinite in the very fact of his death. The human heart has chords of sympathy that can be touched by nothing else than the story of Gethsemane and Calvary. There is danger of letting the chords lie untouched. There is danger of a loss of faith in the Bible.

Dr. Herrick Johnson believes that the national prosperity of the church is eating out the spirit of self-denial. He says:—

It is yet to be seen whether the church can get rich and keep her riches and keep her Lord.

Prof. Magoun, D. D., Ex-President of Iowa College, regards as the chief peril "the tendency in churches of every name to forego the highest spiritual culture and attainment, providing things are pleasant."

Rev. John E. Todd, D. D., names as one of the perils "sentimentalism," and says that "the great principles of justice and righteousness are lost sight of. God is regarded as an amiable imbecile. Retribution is unfearful, consequently the obligations of morality and duty are unfelt. The foundations of integrity are sapped."

Rev. I. C. Bartlett sums up the perils as "a growing tendency to substitute a man-made scheme for a God-given religion."

B. H. Paddock, D. D., thinks the peril lies in "an undue exaltation of the authority of human consciousness."

From the extracts quoted, it is evident that men who are accustomed to listening to the pulsing of the world's heart, recognize the need that calls for the reformation which the Third Angel's Message brings about for this very crisis. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The law and the gospel are here held forth in all their glorious perfections, and God has united them in this last message to a fallen world. Here is the tonic to correct this "sentimentalism" so much bewailed by these great men. This message will put spinal column into these weak-backed Christians, and again men may become heroes and martyrs, if need be, for the truth, no longer a shrinking cowardly set of ease-lovers.

"The truth shall make you free." Thank God for the truth, with its influence "of power, and of love, and of a sound mind." Oh! that Mount Sinai might blaze before the world in terrific majesty; that the thunders of Sinai might roll again; that sinners might sense their doom, and know that our God is a consuming fire that will in no wise clear the guilty. Oh that men might believe that Christ is not "the minister of sin," and that "sin is the transgression of the law"! Oh that Mount Calvary might stand beside Sinai! Calvary is more terrible in its denunciation of sin. The beloved Son, the only begotten of the Father, became sin for us. He bore our transgressions, and the wrath of God fell on his beloved Son. He was not spared because he came "in the likeness of sinful flesh." God attests the terrible demerit of sin in the honors of the cross and the unalterable character of his law. We may be saved by virtue *only*, of that precious blood, and by the grace that works the righteousness of the law in us. God's justice is only a manifestation of love. Sin must be crushed for the good of all, and love will wipe it out.

The great fourth commandment is presented to men to-day. It is a cleaver that will separate God's sons and daughters from a worldly, ease-loving church filled with sentimentalism. Oh for hearts filled with zeal proportionate to such truth! Oh for Pauls and Apolloses and the spirit and power of Elijah! "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain."

FANNIE BOLTON.

A CHURCH THEATRICAL IN NEW ORLEANS.

WHEN the church courts the world to the extent that she invites within her precincts the theatrical actor, and indulges in a lottery to procure means with which to build a house for the Lord, we inquire with no little degree of astonishment, What next? Such an entertainment was given a few evenings ago, under the auspices of the M. E. church in the city of New Orleans. It was held for three successive evenings, in Washington Artillery Hall. This spacious building was well packed with people of all classes and ages.

A farce was enacted, in which many persons, arrayed to represent wax figures, were placed upon the stage, dressed in various costumes, representing different characters. A man dressed in woman's attire acted the part of a lecturer, commenting upon each one as having been some individual of note in the annals of tragedy or romance. A man dressed in uncouth paraphernalia, and acting the part of a clown, at the command, "Wind her up, Theophilus," placed a ratchet-wheel at the back of the individual, pretending to wind up the internal machinery. The figure would then go through a course of movements representing scenes in the tales of "Blue Beard," "Ole Bull the Fiddler," "Mother Goose," "The Puritan Maid and her Lover," etc.

The lecturer announced to the audience that the famous personage "Ole Bull," was the inventor of

the modern tunes known as "Yankee Doodle," "Home Sweet Home," "When the Robins Roost Again," etc. A love song was then sung by the man in woman's costume, entitled, "The Old Man and his Daughter Dinah." The chorus, "Sing tu-ri-lu-ri-la," was sung in a squalling falsetto voice. The farce closed with a general wind up with the ratchet-wheel, and each pretended wax figure joined in a dance.

Mr. Brinker, late of the Star Dramatic Company, recited the "Wounded Soldier" and "On the Frontier." Some of the expressions used in the former piece were such as to make decidedly bad impressions upon the minds of the youth, who composed no small part of the audience. "Our Father who art in heaven," and "What in the Devil does this mean" were uttered with almost the same breath. After the theatrical entertainment concluded, a sumptuous repast of chicken salad, iced tea, guess cake, etc., was indulged in.

Are such proceedings following in the footsteps of the great Pattern? "He that saith he abideth in him ought himself also so to walk, even as he walked." If Christ were on earth to-day, would we expect to find him on the theatrical stage, arrayed in woman's attire, with Peter or John acting the part of a clown? Is not this in direct fulfillment of the apostle Paul's description of the last days—"Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof"? The idea of preaching in a church built with means raised as stated above, ought to mantle with shame the cheek of any minister of the gospel. We advise with the apostle, in a voice of warning, "From such turn away."

E. HILLIARD.

A PREACHER ON SUNDAY LEGISLATION.

THE REV. BIRD WILKINS OPPOSES IT FOR VARIOUS REASONS.

THE Rev. Bird Wilkins, pastor of Bethesda Church, Chicago, leaves no doubt as to his position with reference to Sunday legislation. Before beginning his sermon June 12 he said:—

"It is no advantage to the religion of Christ or his church that laws are being enacted at our State capital, looking to a strict observance of Sunday as a holy day. That is what it means. It is church legislation. Whenever and wherever the church has entered the halls of legislation, she has left her power outside. She, upon entering the political arena, lays aside her robes of victory. She may have a majority, and thus carry her point, but I tell you it is contrary to the genius of the gospel of Christ. He did not leave us the political sword with which to set up his kingdom in the hearts and lives of men. I tell you, the United States herself will lose her robes of honor whenever she puts religion into her statute-books. Whenever Jesus is to appeal to Blackstone, then will Jesus become a politician; then will come to pass the attempt to force men to bear the mark of the beast. I am not ready to see the church scrambling amidst the political corruptions of the day to have laws passed for the preservation of her holy days. Whenever I think the religion of love given by Jesus needs the arm of the State to support it or protect it I will renounce it. Whenever I believe the Baptist Church covets secular power to save her holy days, I will be Baptist no more. It is a declaration of weakness on our part to ask such legislation, and suicidal to rejoice over it. Say it is not religious intolerance if you choose, but I know it is, and you know it is."

"To indorse these Sunday laws as a church is to indorse or to approve one of the festivals of the ancient sun-god, and an edict of a pope of Rome. And how our Protestant divines, and Baptist ministers, especially such men as Dr. P. S. Henson, of this city, and Dr. Fulton, of Brooklyn,—I say, how these brethren can defend a law that attempts to consecrate a day which is made holy by the decree of a heathen idolater I do not understand, nor can they explain it. I do not oppose these Sunday laws, however, on account of their origin, but because I do not want to see the church creeds put into our law-books. No, not a single line of any creed do I want to see there. And I think the larger number of candid-minded people in this country, upon sober second thought, will follow the example of California in this matter, should such laws be enacted here, and repeal them.—*Chicago Tribune, June 13.*

Our Tract Societies.

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

OHIO TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	310
" reports returned.....	159
" members added.....	33
" " dismissed.....	6
" letters written.....	177
" missionary visits.....	316
" new subscriptions for periodicals.....	121
" pp. tracts and pamphlets distributed.....	83,719
" periodicals distributed.....	5,969

Cash received on sales, \$143.94; on periodicals, \$221.62; on other funds, \$44.73. Societies that failed to report: Dist. No. 2, Bellefontaine, Camden, Gilboa, Hamler, Lyons, McDonald, Payne, Walnut Grove, and Yellow Springs.

L. T. DYSEY, Sec.

NEBRASKA TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No of members.....	553
" reports returned.....	228
" members added.....	32
" " dismissed.....	11
" missionary visits.....	902
" letters written.....	309
" periodicals taken in clubs.....	326
" subscriptions obtained for periodicals.....	213
" short-term subscriptions for Signs.....	21
" pp. tracts and pamphlets distributed.....	127,594
" periodicals distributed.....	6,466
" Bible readings reported.....	73

Cash received from districts, \$327.24; from ministers and agents, \$423.02; on sales, \$198.69; on periodicals, \$48.65; on tract fund, \$496.60; on Christmas donations, \$216.56; on foreign missions, \$163.46; for city missions, \$41.50; on Conference fund, \$66.20; on building fund, \$10.; on canvassing fund \$10.; on tent fund, \$36; on S. D. A. Publishing Association fund, \$10.

Societies that failed to report: Jackson, Seward, Marquette, Friend, Valparaiso, Nebraska City, Crete, Wilsonville, Oxford, Schuyler.

S. E. WHITEIS, Sec.

NORTH PACIFIC TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of the N. P. T. and M. Society was held in connection with the camp-meeting at East Portland, Or., May 18-24, 1887. The first meeting convened at 5 P. M., May 19. The President, Eld. C. L. Boyd, having left for his African field of labor, Eld. John Fulton, who was appointed to take his place, called the meeting to order. After prayer by the Secretary, the minutes of the last annual session were read and approved.

This branch of the International Society includes all of Western Oregon and Washington, and British Columbia. The four districts into which this territory is divided, contains fourteen organized societies; of these the following have been added during the year: Victoria (British Columbia), Seattle, W. T., Vancouver, W. T., Albina, Harrisburg, and Gravel Ford, Or.

Committees were appointed by the Chair as follows: On Nominations, G. W. Davis, T. H. Starbuck, and J. D. Carter; on Resolutions, A. Benson, J. M. Cole, and Eld. E. W. Farnsworth; Auditor, H. W. Reed.

Adjourned to call of Chair.

SECOND MEETING, MAY 22.—The standing of the Society and the report of labor were read. Interesting remarks concerning the workings of the Society were made by Eld. Farnsworth and others. In response to a call for new members, six joined this Society and two the International Society.

The Committee on Nominations reported as follows: For President, Eld. John Fulton; Vice-President, Eld. Wm. Potter; Secretary, Chas. Wyman; Directors, Dist. No. 1, J. C. Bunch; No. 2, J. W. Will; No. 3, E. D. Hurlburt; No. 4, A. Benson. The names were acted upon separately, and the nominees were unanimously elected.

The Committee on Resolutions submitted the following:—

Whereas, The Puget Sound and the Columbia River, with their lines of steam-boats, afford, in the providence of God, an opening by which this Conference may be a sharer in the glory of spreading the light of truth to all parts of the earth; therefore—

Resolved, That we continue to support by earnest effort and prayer this branch of the work in this Conference, especially at Portland and the Puget Sound.

Whereas, The canvassing work is an important factor in the spreading of the truth; and—

Whereas, The General Conference has recommended plans for its development and support; therefore—

Resolved, That we express ourselves as in sympathy with this throb of the great heart of our work, and that we will seek to walk in harmony therewith, and to encourage, by prayer and effort, this branch of the work in the N. P. Conference.

Whereas, It has been plainly demonstrated that faithfully reporting missionary work is productive of great good in encouraging more faithful and systematic effort; therefore—

Resolved, That we urge all in the Conference who love the truths which we hold, to make special effort to record and report all missionary work.

After some interesting remarks the resolutions were adopted.

TREASURER'S REPORT.

CASH RECEIVED.

On tract society fund,	\$2,640 61
" \$5,000 "	179 75
" \$2,000 "	1,163 00
" educational "	110 57
" foreign missions,	1,016 65
" International Society,	40 00
" tent and camp-meeting fund,	9 10

Total, \$5,159 68

CASH PAID OUT.

To Signs office,	\$1,580 00
" REVIEW "	100 00
" Wm. Potter,	300 00
" foreign missions,	826 00
" International Society,	40 00
" Neb. Tract Society,	17 56
" educational purposes,	54 85
" general expenses,	121 64
For labor,	105 82
" sundries,	37 10
" tents,	22 50

Total, \$3,205 47

Cash on hand, \$1,954 21

FINANCIAL STANDING.

ASSETS.

Due from societies and individuals,	\$1,667 15
Due from colportage,	302 14
Inventory of Tract Society,	1,101 96
Inventory of Conference property, tents, missions, etc.,	708 06
Cash on hand,	1,954 21

Total, \$5,733 52

LIABILITIES.

Due societies and individuals,	\$33 68
" Signs office,	618 68
" REVIEW, "	524 66
" Good Health,	45 37
" foreign missions,	190 65

Total, \$1,413 04

Present standing of the Society, May 1, 1887, \$4 030 48

AUDITOR'S REPORT.

I have thoroughly examined the books, and found them correctly kept. H. W. REED.

REPORT OF LABOR FOR YEAR ENDING APRIL 1, 1887

No. of members.....	240
" reports returned.....	541
" members added.....	57
" " dismissed.....	7
" letters written.....	2,539
" visits made.....	4,918
" pp. of readi g matter distribu'd.....	1,683,129
" periodicals distributed.....	25,677
" periodicals taken in clubs.....	750
" new subscriptions obtained.....	439
" Bible readings held.....	1,006

Adjourned sine die.

All business of the Society should be addressed to Chas. Wyman, Box 18, East Portland, Or.

JOHN FULTON, Pres pro tem.

J. A. BURDEN, Sec.

BOSTON MISSION.

WE have felt anxious that our people in New England should know something about the condition of affairs in our city mission work. As our leading brethren, those who have been at the head of the Conference in past years, are now taken from us, and the cares, burdens, and responsibilities of the work must necessarily fall on others of less experience, it seems important that every believer in the Third Angel's Message, every one in whose heart the seed of truth has germinated, should understand the needs of the cause, and be given an opportunity to aid and assist in carrying forward the last great work to the children of men.

It is generally known that three years ago it was decided to establish a mission in Boston. A location was selected, a house was secured, and a few weeks later several persons began to canvass, hold Bible readings, and otherwise engage in disseminating the light of present truth in the metropolis of New England. But the work was new, and the laborers soon found that there were obstacles to surmount and difficulties to overcome. Reared in the country, unacquainted with the peculiarities of city life, never having had an experience in dealing with the class of persons that they were obliged to meet from day to day, and, added to all this the fact that they bore to the world an unpopular truth, it would not be untrue were we to state that, as with Bible in hand they went out into the streets and avenues of the great city, and looked upon the massive dwellings about them, they were often led to ask themselves the question, "Who am I that I should be called to such a work?" Perhaps it would not be uncharitable to remark that they found that they had an experience to gain, and realized as never before their dependence upon Him whose cause they were trying so earnestly to propagate.

But notwithstanding these somewhat discouraging features, the work progressed. God came near to his servants, and marked evidences of his love and favor were seen. People soon began to embrace the truth, the little church already located here were strengthened and encouraged, and a goodly number were led to rejoice in the faith, some actively engaging in the work who probably would not have done so had it not been for the faithful and untiring efforts of those who first labored in connection with this mission.

As the work advanced in other cities, urgent demands were made for laborers, and it seemed advisable to send help to Providence, New Bedford, and other sections of the Conference; so that during the past eighteen months very little has been done besides the efforts of two or three persons. These, however, have followed up the work as best they could under existing circumstances, and the result is that several hundred dollars' worth of books and publications have been sold, and a few from time to time have accepted the truth. While no doubt much greater results might be seen to-day, had the work been carried forward as originally designed, yet we believe that good has been done, and precious seed has been sown, and that in the great gathering day some will find that their labors were not in vain and their efforts were not fruitless.

As the Sunday question has been agitating the public mind during the past winter, it has given us opportunities to present our views before members of the legislature. Although popular sentiment has seemed to be against granting any more license to Sabbath-keepers, yet we have found friends among these leading men of our State, and we believe the time is not far distant when some of them will nobly defend and champion our cause.

We now propose to take advance steps in our work here in Boston. Several additional workers have been secured, and others are to join us in the near future. Firmly believing that what we do must be done quickly, we are endeavoring to formulate plans whereby the work can be successfully carried forward during the early summer months, and we believe that by the help and blessing of God something will be accomplished. We ask our brethren and sisters throughout the Conference to remember the Boston mission at the throne of grace. And while you contribute liberally to sustain the cause in foreign fields, we trust that the work at home will not be neglected and forgotten. Please bear in mind that donations, whether of money or provisions, fruit, etc., will be acceptable, and will be used for the support of those here who are laboring to advance the truth of God in the earth, and hasten the coming of Prince Emmanuel.

ARTHUR L. WRIGHT.

INDIANAPOLIS, IND., MISSION.

SINCE my report of the Indianapolis mission work was sent in, two have begun to keep the Sabbath, who seem firm and true. This is quite an encouragement to us, as it seems like a break in the ice that soon may be widened and deepened. Our Sabbath-school now numbers thirty, and our last Sabbath meeting was one of especial encouragement.

H. PEEBLES.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 21, 1887.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

THE FOUR LAWS.

MANY cry out against the idea that two laws are brought to view in the Scriptures. Instead they bring to view four different laws. These are, 1. The moral law; 2. The ceremonial law; 3. The law of sin and death; and, 4. The law of the spirit of life in Christ Jesus.

1. The moral law is the law regulating our duties to God and to our fellow-men; 2. The ceremonial law was the law which, before the coming of Christ, regulated the methods by which faith was shown in a coming Redeemer through types and offerings. 3. The "law of sin and death" is that "body of sin," the "carnal mind" in us, which is ever drawing and prompting us to do that which is evil in the sight of God. 4. The "law of the spirit of life in Christ Jesus" is the new man, the spiritual nature implanted in us by the Spirit of God at conversion, by which we are drawn and prompted to do that which is right in God's sight, which is in harmony with his will, or in accordance with his law.

The moral law is as enduring as the relations which it governs, and is as unchangeable as those relations. The ceremonial law was dispensational, and ended with the types and shadows that pointed to Christ. The law of sin and death dates from the fall and is manifested in every sinful heart. The law of the spirit of life in Christ Jesus dates from the adoption of the plan of salvation, and is manifested in every regenerate heart.

With three of these laws it will be seen that we still have to do. The moral law is the rule of life, and will be the standard in the Judgment. The law of sin and death is that which excites in us antagonism to the moral law; for the apostle says that "the carnal mind" is not subject to the law of God, and cannot be. Rom. 8:7. With these two only do those have to do who pass through life, from accountable childhood to the grave, in an uninterrupted state of sin. Following the law of sin and death, they live under the condemnation of the moral law, and will reap at last the wages of death which this law pronounces upon all who transgress it. But there is provision made for those who do not wish to come into this condition, if they will receive it. Another law is provided, the "law of the spirit of life," a new mind, spiritual, not carnal, which if received and followed will nullify the strength of the law of sin, and free us from its dominion.

With these facts before us, we are prepared to understand Paul's language in Rom. 8:1-3, where three of these laws are brought to view:—

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In the next verse the apostle tells us how we reach this desirable state of freedom from condemnation. He says:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

That is, the new nature which is given us through Christ Jesus, with its new motives, new impulses, and new desires, has so released us from the thralldom of our carnal desires and promptings to evil, which is the law of sin and death, that we are no longer led by it to do those things which are contrary to the law of God. We are free from the law of sin and death. But we do not come under this new law of life till we have sought pardon of our sins through Christ and been converted. So, having received pardon for all our past offenses, and a new nature which gives us strength to resist the promptings to evil, and leads us in harmony with the will of God, there rests upon us no condemnation from the moral law. "There is therefore now no condemnation to them which are in Christ Jesus."

Taking this view of the subject, and bearing in mind these agencies, the whole question becomes exceedingly simple and free from difficulties. Yet, strange to say, the opponents of the law almost in-

variably apply the terms "law of sin and death," to the moral law, the ten commandments. The point they wish to make is that we are no longer under obligation to observe that law, and finding here a law from which we are said to be "free," they try to apply that to the law in question, and claim it in proof of their proposition. According to their position, therefore, the law of the ten commandments is sin. But what does the apostle say? In chapter 7:7, he rebukes this idea in the following emphatic language. "What shall we say then? Is the law sin? God forbid." Then to show to what law he refers, he immediately adds: "Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet,"—the tenth commandment of the decalogue. How preposterous the idea that God gave to men a law to keep, which was a law of sin, the result of following which would be death! Sin, John says, is the transgression of the law. In their confusion, these men would make the law and its transgression the same thing.

Happy they who can say that the law of the Spirit of life in Christ Jesus, the life and love giving Spirit of the Saviour, has made them free from the law of sin and death; that it has taken away from them all enmity toward God and his law, all desire to walk contrary to his commandments, but rather to do them. Such are the ones who, with Paul (Rom. 7:22), "delight in the law of God after the inward man;" such walk not after the flesh but after the Spirit, and rest under no condemnation; for they are in Christ Jesus.

HOW THE WORLD WOULD LIKE IT.

THE following, under the title, "Sunday Laws and Common Sense," was published in the New York World, of May 22, 1887. As a specimen of sharp discrimination and nicety of adjustment, showing how all can be granted to a legal Christianity that is required, and at the same time full provision be made for the world, the flesh, and the Devil, we commend it to the consideration of every lover of the ingenious. It says:—

"The enactment of laws for Sunday different from those applicable to other days of the week, is justifiable on the ground that the religious sentiment of the people ought to be respected. There is divine authority for saying that six days shall be devoted to labor and the seventh shall be a day of rest. It is proper that the statutes should restrain those who would make no observance of Sunday, from disturbing the peace and offending the moral convictions of the majority who desire to 'remember to keep it holy.'"

"To this end it is neither unjust nor oppressive to demand that business generally shall be suspended on Sundays; that theatrical performances shall not take place; that factories shall cease their work, and that the day generally shall be made quiet, orderly, and decorous. But when government steps beyond this duty, and seeks to enforce by penal laws the peculiar notions of strict Sabbatarians, to deny the rich man's right to buy wine with his Sunday dinner, and the working-man's right to drink his Sunday beer whenever he wants it, or to seek innocent and peaceful recreation with his family in the evening in a public garden, it exceeds its legitimate function and offends against the popular idea of the personal liberty of the citizen."

"A very little common sense on the part of our legislators would give us Sunday laws which would secure a peaceful and respectful observance of the day, and satisfy the most liberal-minded persons."

That is to say, let the laws be made fully restraining all business, so that the industrious Christian who has conscientiously observed the seventh day cannot go about his legitimate business on the first day of the week, but don't throw any impediment in the way of any worldly or sensual pleasure or gratification. Leave the way all open for the rich man to buy his wine, the working-man his beer. Let the beer gardens run in full blast, and recreation have unlimited play. Wouldn't such a law as that fit nicely? A premium would be placed on carnality and worldliness, and carnival would run riot. At the same time any seventh-day man could be pounced upon by the law unless he was willing to sacrifice one-sixth of his laboring time and hence one-sixth of his living, to the false theology and the worldly policy of this traditional institution.

And for such a state of things men would piously appeal to that commandment which declares that the seventh day is the Sabbath of the Lord thy God, and then hedge it about with such circumstances as utterly forbid its application to any other day than the seventh day of the week. That "common sense" to which

the World appeals, and which would suit the generality of people in this matter, is a singular commodity.

CATECHETICAL ABOMINATION.

UNDER the auspices of the great M. E. Church, there is published a *Picture Lesson Paper*, for the children, bearing the imprint of both the New York and Cincinnati Methodist publishing houses. The two inside pages of this paper, containing the lesson for the children, consisting of questions and answers, and comments upon the subject, is called "Berean Leaflet." It is so called, we presume, to give the idea that the authors, like the Bereans of old, have searched the Scriptures to see if "these things are so," and to carry the impression that what is taught, is based upon the plain and strict teaching of the word of God. How appropriate the heading is to what is taught in the sheet, the reader may judge from what we present below.

The number we have before us is dated June 5, 1887; the lesson is on Ex. 16:4-12; and the subject is "The Manna." What we quote from the "questions and answers" and comments, is verbatim. We are particular to state this, as we are quite sure the reader would hardly be inclined to believe it, unless we emphasized it. Speaking of the gathering of the manna by the Israelites, the lesson says:—

- "8. Where did they find it?
On the ground every morning.
- "9. How often did they gather it?
Every day except Sunday.
- "10. Could they keep it over night?
Only Saturday nights.
- "11. Why was this?
So they need not break the Sabbath.
- "12. What did God want to teach them.
To trust his care."

We have emphasized a few words in the foregoing answers; but in the leaflet itself the entire answer is made emphatic, by being printed in bolder-faced type. In his comments upon this portion of the lesson, the writer says:—

"It was called 'manna.' Every morning, except Sunday morning, they had to gather it fresh. It would spoil if they tried to keep it any night except Saturday night. Then God kept it from spoiling, for he wanted to teach the Israelites to keep the Sabbath holy."

A previous number of this same publication—the "Berean Leaflet"—as we noticed at the time in the REVIEW, contained the instruction that Nehemiah caused the gates of Jerusalem to be shut on Sunday. Neh. 13:19.

This is philo-Sundayism gone to seed. Cannot some one inform this writer that the Jews never kept Sunday? It is cruel to instill such ideas into the minds of the innocent children, who are not prepared to detect the error. When the lips of the teacher pervert knowledge, and that which is so far from truth is deliberately set forth as the teaching of the word of God, what can be done?"

It was suggested by our correspondent that some one comment on this who was skillful in the use of adjectives. But there are no adjectives equal to the occasion. So we leave the reader to moralize according to the emotions of his own heart, as he looks upon the picture.

HOW WILL THE COMING OF CHRIST AFFECT THE WICKED?

TAKE heed, said Christ, that no man deceive you. And it was in reference to this very subject of his second coming that he uttered these words. Was it because he knew that on this, the most momentous of all subjects, men would court deception?

Be that as it may, it is a fact which challenges observation, that here people seem willing to be misled. By this event, understood as the Bible describes it, an issue is presented of such a nature that to meet it a preparation is required which cuts across all worldly desires, all carnal propensities, all earth-born purposes and pursuits. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, or listen with complacency and pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of Christ's second coming, and the effects that will follow.

1. The effort is first made to deny the event itself. No such thing is literally to take place, it is claimed,

as the second coming of Christ. This is all figurative. It has already taken place, or is daily taking place, or is to take place in the future, in some secret or hidden manner.

2. The plain word of God beating into the dust these false assumptions, the next effort made is to make it appear that, though such an event as the appearing of Christ in the clouds of heaven is really to take place, it is not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation.

We lay it down, therefore, as the first proposition, that in connection with the coming of Christ probation ends. This will appear evident when we consider the change it involves in Christ's position. He is revealed to us in the characters of prophet, priest, and king. His prophetic office he fulfilled while here upon the earth. His priestly office he maintains so long as he continues to occupy the position he assumed when he ascended up on high as intercessor for us before the Father. The whole work of salvation is summed up in the priesthood of Christ. Outside of this, including the types and symbols pointing to it, no salvation is offered to the guilty. But when Christ comes, he does not come as a priest, but a king. When John in vision saw him coming in his glory, his attention was attracted by a peculiar inscription upon his vesture and upon his thigh. His vesture was dipped in blood, but it did not obscure the majestic title inscribed thereon. He looked, and behold it was written, "*King of kings, and Lord of lords!*" Therefore when Christ comes, his priestly work has ended, and salvation is no longer offered to the impenitent.

There is another scripture which is explicit upon this point: Rev. 22:11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." This language certainly brings to view that moment into which is concentrated all the solemnity of the work of salvation for a lost world; when the character of every one is unalterably fixed, and his case irrevocably decided for an endless eternity. And when is this?—Just before the Lord appears; for the next sentence in the chapter reads, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Hence by what his works have been up to that time, and not by what they may be afterward, is every man's eternal destiny decided.

The second coming of Christ draws the line of final separation between the righteous and wicked. He shall separate them "as a shepherd divideth his sheep from the goats." Matt. 25:32. Hence it is certain that there is no probation beyond.

The announcement of Christ's second coming is therefore the announcement of that solemn fact in human history, the end of probation for all that are living upon the earth at that time. Sinner, your only hope is to seek Christ and his salvation before that fearful hour; for then his work will be to judge and execute, and not, as now, to plead and pardon.

The coming of Christ will put an end to all enterprises, and overturn every position, and abolish all situations, that are not founded upon his saving work. Kings then forget their kingly power; for One appears who is king over them. The rich men forget their wealth, or only remember it to throw it to the moles and bats in wild despair at the fact so suddenly revealed that their gold and silver cannot save them. The chief captains and mighty men change suddenly their lordly tones, and leave their haughty orders half unsaid, lost in anxiety for their own safety. And all, high and low, rich and poor, honorable and debased, business workers and pleasure-seekers, flee from the face of a terror unknown to earth before; for they know that the Lamb's great day of wrath is come. Conscious that they have willfully and wantonly despised his mercy, and insulted his power, they now plunge into the caves of the mountains, and the fissures of the convulsed and reeling earth, and implore the rocks to crush them, and the mountains to bury them from his incensed presence. Rev. 6:14-17.

The coming of Christ destroys all the wicked living at that time. Paul in 2-Thess. 1:7-10, describes the revelation of the Lord Jesus in flaming fire, and says that it is to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with ever-

lasting destruction from (or by) his presence and the glory of his power.

In the parable of Luke 19:12-27, which illustrates the ascension of Christ to receive his kingdom, and his second coming after having received his kingdom, the fate of the wicked is set forth in verse 27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

Again in the vision of Rev. 19, where the second coming of Christ is represented by the figure of a conqueror riding forth upon a white horse. After the battle between the kings of the earth and him that sat upon the horse, we read: "And the remnant [all that were left] were slain with the sword of him that sat upon the horse."

Finally, at the coming of Christ, universal destruction is brought upon the face of nature, and the earth is reduced to its original condition of disorder and chaos. The prophet Isaiah describes it in forcible language (chapter 24) as made empty and waste and turned upside down; as mourning and languishing and fading away; as devoured by the curse and becoming desolate; as utterly broken down and dissolved, and reeling to and fro like a drunkard, and removed like a cottage. And John says that when the great day of wrath comes, the heavens depart as a scroll, and every mountain and island are moved out of their places. Rev. 6:14. And again he declares that when the great voice from the throne in the heavenly temple declares that all is finished, the islands flee away, the mountains are not found. Rev. 16:20. The earth is shaken by the voice of God; and that shaking, says Paul (Heb. 12:27), signifies its removal. The imagination cannot grasp the reality of that mighty convulsion which shall level every mountain, and unmoor every island. Jeremiah had a view of it when all this had transpired, and he says the heavens had no light, and lo! the earth was without form and void. Jer. 4:23.

Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence, and bid the sinner dream on his pleasing dream of peace and safety?—No! but rather with all our power we warn him to flee, while yet he may, from the wrath that surely is to come.

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.

WHY DO YOU PREACH?

BY ELD. WM. COVERT.

THERE is but one consideration that should be taken as evidence that one should engage in the work of the ministry, and that is, the desire to save souls. For this Jesus left his heavenly home and came to this earth. And with this desire on our part, we shall be lifted up to heaven.

The love of applause often underlies a pulpit effort. A desire to excel as a speaker often causes the minister to weary over what he is going to say. Many evidently preach to build up their church numerically. Thousands preach for money. There are some ministers who seem to enjoy their own wit in the pulpit more than they do the Spirit of God. Others enjoy a kind of clerical sarcasm, to the detriment of their own influence.

There is yet another class of ministers who relish chiefly the mental effort necessary to a display of logic, to such an extent that they seem to forget the real object for which they have appeared before their congregation. But the entire object of the minister's work should be to save souls. This is why Jesus came to this earth. For this Jesus suffered; to effect this he died. For this purpose he has spent almost twenty centuries interceding upon a throne of grace. It was this consideration that gained the consent of the Father to permit his Son to die.

This thought should control all our plans for work in the cause. No appointment for a meeting should be made without this being the chief object to be attained. No sermon should ever be preached without this motive. This should be the burden of our prayers, and the meditation of our hearts. The farmer should plow, and sow, and reap actuated by this motive. The dealer should buy and sell with this charity in his heart. This burden should be the ruling

impulse in the organization of our Sabbath-schools and our tract societies, and in our temperance work. For this we sell books, build meeting-houses, and establish missions. We wait, we watch, we weep, we pray, we sing, we sorrow, and we suffer, all for the one glorious object.

To give all our goods without this being the moving cause, will not please God. Should we even give our body to be burned, it will not avail us anything, unless we do it with soul love. There remain yet many souls to be saved; and while we have time and opportunity may the Lord help us to give all for this purpose.

NO HARPOONS.

A SAILOR who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of church the friend said, "Jack, was n't that a fine sermon?"

"Yes, it was ship-shape; the water-lines were graceful. The masts raked just enough; the sails and rigging were all right, but I didn't see any harpoons on board. When a vessel goes on a whaling voyage the main thing is to get whales. But they won't come to you because you have a fine ship. You must go after them and harpoon them. Now it seems to me that a preacher is a whaleman. He is sent, not to sail among the fish, but to catch them. Jesus said to his disciples, 'I will make you fishers of men.' How many such sermons as that would it take, do you think, to awaken a sinner as the thousands were awakened on the day of Pentecost, and to make him cry out, 'What must I do to be saved?'"

"But, Jack, people now-a-days don't want to be harpooned. They want to be interested intellectually in the truth. They like to listen to such expositions and illustrations as the doctor gave us this morning. Did you not see how attentive they were? Surely, it is a grand thing to attract such an audience to hear the gospel."

"To hear about the gospel, you mean. I do n't object to the doctor's expositions and illustrations. As I said before, they were all ship-shape. But the trouble was, when he had sailed to the fishing-ground, and the whales were spouting around him, instead of manning his boats and trying to catch them, he made a polite bow, and said, 'I am glad to see so many whales. I hope they admire my ship, and will come and spout around it again on its next voyage.' Do you think that the ship-owner in New Bedford would send such a captain to Behring Strait a second time? Now read the report in Acts, of Peter's first gospel sermon. He began with an able exposition of the Old Testament prophecies in regard to the resurrection of Christ, and the outpouring of the Spirit; and then, when he had gained the attention of the crowd, he charged home upon them with the words, 'Jesus whom ye have crucified.' That was hurling a harpoon. And we are told that it was effectual. 'They were pricked in their heart,' and the gospel catch that day was 3,000 souls."

"I suppose, then, you would prefer these Salvation Army preachers who stand on the street-corners and shout, 'You are all going to hell. Come right away and repent or you will be lost?'"

"No, I do n't believe in them at all. I listened to their crude and coarse harangues for half an hour the other day. The people only laughed at them. They did n't catch any fish while I was looking. They seemed to me like a man who should start from New Bedford for Behring Strait, on a raft, with crow-bars instead of harpoons. If he got where the whales were spouting, and they would let him come near enough to use his crow-bars, he would find them too blunt to be effective. No, no, a fisherman wants a good ship, and good boats, and then he wants sharp harpoons, and the skill and courage to hurl them at just the right time. The harpoons ought to be polished, too; the more highly polished the better. But after all, the harpooning is the main thing. If the whaleman fails in that, his whole voyage and venture are a failure, and I can't help thinking that it is so in preaching."

Jack was an old-fashioned tar. He did not appreciate the modern improvements. In some parts of the country the idea of preaching to save sinners is obsolete. The aim and effort is to attract congregations. The successful preacher is not the man who is instrumental in bringing men to Christ, but in bringing them into the congregation, and thus making it strong socially and financially.

I have in my mind's eye two young men who left the seminary at the same time. They were not unequal in their gifts and culture. One determined to be a great preacher. His ultimate aim was to do good. But he thought it wise and right to secure popularity as a foundation on which to build usefulness. He was soon called to a large church. He preaches there to crowded houses. He is one of our ablest defenders of the faith, and one of our most highly honored doctors of divinity. We all admire him and love him. But looking over the minutes I see that he reports, congregational expenses, \$24,000; additions on profession, 5. The other man started out to save souls, without any thought or care as to personal popularity. He is a home missionary in the far West. He reported last year, congregational expenses, \$400; added on examination, 60. Who would not rather have this record in the great day than the other?

The temptation to labor for congregations rather than for conversions is very insidious. Elders and trustees often join with Satan in presenting it to the minister. "We must fill the pews and the treasury," they cry. "We must not repel the impenitent by pricking them in their hearts." But God sends his ambassadors, not to prophesy sweet things, but to cry, "Except ye repent, ye shall all likewise perish." Brethren, don't go a-whaling without harpoons.—*Obadiah Oldschool, in Interior.*

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

372.—WORLDS FORMED THROUGH FAITH.

ARE we to understand from the reading of Heb. 11:3 that God formed the worlds through faith? J. W. W.

No. The text says that it is by faith that we understand that the worlds were framed by the word of God. The faith has reference to our understanding, and not to the formation of the worlds. We exercise faith in believing that the worlds were made as stated. The skeptic who attempts to devise some sort of evolution theory to account for the formation of the worlds, and denies God's power to speak them into existence, does not have that faith.

373.—ISA. 65:20; 66:24; 1 TIM. 5:16—INSPIRATION OF THE APOCRYPHA.

1. Please explain the following texts: Isa. 65:20; 66:24, and 1 Tim. 5:16.

1. Are the books of the Apocrypha regarded as having been written by men who were divinely inspired? B. A. R.

1. For an explanation of Isa. 65:20, see the REVIEW of March 2, 1886. For an explanation of Isa. 66:24, see "Nature and Destiny of Man," pp. 337, 338. 1 Tim. 5:16 teaches that it is the duty of all to care for their dependent relatives to the extent of their ability, and not allow them to become a burden to the church.

2. No.

374.—THE WALDENSES AND THE SABBATH.

Were the Waldenses Sabbath-keepers? J. S.

Historical evidence is conclusive that at least a portion of them were Sabbath-keepers in the days of their greatest purity. Many of them were known and called by the significant title, *Sabbati, Sabbatati, or Insabbatati*. Mr. Robinson, the historian, quotes out of Gretser the words of Goldastus, as follows: "*Insabbatati*: [they were called] not because they were circumcised, but because they kept the Jewish Sabbath." *History of the Church*, chap. 5, sec. 1. For further information on this subject, see "History of the Sabbath," by J. N. Andrews.

375.—TIME TO TITHE GRAIN, VEGETABLES, ETC., AND STOCK.

1. When should grain, vegetables, and other crops be tithed?
2. When should live stock be tithed?
3. If a man raises a yoke of oxen, sells them, and applies the proceeds to the payment of a note that he has given for the purchase of a horse, where should the tithing come in? B. E.

1. As soon as harvested. We see no reason that would justify one in holding on to that which belongs to the Lord, with a view of speculating with it, or waiting for a rise in price. As a general rule, we should say that the proper way is to tithe the quantity of produce raised, and market as soon as possible the Lord's share, and pass over the proceeds to the cause. After having done so, one will have stronger faith to ask the Lord to give him success in disposing of the remaining nine tenths, and if an advance in price is realized, an opportunity will be afforded for a thank-offering. If a loss is sustained, one may fall back on Rom. 8:28, and conclude that in some way God designs such a result to prove a blessing to him.

2. Anciently, stock was tithed at weaning time, say when four or five months old, and that would seem to be a very good rule to follow now. In case one raises only a few head of stock, or less than ten, a fair market valuation can be placed upon them at the time of tithing, and that amount paid into the treasury at that time, or placed to the credit of the Lord, to be paid over as soon as possible. As the after-growth of stock will be obtained, or at least should be obtained, by feeding that which has already been tithed, it does not appear that it would be obligatory to tithe the entire increase in value, but only a sufficient amount to cover the labor expended in caring for such stock; and such tithing should be at least yearly. But in case the hay or other produce fed to the stock has not been tithed previous to feeding, the entire increase in value of such stock should be tithed at least yearly.

3. If the system above described has been followed, the oxen have already been tithed before being sold. But if it has not, the proceeds should be tithed in accordance with the principle stated.

For complete information relative to the proper mode of tithing, see the pamphlet entitled "The Tithing System," for sale at this Office; price, ten cents.

376.—CONDITIONS UPON WHICH THE GIFTS OF THE CHURCH ARE MANIFESTED.

In Christ's commission to his apostles to preach the gospel, as recorded in Mark 16:15-18, the promise is made that certain signs shall follow those who believe. As we see numerous examples of those who claim to believe and have been baptized, but do not see that manifestation of the signs and gifts that was promised should follow, may we not conclude that faith and baptism do not belong to the present time? D. W. H.

By no means; the most reasonable conclusion is, that on account of the wide-spread declension of the kind of faith contemplated by our Saviour in his commission, it is impossible for the promised signs to follow. For a complete argument on the "Perpetuity and Object of the Gifts," see a tract of that title, for sale at this Office; price, three cents.

377.—DEVILS CAST OUT BY CHRIST.

What was the nature of the devils that were cast out of people by Christ, as recorded in Luke 4:41; 8:2, and elsewhere? W. D. C.

Demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but also with spiritual pollution. They believe the power of God and tremble (James 2:19); they recognize our Lord as the Son of God (Matt. 8:29); they acknowledge the power of his name, used in exorcism, by his appointed messengers (Acts 19:15); they look forward in terror to the Judgment to come. Matt. 8:29. In the days of our Lord and his apostles, demons were permitted by God to exercise a direct influence over men, which is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan. They were permitted at times to take and hold such complete possession of the individual as to incapacitate him from using his reason or will power; his personality was quite destroyed while such possession was suffered. The Saviour had power to compel those evil spirits to depart from the person thus afflicted by them. These evil spirits can be none other than those that "kept not their first estate," as mentioned in Jude 6; but were "cast . . . down to hell," and "reserved unto Judgment." 2 Pet. 2:4. These evil spirits are very numerous, and are just as active to-day as ever, if not more so. They are Satan's angels, and engaged with him in endeavors to cause the ruin of human souls, and in thwarting the plan of salvation. Their final destiny, as mentioned in Matt. 25:41, is "everlasting fire."

378.—SEEING GOD AND HEARING HIS VOICE.

How do you harmonize the apparent conflict between John 5:37 and Matt. 17:3; 2 Pet. 1:17, 18, and similar passages, in reference to the voice of God having been heard and his form seen? W. S. C.

The words referred to in John 5:37 are these: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." Christ was upbraiding the Jews for their unbelief, and failure to comprehend the will and purpose of God. By telling them that they had not heard the voice of God, he evidently meant that they had not heard it with their understanding; they had failed to grasp the signification of the Scriptures as containing the revelation of God's nature, will, and purposes. Likewise by saying that they had not "seen his shape," the meaning is similar—they had not perceived with their mental vision the character of the Father. The 38th verse seems to confirm the interpretation here given: "And ye have not his word abiding in you: for whom he hath sent, him ye believe not." Although Christ, the Son of God, was there in person with them, they would not believe him. How then, could it be expected that they would hear and see understandingly the Father, who was only revealed to them through the Scriptures? That they may be free from the charges of deafness and blindness made in verse 37, Christ tells them to "search the Scriptures." With the foregoing as the interpretation of the text first quoted, there is no longer even an appearance of conflict with the other texts referred to.

Progress of the Cause.

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

RESOLUTION.

GOOD-BYE to dreams, for the time has come
That comes to every heart,
When I hear the roll of life's battle-drum,
And must bravely act my part.
Like wavering mists the shadows roll
From the future dim and gray,
And I welcoming meet with dauntless soul
The limitless, glad to-day.

There is never a good so vast, so grand,
That I may not make it mine.
God aids the blow of the honest hand,
And we strive with a strength divine.
What man has done, that I can do,
If I only dare begin.
There are heroes now as when earth was new,
And as royal crowns to win.

Though jagged and fierce the peaks that rise
Against the frowning sky,
I can measure their height with unflinching eyes,
I shall scale them by and by.
For the end is sure if the will be strong,
Temptations flee away;
And the serried hosts of sin and wrong
Strike tents in wild dismay.

—Selected.

SWEDEN.

THE colporters closed their work in Stockholm in the beginning of May, but the school closed in the middle of April, on account of my illness. Before they left, however, I recovered sufficiently to be able to hold a meeting with them in my own home; but afterward I had a relapse, which has since confined me to the bed. There is no prospect of recovery in less than three or four weeks. It is bronchial asthma which has caused me such trouble every spring, and this year it came on more severe than ever. This was not, as some have supposed, brought on by overexertion in teaching the school; for my nerves and muscular system have not been in so good a condition for many winters, as the same physician testified shortly before the attack. But the cold spring winds are too severe for my lungs.

Twenty young persons have gone out from the school to do active service in the mission. Of these, ten are brethren and ten sisters. Five or six of them had done some colportage work before; but none of them had had any regular training in this branch of the work. Most of them have gone out in couples to the larger cities, two brethren together, and two sisters together; but to smaller cities they go singly. Each one has his appointed district. Three remain in Stockholm till the Conference, and one brother is employed in the branch office, and carries the papers to the subscribers in this city.

During the four months they have been in the city, only ten have been active all the time. Several commenced the last month, and a few after they left Stockholm. Seventeen in all have taken part in the work in Stockholm. During this time they have obtained 1,215 new subscriptions for the health paper, while they also attended the school. About half of these pay monthly; the others have prepaid. They have sold books and papers to the amount of 4,552 kr. (\$1,230), notwithstanding Bro. Norlin's testimony that he never could sell any books in Stockholm, although he has been successful in this work in other places. And the old hands all agreed with him. What has brought about this result?—Under the blessing of God, patient and very plain and simple teaching. Most of these young people were exceedingly illiterate. One had attended school only six weeks in his life, and some others not much more. Most of them wrote very poorly when they commenced. Since they left, we have received cards from those very ones written in a pleasant, legible style.

But the best of all is, that they have been imbued with the spirit of the message, and have some of that noble ambition which always urges a person on to higher attainments, but to which common people in these countries are strangers, because they have always been kept down so low, and never had any bright prospects before them. Recently some were baptized, and eight persons were taken into the fellowship of the church at Stockholm.

J. G. MATTERSON.

MISSOURI.

SPRAGUE.—We pitched our tent at this place May 11, and gave twenty-six discourses. The interest was good. The attendance was not large, as this is principally a farming community, and the meetings were held during the busy season. We leave seven keeping the Sabbath, one having kept it before. Others are convinced, but the cross is too great. We go to

the assistance of Bro. J. W. Watt, at Carterville. May the Spirit of the Lord continue to attend the message.
JAMES KLOSTERMEYER.
June 9. J. B. BECKNER.

INDIANA.

OAKTOWN.—We pitched our tent at this place, and began meetings the 9th, with about 100 hearers present. Our congregations have increased every evening since until last night (Sunday), when between 400 and 500 were present. Several have expressed themselves as interested in the meeting, and invitations are coming in for us to visit them at their homes. We desire to be humble instruments, and to present the truth here in such a manner that the Lord can approve and bless.
N. W. KAUBLE.
June 13. F. M. ROBERTS.

IDAVILLE AND OLIVE BRANCH.—May 18-30 I labored at these places. I was at Idaville one week. When I left, quite an interest was manifested to hear, and the brethren and sisters were greatly encouraged. Opposition was manifested, and threats were made to shut us out of the house in which we were holding meetings, but this seemed only to increase the desire to hear the truth. One sister was received into the church subject to baptism.

At Olive Branch I found a good little company struggling to sustain the truth. I was with them almost a week. The meeting served to strengthen the brethren, and arouse a great interest to hear more of the truth. The last two evenings of our meeting the house would not hold all who came. I hope sometime to return and labor more at these points.
May 31. F. M. ROBERTS.

VIRGINIA.

MARSHALL.—We arrived at this place May 23, but owing to wet weather and other hindrances, we did not get our tent ready for meetings till Sunday, the 29th. We have now given fifteen discourses. The interest has been good, and now as the rain has passed over, the interest is deepening. There were about 250 to 300 out last night, and the best of attention was paid to the word spoken. As a denomination we were not known in this part of the State. People are slow to move. Two discourses have been preached against the Sabbath; one by a Presbyterian minister, whom we reviewed, and as a result a victory for the truth was gained; the other by an M. E. class leader, whom we expect to review to-night. He has sent to Middleburg for one of their leading ministers, who will be here next Sunday. The people are kind, and help supply our temporal wants. We have received \$4.08 in donations, and have sold \$1.57 worth of tracts. We have received more invitations to visit than we can accept. We are of good courage, and desire that we may keep humble, and rightly divide the truth.
G. A. STILLWELL.
June 13. R. T. FULTZ.

MOUNT CRAWFORD.—We have been at this place a little over one week, and both our interest and numbers have increased from the first. We have had considerable rain, which has broken up the meetings several nights; but notwithstanding all this, when it does clear up, the people come in from all directions and fill our fifty-foot tent. The average attendance at our meetings has been between 300 and 400. We are situated in a beautiful grove, and have spared no pains in endeavoring to make our tents and surroundings attractive. We have adopted the plan that Bro. Cudney suggested, of seating our tent with small trestles, with backs to the seats. We find this a success, and would highly recommend it. The cost is but a trifle compared with the convenience and time saved in seating. They cost about \$15 per hundred, and they can easily be tied together and shipped from place to place; and with proper care they will last for years. One man can seat a tent in less than an hour's time. As yet we have sold but few books, but we hope as the interest increases to get out a number of our books on the different subjects of our faith. Our temporal wants are abundantly cared for by the people. We have received \$9.54 in donations.
M. G. HUFFMAN.
June 6. R. D. HOTTEL.

KANSAS.

CLIFFORD, SMITH CO.—April 15-26 I spent with this little company of Sabbath-keepers, who received the truth about three years ago, principally through reading. Our evening meetings were well attended by the outside. They seemed to be hungering for the truth. One new family took their stand to keep all the commandments of God; others seemed on the point of decision. Some families who were divided, part obeying and part rebelling against God, can now say: "As for me and my house, we will serve the Lord." Those who were discouraged resolved to consecrate themselves anew to God's work; and as they gave up the use of coffee, pork, and tobacco, and took up the duties of family worship and paying tithes,

the Lord came near and blessed them. It was good to see the children uniting with their parents in this work of consecration.

One commendable feature was, that whatever branch of the work was taken up, they were all interested in it; if Sabbath-school work, every one was eager to learn all he could; if health and temperance or T. and M. work, they were just as eager. In social meetings they were prompt and willing to perform their duty. We organized a covenant company of eighteen members, a T. and M. society of seventeen members, and a Sabbath-school of twenty-five members. A small supply of tracts was ordered, with which to begin their missionary work. We hope this little company will set such an example before those for whom they are laboring, as will show that they really believe the truths they are teaching. If so, the Lord will bless their efforts. The amount of donations received is \$20.
L. J. ROUSSEAU.

MICHIGAN.

MORRICE.—According to previous arrangement, Eld. Fargo and myself arrived in Morrice on Thursday, June 9. We came with the object of holding a few meetings, and organizing a church. Eld. Balenger and Bro. T. M. Lane labored in this place with the tent last summer, with a good result. Several embraced the truth and began to hold meetings, mostly in private houses.

Bro. Lane felt very anxious that a church should be established here, and finally concluded to move his family to this place, and make it his home. He purchased a lot with an unfinished building on it. He finished the lower part into a suitable dwelling, and the upper part was left all in one room, for meetings. This chapel was well fitted up, and seated with chairs, and makes a very comfortable place for the church to hold their meetings.

We began our meeting Thursday evening. Friday afternoon we had a good business meeting, preparatory to the organization of a church. At this meeting six candidates offered themselves for baptism. As there was no suitable place near Morrice to baptize, on Sabbath morning we all went to Bancroft, and after Sabbath-school and preaching service we repaired to the Shiawassee River, where the ordinance was administered. There was another preaching service at Bancroft, at 6 P. M., after which we returned to Morrice.

On Sunday forenoon a church of thirteen members was organized. An elder and a deacon were elected and ordained. The blessing of the Lord came in, and the sweet, tender Spirit touched the hearts of all present. In the afternoon the dedicatory services of the chapel took place. Every seat was filled, there being as many as seventy-five present. The preaching service in the evening closed this good and, we trust, profitable meeting. May God bless this little company, and make them fruitful in good works, that others may be led to go with them to the kingdom.
I. D. VAN HORN.
June 14.

DAKOTA.

FARGO, HAMLIN, GLADSTONE, ETC.—As the result of mission labor at Fargo, eleven are now keeping the Sabbath, and many more are much interested. A hall has been rented on Broadway in a central location, and fitted up for meetings. An interesting Sabbath-school of twenty-five members is sustained, also weekly prayer-meetings. About 100 copies of "Thoughts on Daniel and the Revelation" in English have been sold in the city the past winter, and about one half as many of the same work in the Scandinavian language. About \$175 worth of other books have been sold. The workers are of good courage, and seem to enjoy their work. May 1, I held quarterly meeting with the church at Hamlin. Brethren and sisters were present from Styles, and we enjoyed a good meeting. The ordinances were celebrated, and the good Spirit of the Lord came near. As part of the members of this church live at Styles, about eighteen miles distant, it was thought best to organize a Sabbath-school there. The brethren at Styles and Hamlin will hold monthly meetings during the summer and fall. Church officers were elected, and time was given to the consideration of the T. and M. work. We felt that this was a profitable meeting, and that God came near to us. At Forman a weekly prayer-meeting was established, and all seemed to be of good courage.

From Forman I went to Gladstone, where a few had recently embraced the truth through reading publications given them by a brother who had settled in that vicinity. The little company here had never heard preaching by those of like faith, and I remained with them about a week and a half, presenting the cardinal points of present truth. One commenced to keep the Sabbath at this time, and three followed their Lord in baptism. I never enjoyed a more precious meeting, and never saw people more eager to hear the truth. I enjoyed good liberty in presenting the truth, and I believe the word was appreciated. A Sabbath-school of ten members was organized. Two became members of the T. and M. society. I trust that soon a church can be organized

there, but I hardly thought it advisable at present. All there are of excellent courage, and I believe they are striving to walk in the whole truth. I spoke in the school-house at Gladstone one evening on the subject of temperance, to a good congregation. At Richardton the waiting room of the station-house had been fitted up for meetings, and I spoke twice to interested congregations. Two families of our people live in this vicinity. I received an invitation to hold meetings in the Baptist house at Dickinson, and trust that soon this opening may be filled.

I next went to Dayton, Emmons Co., where quite a number of our people from Wisconsin and Minnesota have recently settled. Love and union prevail here. A Sabbath-school of twelve members was organized, also a church of eight members. Officers were elected, and an elder was ordained. A club of twenty *Sickles* was subscribed for, which will be used in this vicinity to prepare the way for future meetings. One here received baptism. The ordinances were celebrated, and all seemed encouraged in the way. A good opening for labor is presented here. We find the people here generally warm-hearted, and we trust that if proper efforts can be put forth, many will be brought to the light of truth.

The past year has, indeed, been discouraging for Northern Dakota. Last year there was scarcely any crop outside of the Red River Valley, and the winter was the severest known for years. As a consequence, many feel very poor this spring, having but little money; but as a general thing, especially among those of limited means, the Lord's tithe is carefully laid aside. The Lord is blessing these souls with much of his Spirit. We had hoped that we might be able to have a camp-meeting in Northern Dakota this summer, but owing to the scattered condition of the people and the scarcity of means, it has been thought not advisable to undertake it this year.

On this Western trip I sold about \$25 worth of books, and obtained four subscriptions for the *Review* and a few for the *Instructor*. I formed many pleasant acquaintances, before whom I hope to present the truth at no distant day. I feel of good courage as I leave the field to attend the annual Conference at St. Paul.
W. B. WHITE.

NORTH PACIFIC CAMP-MEETING.

THIS annual camp-meeting was held at East Portland, Oregon. The camp was conveniently located in the city, and easy of access to a large number of people. The camp-meeting was preceded by a workers' meeting of one week. This was a real blessing to all who attended it, and a great help to the camp-meeting proper. Prof. W. C. Grainger and Bro. E. M. Morrison were at the meeting. Bro. Grainger to represent the Healdsburg College, and Bro. Morrison to give instruction in the canvassing work. They were a great help to us in the meeting. Instruction in canvassing was given each day, and some time was devoted to Bible work. A lively interest was maintained till the close. Quite a number will go out from this meeting to engage in Bible work and canvassing. We shall be disappointed if we do not see a great increase of work the coming year.

This meeting was the largest ever held in the State. Seventy-four tents were pitched, and there were about 450 regular campers on the ground. From the first the Spirit of God seemed to take a deep hold on the hearts of the people, and a spirit of confession seemed to pervade the whole camp. Some who had not been free for a long time, and seemed to have but a faint idea of what the difficulty was, found relief and obtained light in a humble and sincere confession of some old sin; and as often as such confessions were made, special light and blessing came in. Many hearts were relieved of burdens and darkness which had deprived them of all the joy they had had in their religious experience. This work of confessing sin was not only done in public, but many persons went to private parties, and to some outside of our church and faith, and made confession. This, we think, was as it should have been.

A spirit of freedom pervaded the entire meeting. Those who had the burden of the preaching enjoyed great liberty in presenting the truths of God's word. Sabbath afternoon a revival service was held, and as many as 200 came forward for prayers. Many of these were starting for the first time. Many heart-felt and broken testimonies were given. It was, indeed, a precious season. On Monday the work was renewed. In the afternoon thirty were baptized by Bro. Fulton. The Spirit of God rested upon the congregation, and a solemn stillness prevailed. One pleasant feature of the meeting was, that scarcely any one went home until Tuesday, after the meeting closed. Thus the meeting was not injured by many going away.

Another most interesting feature was the interest manifested by the people in the city. We had two large tents pitched side by side, and these were nearly filled at every meeting, and at some services all could not get in. The most perfect order prevailed, and no one seemed inclined to disturb. A most solemn impression was left upon them. I learned of five or six intelligent persons, citizens of the place, who had made up their minds to keep all the commandments of God and the faith of Jesus.

Some advance moves were made, which we think

will tell greatly for the furtherance of the work in this Conference, if the plans which were laid are carried out. A general agent was appointed to superintend the canvassing work. It was also voted to start a mission and a training-school in Portland, also to strengthen the work in Seattle.

We told the brethren that we would not call for pledges at the meeting. But they did not seem to be satisfied to have it thus. Several came and wished to leave their pledges for the missionary work. Finally it was thought best to give all an opportunity, and about \$4,600 were pledged, \$1,500 of which were for foreign missions. Considerable of this was paid before the meeting closed. I do not know as I ever saw people who seemed to enjoy giving as they did. Without anything particular being said about the matter, quite a number began to contribute their jewelry, saying as they did so, that "they had served these golden gods altogether too long." God greatly blessed them in making this sacrifice.

The North Pacific Conference shows marks of prosperity and growth. About 150 have embraced the truth the past year. They have had their years of discouragement and trial in the past, and we think it safe to say that many of them have learned valuable lessons which will not soon be forgotten. In union there is strength, and the nearer we can get to the great heart of the work, the more love we feel for it. This is true, not only of members in churches, but it is equally so of Conferences. The dear brethren and sisters here find the blessing, and peace, and prosperity of God in drawing near to each other, and to others. The brethren expressed many sincere regrets at being deprived of the labors of Bro. and Sr. Boyd, whose presence, with the blessing of God, has done so much to bring about this state of prosperity. The prayers and sympathy of our people here will follow them to their new field of labor. Bro. John Fulton, who was elected president of the Conference, has the hearty support and sympathy of the whole Conference, and love and union seem to prevail. At the closing meeting Tuesday morning, Bro. William Potter was ordained to the work of the ministry.

Bro. Underwood shared with me in the labors of the meeting. During our short stay with these dear brethren and sisters, we formed many pleasant acquaintances, and many strong attachments grew up, which were cemented by God's Spirit. We left with earnest desires that God might greatly bless and prosper them till Jesus comes. E. W. FARNSWORTH.

GENERAL MEETING AT WATERTOWN, N. Y.

This meeting is now in the past. The attendance from other parts of the State was rather small. The meetings, however, were very encouraging. The blessing of the Lord came in upon both ministers and people, and we had several very precious seasons together. The sweet, melting Spirit of the Lord was manifested among us, and humble confessions and feeling testimonies were the rule in our devotional exercises.

The dedication of the new house of worship, on Sunday, June 5, held a prominent place in the services. The house was filled with people from the city, who gave excellent attention to the word spoken, and evidently went away with a very favorable impression concerning our house of worship, the services, and our work as a people. The painting on the wall in front of the congregation attracted considerable attention, and seemed to exert an excellent influence. It consists of two tables, one on the right, the other on the left side of the pulpit. Upon the left hand table are inscribed the ten commandments, beneath the title, "The Law of God." On the other table are printed ten Scripture texts which bring out the work of Christ, such as Matt. 1:21; John 3:16; Luke 24:46, 47, etc., over which is written the title, "The Gospel of Christ." Over the two tables is inscribed, in the upper line, "Here are they that keep the commandments of God, and the faith of Jesus," and just below this the words, "Ye must be born again." Between the two tables are placed four texts, as follows: "Sin is the transgression of the law;" "The blood of Jesus Christ his Son cleanseth us from all sin;" "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" "Do we make void the law through faith? God forbid: yea, we establish the law." Also midway between these four texts and the two tables, as the central object in the whole design, and which attracts especial attention, is an open book, upon which is inscribed, "I am the way, the truth, and the life."—Jesus.

Plans for the work this summer were considered, and it was decided that Bro. and Sr. Swift should go to Buffalo to commence the training-school early in July, in harmony with previous plans and arrangements. Eld. H. E. Robinson is to give his special attention to the State agency work, for which he was chosen last winter. He will also labor, in connection with the president of the Conference, in our churches, to assist such as especially need help. Eld. M. C. Wilcox will remain in Northern New York, and look after the work in Watertown, and perhaps assist Bro. F. M. Wilcox in a tent meeting near that city. Eld. A. E. Place will remain in Syr-

acuse, and look after the work there and in adjacent fields.

The laborers parted with increased courage, hope, and faith in God, and love for one another. Those churches and companies of Sabbath-keepers that desire labor among them, will please write me at Adams Centre, New York, without delay.

M. H. BROWN.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE first meeting of the ninth annual session of the Pennsylvania Conference was held at 5:30 P. M., June 1, 1887, on the camp-ground at Salamanca, N. Y. President in the chair. Prayer by Eld. I. D. Van Horn. Thirty-one delegates were present. Minutes of the last annual Conference were read and approved. The recently organized churches at Wheelerville and Pittsburg were admitted to the Conference. By vote the brethren from a distance were invited to participate in the deliberations of the Conference.

The Chair was empowered to appoint the usual committees, and as time for deliberation was desired, the meeting adjourned to call of Chair. Later the following persons were named as committees: On Nominations, C. O. Holden, W. W. Williams, G. W. Peabody; on Credentials and Licenses, J. W. Raymond, G. W. Knapp, W. S. Hamblin; on Resolutions, J. E. Robinson, I. N. Williams, L. A. Wing. The Conference Committee had previously appointed on Auditing, C. O. Holden, W. S. Hamblin, Scott Johnson, G. F. Evans, O. F. Bowen, Wm. Jones.

SECOND MEETING, AT 10:30 A. M., JUNE 3.—Six additional delegates presented credentials, and thirteen were voted in to represent churches which had not appointed delegates, or whose quota was not full. The Committee on Nominations not being prepared to report, the following preamble and resolution were introduced:—

Whereas, The work of our Conference is extending in the eastern, central, and southern parts of the Conference, and in the very nature of the case our work in future will be largely in these long neglected fields; therefore—

Resolved, That we recommend that those in the employ of the Conference, living in the State of New York, begin to lay plans and shape their affairs so as to be able to settle in the fields to which the providence of God may lead them, as soon as the best interests of the cause indicate that such a step will be productive of good.

This resolution, which is eminently practical in its bearings, was freely spoken to by the brethren from a distance, also by several of the leading brethren of the Pennsylvania Conference who were most affected by it, after which it was passed unanimously. The action of the Conference was heartily indorsed by a rising vote of the congregation.

Adjourned to call of Chair.

THIRD MEETING, AT 9:30 A. M., JUNE 5.—The Secretary having been called away, O. F. Bowen was chosen secretary *pro tem*. The Nominating Committee presented the following report: Executive Committee, D. B. Oviatt, President, J. W. Raymond, I. N. Williams; Secretary, J. E. Robinson; Treasurer, O. P. Galloway. The nominees were elected separately to their respective offices. The following resolutions were then presented and ably discussed by Profs. Prescott and Ramsey:—

Whereas, We recognize our duty to develop and cultivate all our God-given faculties, in order to reach that standard which is acceptable to God; therefore—

Resolved, That we consider it a duty incumbent upon us to improve every means within our reach to educate and train our faculties and acquire a broader range of knowledge.

Whereas, In the providence of God human agencies are to be employed to carry the Third Angel's Message to "every nation, and kindred, and tongue, and people;" therefore—

Resolved, That we recognize the great importance of sustaining and patronizing the educational institutions which have been established among us as a means of preparing workers for all departments of the cause of God.

Whereas, The importance of education at this time, and its claims upon us as a people, demand more systematic attention than in the past; therefore—

Resolved, That we express our appreciation of the *True Educator*, and that we will make every reasonable effort to secure the benefits of a personal perusal of its pages, and aid in its general circulation among the people.

Pending action, the meeting adjourned to call of Chair.

FOURTH MEETING, AT 9:30 A. M., JUNE 6.—The discussion of the resolutions was resumed. Many strong reasons were presented showing the importance of circulating literature calculated to remove prejudice and make a favorable impression upon the minds of persons unacquainted with us as a people. The resolutions were then adopted.

The Committee on Resolutions completed their report with the following:—

Whereas, The various missions at home and abroad are sadly in need of money to enable them to prosecute successfully the work of God in their respective fields; therefore—

Resolved, That we urge those who have unpaid pledges, to make special efforts to pay their vows; and, further—

Resolved, That as we fully believe the time has come when we should make more earnest efforts to place our property

in the cause of God, we hereby earnestly request those who have not unpaid pledges, to do all in their power to assist the various missions by cash donations and pledges.

These were adopted unanimously, both by the Conference and the congregation.

The Committee on Credentials and Licenses recommended the renewal of credentials to Elds. D. B. Oviatt, F. Peabody, J. S. Shrock, J. G. Saunders, J. E. Robinson, and J. W. Raymond; that L. A. Wing be ordained to the work of the Christian ministry, and receive credentials; that ministerial license be granted to D. A. Ball and J. L. Baker; colporter's license, to I. N. Williams, S. Thurston, K. C. Russel, J. M. Kutz, G. W. Peabody, S. Winkley. Report was adopted.

Adjourned *sine die*.

D. B. OVIATT, *Pres.*

J. E. ROBINSON, *Sec.*

UPPER COLUMBIA CONFERENCE PROCEEDINGS.

THE eighth annual session of the Upper Columbia Conference convened on the camp-ground at Milton, Oregon.

FIRST MEETING, AT 9 A. M., MAY 26.—Called to order by the President. Prayer by Eld. Underwood. The Secretary being absent, D. T. Fero was elected secretary *pro tem*. The churches at Walla Walla, Milton, Dayton, Pataha, Farmington, and Echo were represented by eighteen delegates. By vote of the Conference three more were added, one each to the Walla Walla, Milton, and Echo churches. D. T. Fero was elected to represent the Boise City church. Minutes of the last session were read and approved. Bro. L. D. Cargill presented a request from the Highland Valley church, Idaho, to be admitted to the Conference. He stated that the church was organized by Eld. Fero, with a full quota of officers, and in harmony with the Conference. The request was granted, and Bro. Cargill was received as delegate. By unanimous vote all visiting brethren were invited to take part in the deliberations of the Conference.

The Chair was authorized to appoint the usual committees, which were afterward announced as follows: On Nominations, Wm. Goodwin, T. L. Ragsdale, Nathan McCormic; on Resolutions, R. A. Underwood, G. W. Colcord, Will Steward; on Auditing Accounts of Laborers, B. F. Winkler, T. L. Ragsdale, T. Chabot, Wm. McCoy, Aaron Miller; on Credentials and Licenses, D. T. Fero, Wm. Nichols, Wm. Kerr.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., MAY 27.—One delegate presented credentials from the Milton church.

Committee on Nominations reported as follows: For President, Eld. H. W. Decker; Secretary, Eld. J. W. Scoles; Treasurer, B. F. Winkler; Executive Committee, D. T. Fero and Wm. Kerr. The names were considered separately, and the recommendations were unanimously adopted.

The Committee on Resolutions presented a partial report, as follows:—

Resolved, That, feeling our indebtedness, we express our thanks to God for the faithful reproofs and instructions which he is in mercy giving us by his Spirit, and that we will show our gratitude for these testimonies by humbling our hearts before him and forsaking our sins.

Whereas, We believe the ten commandments are all binding, and that robbery against God is a grievous sin; therefore—

Resolved, That we will repent by bringing forth fruit answerable to an amendment of life, in that we bring all the tithes into the store-house of the Lord's treasury.

Whereas, The providence of God has established upon this coast the Healdsburg College; therefore—

Resolved, That we will do all we can to give it support by sending young men and women to receive suitable training to prepare them to engage in the work of God.

Moved that these resolutions be considered separately. The first was spoken to by Elds. Underwood, Farnsworth, and Colcord, and was adopted. The second was discussed at some length by Elds. Farnsworth, Underwood, Decker, Scoles, and Fero, and Brn. Johns and Steward, and was adopted by vote of delegates, after which the congregation expressed their approval by a rising vote. The third resolution was spoken to by Elds. Underwood and Farnsworth and Prof. Grainger. Bro. Nichols favored the resolution, and requested that the judgment of the leading brethren concerning the Milton school be clearly expressed. The resolution was then adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 2 P. M., MAY 27.—The Committee on Resolutions reported further, as follows:—

Resolved, That we hereby express our thankfulness to the Lord for his providence which has enabled us to organize a primary school in our midst, and that we will strive to make it a blessing to children in this field, and a support to the Healdsburg College.

Resolved, That this Conference take steps to start a city mission at Spokane Falls, W. T.

Resolved, That we express our thanks to the General Conference for the efficient help sent to counsel with and assist us during this session of our Conference.

These resolutions were considered separately. Bro.

Colcord opened the discussion of resolution four, by stating his desires and ideas concerning the school, and the conditions on which he was willing to continue its supervision. The resolution was discussed by Elds. Underwood, Farnsworth, and Decker, and Prof. Morrison, and was adopted by vote. An amendment as an addition to resolution five was offered by Eld. Farnsworth, consisting of the words, "as soon as the Conference Committee may deem it practicable." This was accepted by the Committee, and the resolution as amended was discussed by Elds. Scoles, Farnsworth, Decker, and Fero, and was adopted. After remarks by Eld. Decker, resolution six was adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 9:30, A. M., MAY 30.—The Committee on Credentials and Licenses presented a partial report, recommending that credentials be given to H. W. Decker, G. W. Colcord, D. T. Fero, J. W. Scoles, and J. Bartlett. The names were considered separately, and the recommendations were adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 5 P. M., MAY 30.—The Committee on Credentials and Licenses reported further, recommending that ministerial licenses be granted to C. L. Ford and Will Steward. The report was adopted. The Treasurer's report was received as follows:—

Cash on hand June 1, 1886,	\$ 697 67	
Rec'd as tithe during year,	2,254 38	
Total,		\$2,952 05
Paid out for labor,	\$2,127 50	
Tithe to General Conference,	237 50	
For tents, etc.,	181 95	
Freight and other expenses,	47 29	
Signs office for posters,	15 00	
Total,		\$2 609 24

Balance on hand May 29, 1887, \$342 81

The report was adopted, and the Conference adjourned *sine die*. H. W. DECKER, Pres.

D. T. FERO, Sec. pro tem.

UPPER COLUMBIA H. AND T. SOCIETY PROCEEDINGS.

A MEETING was called on the camp-ground at Milton, Oregon, May 30, 1887, by Eld. H. W. Decker, for the purpose of reorganizing the health and temperance work in the U. C. Conference. Prayer was offered by Eld. J. W. Scoles. Eld. Decker stated the object of the meeting, and the necessity for a revival of the temperance work, and called on Eld. R. A. Underwood to speak, who made some interesting remarks on the subject of reform, especially calling attention to the duty of obtaining information contained in such papers as *Good Health* and the *Pacific Health Journal*.

At the close of these remarks, several subscriptions were taken for these journals. A call was made for those who wished to sign the pledge of the A. H. and T. Association, and quite a number responded. The following preambles and resolution were presented by Eld. D. T. Fero, and adopted:—

Whereas, The increasing light on sanitary science, and the experience of a large share of our people demonstrate the importance of health reform; and—

Whereas, God has directly shown by the Spirit of prophecy that it is indispensable to those who are preparing to meet the Lord; and—

Whereas, This branch of the work has been suffered to go down in our Conference; therefore—

Resolved, That we will show our repentance of this criminal neglect by reviving the Health and Temperance Society, and making earnest efforts to sustain and extend it, and practice its principles.

The Chair, being authorized, appointed a Committee on Nominations, as follows: T. S. Ragsdale, B. F. Winkler, Moses Hunt. This committee afterward presented the following report, which was adopted: For President, Eld. D. T. Fero; Vice-President, Anna Hemming; Secretary and Treasurer, Cora Peabody; Executive Committee, William Goodwin, Aaron Miller.

Adjourned *sine die*. D. T. FERO, Sec.

DEDICATION AT BOGGSTOWN, IND.

In company with W. A. Young and O. C. Godsmark, I labored at Boggstown June 3-5. The church at this place has lately been organized, and have just completed the building of a very neat and substantial house of worship. The building is 30 x 42 ft. It cost \$1,200, and is an ornament to the village in which it is erected. A large share of this expense was borne by three brethren. We can certainly rejoice with the church in their good fortune in owning such a commodious place in which to worship God. The dedicatory services were held June 5, at 11 A. M. Although there was a heavy rain, which continued till almost noon, yet a congregation of nearly two hundred were present to listen to a synopsis of our faith, and a short recital of the work and progress of

present truth. The discourse was well received, and an impression in favor of the truth was made. In the afternoon five were baptized and became members of the Boggstown church. We left the church of good courage. WM. COVERT.

THE CANVASSING WORK IN OHIO.

As I am becoming somewhat acquainted with the work and workers, I have reason to believe that we can make this branch of the work a success in Ohio. It is always encouraging to hear of the prosperity of others engaged in the same work, and so I will report the result of the faithful efforts of a few in our State. One brother took about one hundred orders for "Great Controversy," in Springfield, in a short time, and said he averaged several orders each day. Another brother, who devotes from three to four hours each afternoon to canvassing for "Great Controversy," says he averages about two orders each afternoon; and if he should work ten hours a day, he would secure five or six subscriptions. He sells mostly the book worth \$2.50. A sister who devotes three hours each afternoon to soliciting subscriptions for the *Good Health*, says she has never taken less than two subscriptions, and from that up to ten—two different afternoons; and she has no trouble in getting the cash with the order. One brother who is canvassing for *Good Health* wrote me a few days ago that he had just taken forty subscriptions in three days and a half.

Those who are faithfully working with the "Marvel of Nations," are having good success. Four new workers who expect to make it a permanent business, start out this week with that book. Those who engage in this business, if they will seek the blessing of God, and put the same earnestness and zeal into their work that they would be obliged to in order to succeed with anything else, cannot fail of success.

I would not advise any one to enter this work for the purpose of making money. If that is the spirit that prompts you, I have but little faith in your success; but those who engage in the work with a missionary spirit, a love for souls, and a burden of the work resting upon them, with a determination to succeed, will have success.

Many say they cannot make a living selling our publications. Dear brethren and sisters, you who are laboring by the day or week, compare your earnings with those of these faithful laborers. We give on our subscription books, the liberal commission of one half the retail price to those who make a business of the work. If the book sells for two dollars, the agent makes one dollar. On *Good Health*, the agent gets forty cents on each subscription.

We are glad that so many are feeling the importance of placing our literature before the thousands in Ohio, and are deciding to engage in the work. I hope to hear from many more who may desire to enter this branch of the work. My permanent address will be 1,103 Case Ave., Cleveland, Ohio.

W. J. STONE.

A GREAT BLESSING FOR VIRGINIA.

WE read in God's word that all who will bring the tithes into his store-house shall obtain such a blessing that there will not be room enough to receive it. Dear brethren and sisters of Virginia, the Lord has reference to us in this particular; and will we not bring all our tithes and offerings into God's great store-house, and thus prove him as he asks us to do, and receive the blessing promised? See Mal. 3:10. Doubtless we would all consider it a great sin to defraud or rob our neighbors of anything that we knew was justly due them, and yet perhaps many of us are robbing God every day of our lives; yes, robbing the One to whom we owe our very existence, and from whom all blessings flow, and yet we desire that he should at last bestow upon us eternal life.

If we can obtain help from the General Conference, we contemplate holding our camp-meeting July 26 to Aug. 9, including the workers' meeting, which will precede the camp-meeting proper. Then we shall have to settle with those who have labored for the Conference during the year. All are aware ere this that there are more laborers in the field at present than ever before at any one time; hence, it will require more means to audit the accounts of those who have labored than it has heretofore. Why not, dear brethren, pay the Lord his own, and thus save the Conference the embarrassment of calling for means at the camp-meeting, in order to raise the necessary amount to pay those who have labored?

It is just as easy to lay by in store as God has prospered us, as it is to be called upon to raise the amount at the camp meeting, and we would all feel much better. Do you not believe that we would receive a greater blessing at our next annual feast of tabernacles than ever before, if we would do that thing which we know to be right, and which it is our duty to do? We now have two tents in the field, and the Lord thus far is blessing the efforts of both companies, and we hope by God's help to see a goodly number brought into the truth in this Conference this summer.

Thousands of souls for whom Christ died are per-

ishing all around us every day, for want of the truth, and are pleading earnestly for help. But where are those who are willing to lay aside all selfish interest and give themselves wholly to the Master's service? Truly the harvest is great, but the laborers are few. Many who profess to believe the Lord is soon coming, bring many vain excuses for not entering the harvest field. Some have farms, and cannot leave them; others have shops, and must be excused; and still others have married wives, and they cannot go; but remember, the Master says that none of those men that were bidden shall taste of his supper.

What would we think of a man who in passing by a stream should see a soul perishing in the waters, and crying earnestly for help, if we should hear him carelessly say, "Well, I'll go home and consult my wife, and if she agrees to it, I'll come back and help you all I can?" or, "I will go home and arrange affairs on my farm, or in my shop; it may be that I can get things in such a condition that I can come back and help you some." Brethren, do you think it would be consistent for any one to act like that? Well, how is it in view of the fact that we are approaching the great decisive day of God, are not many of us acting just as inconsistently? and will any of those excuses avail us anything in the great reckoning day, when God will require the blood of souls at our hands for not warning the sinner of his way when we had time and opportunity to do so?

May God help us to wake out of this lethargy that seems to be binding us to the idols of this world, ere he comes and pronounces the awful sentence, "I never knew you: depart from me, ye that work iniquity." M. G. HUFFMAN.

A CONFESSION.

To God's commandment-keeping people of the States of California and Michigan, and to all who may know me throughout the world:—

DEAR BRETHREN: For the honor of God and his truth, I wish to confess publicly my backsliding and God's mercy. In the month of September, 1852, God in his mercy brought me to a knowledge of present truth, as preached and practiced by Seventh-day Adventists. I took hold of the truth, and it took hold of me, and wrought for and in me, until I became a new man in Christ Jesus. For over twenty years it was more than my meat and drink to do the will of my Father in heaven. My peace was like a river. I believed, and tried to practice the whole truth. God called me to the work of the ministry, and I moved out to preach his word. He gave me all the help I needed as long as I trusted in him.

Some fourteen years ago the Devil set a trap for my soul, and like one blinded I allowed myself to be taken in his snare. It is not necessary that I should particularize the various arguments he brought before me, to persuade me that the doctrines taught by Seventh-day Adventists were erroneous. Suffice it to say that while at the first they startled me, and caused me to tremble, yet at the last I yielded to his arguments, and accepted the infidel doctrines of evolution, Darwinism, etc., and allowed them to crowd all love of, and belief in, the Third Angel's Message out of my heart. The work was gradual but sure. At first I tried to retain both, but they cannot be mixed any more than can oil and water. I have found by sad experience that science, falsely so called, leads directly to infidelity; and if cherished it will at last sink the soul in perdition. In my downward course I first doubted the Sabbath, then the Spirit of prophecy, then other points of the faith.

When the Rural Health Retreat, in Napa Co., Cal., was started, I had not entirely forsaken the Lord. I still nominally observed the Sabbath (more out of regard for old associations, however, than for any belief I had in it), and I also believed and loved many other points of our faith. During the first eight months of my connection with the Retreat, God still continued to bless my efforts, although I was more than half an infidel at the time. I ought to have known that God could not prosper me in that work unless I was fully his.

Instead of trusting him, I let go my hold on him, and virtually put myself in Satan's power, by trusting to, and leaning upon, my own strength. Satan now had me fast, and he made haste to destroy my soul. I gave up the Sabbath and the belief in a personal God outside of nature. I converted nature into a god, and tried to worship it. I still tried to hold on to the mission of Christ and the work of redemption through him, but I made sad work of it. Many are the times when I have almost doubted the divinity of Christ, and dark, indeed, has been the prospect when I have tried to look beyond the grave. For twelve years I have been wandering far from God. Yes, I have robbed God of twelve years' service. How shall I repay him? Far as I wandered from God, he did not utterly forsake me. His hand was over me all the time, not as a guiding hand, however, but as a restraining hand; otherwise I should now be a lost man. At times, after placing myself in Satan's power, alluring temptations were placed before me, and the wonder to myself has been that I did not deliberately yield, and violate other than the fourth commandment. I am now sure that I did not withstand in my own strength. Surely God's mercy is great. I

now see, and wish publicly to confess, that in departing from God I have sinned greatly against him.

I wish also to confess that I have again sought and found the Lord; that I have again laid hold of his truth, and that to-day I accept the truths as taught by Seventh-day Adventists in their entirety, and without mental reservation. I expect that Satan will make a fierce struggle for my soul; but with all my unworthiness I throw myself on the arm of the Lord, believing that if I still continue to trust and obey him, the power of hell will not be permitted to prevail against me.

Pray for your unworthy brother in Christ,
San Diego, Cal. M. G. KELLOGG.

DIALOGUE ON OBEDIENCE.

At the Belden school-house, in North Star, a Sabbath-school of new Sabbath-keepers was organized on a recent Sabbath. There had been a good interest for several weeks, and the house was usually crowded with attentive listeners, and nearly all seemed to be convinced of the truth; but yet there seemed to linger in the minds of some a hope that some other kind of a shepherd would visit them, with food of an opposite character. That Sabbath afternoon brought the appointed hour for the commencement of the M. E. quarterly meeting, and with it a minister. In the evening a second minister came, and in the morning a third. As one discourse after another closed, and the last benediction was pronounced, disappointments were whispered, because no light had been given on subjects that were especially troubling their minds.

The Sunday-school followed, and the leading minister conducted the Bible class. The hungry watched for the long-expected crumb. One remark by the minister, namely, "You must keep all the commandments," brought the golden opportunity, and the following conversation ensued:—

Baptist (Sunday-keeper).—Are we keeping all the ten commandments?

Methodist (minister).—Yes.

B.—Is there not one that we are not keeping?

M.—No. I know what you mean. You mean the fourth commandment; but we have been obeying that ever since Christ arose, by keeping the first day of the week. There is a class of people who talk much about the fourth commandment but ignore the other nine.

The writer sat in the class, a silent listener to this remarkable instruction; but as soon as the school was dismissed, I thought it not out of place to ask the minister a question; and though it was far past the hour for dinner, many remained to listen substantially to the following dialogue:—

Adventist.—What class of people is it that you say ignore nine of the commandments?

Methodist.—The Seventh-day Adventists.

A.—I did not know that before.

M.—Well, those that I have been acquainted with do.

A.—I have never been acquainted with any who did so.

M.—Are you an Advent?

A.—No, sir, I am not an Advent. "Advent" means coming. I am not coming; I am right here now. I am a Seventh-day Adventist, and wish to know the authority for the statement you have made.

M.—I have read their tracts, and some one takes the pains to send me the *Sickle*, and almost every article it contains is about the Sabbath.

A.—Have you ever seen an article in any of their publications, ignoring nine of the commandments?

M.—(Silence.)

A.—Have you ever known any of their ministers to ignore nine of the commandments?

M.—(Silence.)

A.—Have you ever known any of their members to do so?

M.—Well, you talk more about that commandment than you do about the other nine.

A.—Suppose you were preaching to a people who had been educated to obey all the commandments except the one that says, "Thou shalt not steal," and they had an established custom of doing what that one forbids; would you not talk to them more about that commandment than about the other nine?

M.—We obey the fourth commandment by keeping the first day of the week.

A.—How is that proved by the Bible?

M.—Christ transferred the obligation of the fourth commandment from the seventh to the first day of the week.

A.—Where does the Bible say so?

M.—We have been obeying the fourth commandment by keeping the first day of the week ever since the resurrection of Christ.

A.—Will you please quote one verse in the Bible in proof of any of your statements?

M.—I have just given you the proof. I told you we had been obeying the fourth commandment by keeping the first day of the week ever since the resurrection of Christ.

A.—Would I commit sin by doing common labor on the first day of the week?

M.—Yes.

A.—What is sin?

M.—Sin is the transgression of the law.

A.—What law would I transgress by working on the first day of the week?

M.—The law of God.

NOTE.—If doing directly contrary to the commandment is obedience, and doing just as the law directs is transgression, then was not this minister, in his statements about Adventists, rendering such obedience to the ninth commandment as his theory teaches? *Mal. 2:8, 9, 17.*

G. K. OWEN.

North Star, Gratiot Co., Mich.

Special Notices.

THE NORTHEASTERN INDIANA CAMP-MEETING.

We expect to hold this meeting about July 26 to Aug. 1. We may be under the necessity of varying from this date, but we shall endeavor to arrange our work so as to hold the meeting then, unless we meet with some serious objection as to the date. We design that this gathering shall especially benefit the churches at Ligonier, Wolf Lake, Warsaw, Corunna, Pleasant Lake, South Milford, Brimfield, and Nappanee. Let these churches make an effort to have every Sabbath-keeper, and as nearly as possible every friend of the truth, in Dist. No. 1 attend this meeting.

The friends in the vicinity of the places named are not conveniently located to attend the meeting to be held in the central part of the State, and for this reason we have decided to hold a local camp meeting for the accommodation of the work in Northeastern Indiana. We hope soon to be able to give the location of the meeting. If other friends desire to attend, we shall be glad to see them there. If others besides those living in the vicinity of the places above mentioned, decide to enjoy the benefit of the local camp-meeting, we desire them also to attend the general meeting for the State, to be held at the close of the tent season.

WM. COVERT.

News of the Week.

FOR WEEK ENDING JUNE 17.

DOMESTIC.

—Thirty new manufacturing establishments were organized last week in Alabama.

—In the United States during the last five months property to the value of \$125,000,000 has been burned.

—Present indications are for a wool clip in Michigan of 11,641,000 pounds. The number of sheep in the State is 50,000 less than in 1884.

—Last year the car-coupler killed 459 brakemen, crippled for life 4,088, and painfully injured 13,770. Total killed and wounded, 18,309.

—The great coke strike in Pennsylvania practically ended Thursday, when the Hungarian strikers returned to work at the old schedule of wages.

—A member of the New Orleans base-ball club is reported to be dying from yellow fever. Whether he is in the city of New Orleans or not the public do not know.

—On the ore docks of the New York, Pennsylvania, and Ohio Railroad at Cleveland, Tuesday, a serious riot occurred, in which negro workmen and the strikers engaged. Many were injured on both sides.

—By the force of a fierce gale, Monday, salt water was thrown upon the rice farms along the lower coast of Louisiana. A large area is inundated, and the entire crop, it is feared, will prove a failure.

—The strike of all the building trades in St. Paul, Minn., was inaugurated Wednesday. There was no disturbance, the men leaving their work quietly. It is said the plumbers and plasterers will join the strikers.

—Five men were killed and many injured by the explosion of a dynamite cartridge in the Tennessee Coal, Iron, and Railroad Company's mines at Inman a few miles from Chattanooga. The victims were nearly all English.

—A number of immigrants arrived at Nogales, A. T., Monday, from the socialistic colony of Topoto bampo. They tell sad stories of the hardships they endured, and say the scheme is a wicked fraud. Five hundred persons went to the colony. Hunger and privation reduced the number to one hundred.

—Seventy-one immigrants were detained by the Emigration Commissioners because their fares had been paid by the British Government. In the United States District Court, Tuesday, at New York, Judge Brown decided the objection to their landing included no statutory reason for describing them as paupers, and discharged them.

—General indignation throughout the North was aroused by an order of the War Department directing that captured rebel flags be returned to the governors of the so-called Confederate States. President Cleveland at first assented to the scheme, but afterwards revoked his decision. Indignant telegrams were forwarded to him from the governors of several States.

—Conductors and brakemen on the Union Pacific Railroad are found to have been carrying out a systematic

scheme of robbing like that exposed some time ago on the Pennsylvania Road.

—Two million acres of land in Sonora, Mexico, have been purchased by Eastern capitalists, whose purpose is to establish an American colony.

—By the burning of the steamer *Champlain*, of the Northern Michigan Transportation Company, at the mouth of Traverse Bay, Thursday, twenty persons lost their lives.

—Six persons were killed, and many others fatally and seriously injured by a hurricane that struck Grand Forks, D. T., Thursday. Houses, stores, and the university were demolished, a train was blown from the track, and a total damage of \$150,000 was done.

FOREIGN.

—Sir James Ferguson announced in the house of Commons, on Monday night, that the Russian railway toward Afghanistan was completed to within 125 miles of the frontier.

—The Berlin correspondent of the *London Chronicle* asserts that the condition of the crown prince of Germany is alarming, and that the malady is incurable.

—A dispatch from Constantinople, dated June 16, says there has been a great conflagration in Botuschany, Roumania, a city of 40,000 inhabitants. Eight hundred houses were destroyed, and seven persons were killed.

—Reports prevail at Ottawa, Ontario, that the premier, Sir John Macdonald, has threatened to resign if Parliament adopts the resolution in favor of total abstinence. The closeness of the vote has rendered the Prohibitionists jubilant.

—Hailstones, strangely shaped, pointed and weighing over a pound each, recently fell in the districts of Aitos and Carnabat, between Adrianople and Shumla, on the slope of the Balkan Mountains, in Eastern Roumelia. The hailstones destroyed the harvests, killed many laborers and cattle in the fields, and pierced the roofs of houses like bullets.

—A Winnipeg (Manitoba) paper threatens, in case the Ottawa government interferes with certain railway plans of the former province, that "there will be trouble such as Canada never saw in the lurid moments of her past convulsions."

—Perhaps, taking it all in all, one of the most novel and unique collections of books in the world is that in the library of Warsenstein, near Cassel, in Germany. To the casual visitor, or rather to a stranger, the volumes closely packed on the shelves have the appearance of rough blocks of wood; but on closer scrutiny it is found that each is a complete history of the particular tree it represents. At the back of the book the bark has been removed from a space large enough to admit of the scientific and the common name of the tree as a title. One of the sides is made of the split wood of the tree, showing its grain and natural fracture; the other side represents it when planned and varnished. One end shows the grain as left by the saw, and the other the finely polished wood. On opening a volume there are to be found specimens of the fruit, seeds, leaves, and other products of the tree to which the book refers. To all this there is added a well-printed description of the habits, usual location, and manner of growth of the tree—forming a complete history of each kind of timber represented, and in form easy to be understood.

RELIGIOUS.

—The entire number of Hebrews in the world is estimated at 8,000,000.

—The recent United Presbyterian Assembly decided in favor of instrumental music by a vote of 122 to 58.

—Pews both in Trinity and Grace Episcopal churches in New York City, are to be free when the present rentals expire.

—News has been received at Manson, Calhoun county, Ia.; that Rev. Dr. Reid, who left that place last winter to become a missionary in Central Africa, has been killed and eaten by a tribe of cannibals.

—The General Assembly of the United Presbyterian Church at its late session adopted a resolution recommending the action of the General Assembly of 1884 in recommending the sessions of churches to provide unfermented wine for communion purposes.

—A conference on the subject of the Plenary inspiration of the Scriptures is to be held in Philadelphia, beginning on November 15th next and continuing until the 20th of that month. Preparations are in progress for making it an occasion of great interest.

—News from Russia states that three Armenian Protestant missionaries residing in Tiflis have been exiled to Siberia. One of these, who had many followers and pupils, and who had translated the English Bible into two Eastern languages, was extremely popular and had reached the age of 60 years. Just before Easter all three were arrested, imprisoned like criminals, and sent on their way to Siberia.

—It is estimated that, within the past twenty-five years, over 100,000 copies of the Bible have been circulated in Greece, besides thousands among the Greek residents in Turkey. The government permits the free dissemination of the Scriptures, and affords protection to colporters against the opposition of the Greek Church. The Four Gospels are used as a reading-book in the higher classes of the primary schools throughout Greece.

Obituary Notices.

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

BY THE SORROWFUL WAY.

BY TORIA A. BUCK.

"We spend our years as a tale that is told." Ps. 90:9.

O ye stars that shine so brightly
O'er the Sea of Galilee,
Ye whose tender rays shone nightly
Over sad Gethsemane,
Once ye shone in radiant glory,
Where He knelt with love divine;
Where the soil was dark and gory
On the plain of Palestine!

Now the light o'er heaven's mountains,
Shineth brighter for thy pain,
And it gleams upon thy fountains
Till their waters flash again.
Though our way be dark and longer,
He the mighty tempest stills;
For the love of God is stronger
Than the everlasting hills.

Let thy day be e'er so dreary,
Let thy soul be e'er so sad,
Let thy way be e'er so weary,
Soon thy spirit shall be glad.
Though our path be upward, onward,
Where his sinless feet have trod,
Yet we know it leadeth sunward
To the shining hills of God.

O ye weary ones, remember
In your hour of wildest pain,
He can fan the dying ember
Till its ashes bloom again;
For there comes a glad to-morrow,
In that shining land of day
We'll remember all our sorrow
As a dream that's passed away.

East Randolph, N. Y.

COTTRELL.—Died at the home of his son George, in Poy Sippi, Wau-shara Co., Wis., May 17, 1887, Solomon G. Cottrell, aged 83 years, 7 months, and 10 days. Words of comfort were spoken from the text of his choice, Rev. 14:13. W. M. CASE.

COLLINS.—Died at Russellburg, Pa., April 8, 1887, Joseph Collins, son of Bro. D. C. Collins, aged eleven years. Though young, he was taught to believe in the Saviour, and when he realized that death was near, asked his mother to pray. He sleeps until the end. Funeral services by the writer. F. PEABODY.

FISH.—Grace M., only child of Eustace and Mina Fish, died at Carson City, Mich., April 28, 1887, aged 1 year, 1 month, and 28 days. Grace was a sweet child. The bereaved parents are comforted by the promise, "They shall come again from the land of the enemy." Words of consolation from 1 Thess. 4:13. J. F. BALLENGER.

MATHISEN.—Died May 21, 1887, of general debility, at Greenleaf, Washington Co., Kan., Anna Maria Mathisen, in the seventy-third year of her age. Mother was born in Denmark, Norchsnov Tp., April 27, 1814, and came to this country in 1872. About three years ago she was converted to God and the truth for this time. She leaves five children to mourn her loss, but not as those without hope. Remarks by the writer, from 1 Cor 15:57. W. W. STEBBINS.

EVANS.—Died May 1, 1887, Ella Aseneth, daughter of George and Jennie Evans, aged 2 years and 7 months. These parents have laid away five precious children to await the morning of the resurrection. What a consolation to know that they are safe from the cares and evils of the world, and that if faithful they will meet them when Jesus comes to gather his jewels! Words of comfort by Eld. Reeves (Methodist). E. MOORE.

PICKERD.—Died at Roosevelt, Oswego Co., N. Y., May 26, 1887, Bro. Theodore Pickerd, in the forty-third year of his age. He began to keep the Sabbath about eighteen years ago, and was a member of the Roosevelt church to the time of his death. He was a great sufferer, his disease being creeping paralysis; but he tried to be patient and to trust in God. We trust that he died in good hope of the resurrection. He leaves a wife and three children to mourn his loss. Remarks at the funeral by the writer, from Prov. 27:1. A. E. PLACE.

WILLIAMS.—Died at Corydon, Warren Co., Pa., after an illness of three weeks, Clyde, only son of Ira Williams, aged 1 year, 7 months, and 7 days. Little Clyde was more than an ordinary child for his age, and was an especial favorite of many of his relatives, and therefore will be greatly missed. A large circle of mourning friends were in attendance at the funeral, which was held at the Methodist church of the place. Discourse by the writer, to an attentive audience, from these words: "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40:8. D. B. OVIATT.

VROMAN.—Died of paralysis, June 8, 1887, at the home of her son-in-law, G. W. Bowen, in Grass Lake, Jackson Co., Mich., Anna Vroman, aged 82 years, 11 months, and 16 days. Early in life she gave her heart to God. In after years the subject of baptism led her to unite with the Baptists, of which denomination she remained a member until death. Six years ago she commenced the observance of the Bible Sabbath. She was a great lover of the Bible, having read it through by course twenty-seven times. Those that are left to mourn her loss are comforted by the assurance, Mother was a Christian. She chose as her funeral text, Ps. 23:4. M. B. MILLER.

HANSON.—Fell asleep April 29, 1887, in West Chehalem, Or., our beloved sister, Anne Hanson, aged 50 years and 6 months. Sr. Hanson was born in Denmark, Oct. 29, 1836, came to America in 1857, and settled in Minnesota, where she began to observe the Sabbath about twenty-two years ago. The following year she fully embraced the Third Angel's Message through the labors of Eld. J. G. Matteson. The deceased came to this State nearly seven years ago, where she resided till the time of her death. She died, leaving behind her a bright evidence of a well-grounded hope, to comfort the hearts of the many friends who by her death are called to mourn. Funeral discourse by the writer, from Titus 2:13, to a large concourse of sympathizing friends and neighbors. H. W. REED.

STEWART.—Died of paralysis and nervous prostration, in the town of Amboy, Oswego Co., N. Y., May 23, 1887, Mrs. Matilda V. Stewart, aged seventy-four years. She embraced the truth in the year 1838, in connection with the tent effort at Williamstown, and joined that church, of which she was a worthy and much loved member till her death. She was a kind and devoted mother and an exemplary Christian. The blessed hope sustained and comforted her to the end. The funeral was largely attended by the neighbors and mourning friends. Funeral discourse by the writer, from Rev. 21:4. M. H. BROWN.

MYERS.—Died of brain fever, at Rutland, Vt., April 10, 1887, Sr. Allie C. Myers, aged 15 years and 10 months. She embraced the Third Angel's Message about one year ago, and was baptized in October last. The study of the Bible became her delight. Her convictions of duty were clear, and marked her daily life as fast as the truth was revealed to her. For one of her age, she exhibited a commendable alacrity in laying aside the superfluities of dress and fashion, and at every opportunity her voice was heard in favor of the truth she had learned to love. We laid her away to rest till the Saviour comes. We trust the mourning ones may be prepared to meet her in the resurrection morn. Remarks at the funeral by the writer, from Rev. 14:13. T. H. FURDON.

EVANS.—Died at Rome, N. Y., May 27, 1887, Bro. Daniel W. Evans, in the eighty-second year of his age. Bro. Evans came to this country from Wales, in 1851, and in 1876 he accepted the truths of the Third Angel's Message. For two or three years he has been declining in health, but continued to sit up much of the time until about two days before his death. He had several times expressed a desire that he might rest; and now his desire is granted, and he rests from his labors, and his works do follow him. The Bible was his daily study, and he died in the triumph of faith. He leaves a wife (the only relative in this country), to mourn his loss. Funeral sermon at the house, by the writer, from John 11:25, 26. A. E. PLACE.

Appointments.

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

INDIANA, DIST. NO. 7.

THE T. and M. quarterly meeting of Dist. No. 7 will be held at Noblesville, July 9, 10. We trust that every one of our T. and M. companies will hold their local T. and M. quarterly meetings, and assist in making the district meeting as interesting as possible, by sending in their reports in time. Let nothing prevent each librarian from being present at this meeting, with record books, that accounts may be compared with those of the district secretary. P. G. STANLEY, Director.

I WILL endeavor to attend the T. and M. meeting of Dist. No. 8, Ind., to be held at Patrickburg, July 8-10. Let there be a general attendance. WM. COVERT.

BROOKFIELD, N. Y., June 25, 26
Rome, " July 2, 3
Roosevelt, " " 9, 10
A general attendance is earnestly solicited on both days of each of these important meetings. M. H. BROWN.

THE quarterly meeting for Dist. No. 2, N. Y., will be held at Roosevelt, July 9, 10. A general attendance is requested, as important matters are to be considered relative to our work. It is expected that Eld. M. H. Brown or Eld. H. E. Robinson will attend the meeting. F. WHEELER, Director.

NILES HILL, June 25, 26
Sunderlinville, Penn., July 2, 3
With the Port Allegany church, at Coryville, McKean, Co., Pa. It is at considerable sacrifice of time and means that I attend these meetings, and I trust that the friends of the cause in the vicinity of the appointments will appreciate the opportunity presented, and do all in their power to make the meetings profitable and interesting. D. B. OVIATT.

Publishers' Department.

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

MISSIONARY WORK AMONG THE INDIANS.

THIRTY years ago William Duncan, with rare fortitude and genius, began, single-handed, a mission among the Indians of Northwestern British Columbia. The particular tribe with which he commenced work was very warlike, and given to cannibalism. Mr. Duncan learned their language and persevered in his labors with them, meeting with remarkable success. There are now upward of 1,000 of them who are civilized, educated, and Christianized. They live in a community by themselves, carry on various agricultural and manufacturing industries, support a school and a church, and are quite a model community. They are non-sectarian in religious practice. Recently the Church of England Missionary Society conceived the plan of forcing these simple-minded Christians to adopt its elaborate rites and ceremonies, in fact, to make them conform in every particular to the State Church regulations. This the Metlakatlahs (for such they are called) refuse to do, and the missionary society before mentioned has called the

government to its aid, and the outlook is gloomy for them.

The history of this whole movement has just been published in a neat volume of about 500 pages. The title of the book is "The Story of Metlakatlah." It is written in a simple, straightforward style, and is illustrated with 24 characteristic engravings. This work forms a most valuable and interesting contribution to missionary literature, and is worthy of a very general circulation.

Published by Saxon & Co., 39 Chambers St., New York. Price, \$1.50.

RECEIPTS.

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

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

Books Sent by Express.—Shortridge and Thompson, Jesse Johnston S. D. A. E. Miles, A. O. Tait, Geo. B. Starr, A. T. Robinson, I. J. Rousseau, John Gibbs, C. Mc Reynolds, Charles M. Kinny, Chas. N. Harr, R. S. Donnell, J. P. Henderson, W. C. Ward, Chas. A. Wyman, D. C. Babcock, Stephen G. Haughey, F. T. Poole, Franklin Robbins, O. O. Farnsworth, Mrs. E. C. Gibson, Smith Sharp.

Books Sent by Freight.—E. R. Palmer, Pacific Press, L. C. Chadwick, Chas. F. Curtis, N. E. Tract Depository.

Cash Rec'd on Account.—Mich T and M Soc \$220.88, Mich Gen fund 5, Mich tent and camp-meeting fund 2, Ind T and M Soc 150, N E T and M Soc 2,200, Tenn T and M Soc 30, Mich T and M Soc 224, 31, Mich tent and camp-meeting fund 14.50, Tenn Conf per W C Ship-pard 5, Vt Conf per Mrs S C Mc Gregor 2.50.

O. H. T. D. Fund.—J. H. Haughey and wife \$200, S W Hastings 50, Tex T and M Soc 250, C. L. Shelton 100.

General Conference.—Jas Hackett \$26, E C Porter 5.

South African Mission.—Pilgrim sisters \$2.25, Hartford Kan ch 2, Esther W Trumbull 1.

Christmas Offerings.—Mich T and M Soc \$5.

International T. & M. Soc.—A J Richmond \$5, Esther W Trumbull 1.

Persecution Relief Fund.—Hartford Kan ch \$1.

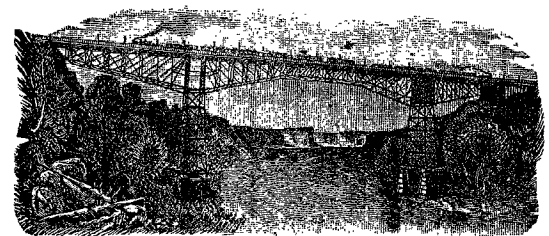
English Mission.—Mich T and M Soc \$5.

Australian Mission.—Mich T and M Soc \$5, Hartford ch 1.

Scandinavian Mission.—S W Harris \$10.

European Mission.—Nellie Russell \$1.50, Hartford Kan ch 1, Daniel Hale and wife 100.50, Esther W Trumbull 1, Wm G Buckland 75.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day	N. Y.	Atlantic	Night	Mail.	Day	N. Y.	Atlantic	Night
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Ar.	Dep.	Ar.	Dep.	Ar.
4.33	5.20	9.45	4.35	6.18	Detroit	9.15	8.00	9.19	1.20
9.15	4.23	8.49	9.15	4.50	Ann Arbor	10.38	9.12	10.25	2.52
2.00	3.10	7.54	1.58	3.43	Jackson	12.03	10.52	11.55	3.32
1.12	2.27	7.38	1.30	3.20	Marshall	1.04	11.47	12.50	4.22
12.17	1.50	6.58	12.33	2.35	Battle Creek	1.55	12.12	1.12	4.40
10.38	11.15	5.49	11.13	12.55	Kalamazoo	2.35	1.20	1.10	5.15
9.18	11.11	4.55	10.18	11.27	Niles	4.18	3.03	3.22	6.35
6.50	9.05	3.10	8.05	9.10	Mich. City	5.40	4.32	4.35	7.32
					Chicago	8.05	7.00	6.40	9.59
					Dep.	Ar.	a.m.	a.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returning, leaves Detroit 4.00 p.m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table in effect May 15, 1887.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day	Pacific	B. & O.	Mail.	Limit	Atto	Sun.	P.H. Pass.
Exp.	Exp.	Exp.	Exp.	Pass.	Exp.	Exp.	Exp.	Pass.	Pass.
am	am	pm	pm	pm	pm	am	am	pm	am
.....	5.55	7.15	8.05	4.10	.....	10.20	1.15	7.35	.....
.....	7.25	8.31	9.34	5.40	.....	8.42	11.57	6.17	.....
.....	8.05	9.10	10.15	6.20	.....	7.55	11.27	5.40	.....
.....	8.45	9.35	10.48	7.25	.....	5.20	10.58	5.03	.....
.....	10.01	10.38	11.53	8.25	.....	5.20	10.07	4.00	.....
.....	12.37	1.02	12.25	9.05	.....	4.42	9.37	3.25	.....
.....	4.11	11.30	1.45	1.15	.....	3.45	8.56	2.35	.....
.....	6.30	12.05	1.20	pm	.....	3.40	8.50	2.30	.....
.....	7.18	.....	12.45	2.21	.....	2.41	8.11	1.43	.....
.....	7.30	.....	12.55	2.32	.....	2.31	.....	1.27	.....
.....	8.17	Sun.	1.45	3.19	.....	1.45	7.26	12.43	.....
.....	9.00	Pass.	2.25	4.07	.....	1.05	6.50	12.01	.....
.....	10.15	am	3.43	.....	.....	.....	.....	.....	.....
.....	10.30	7.35	4.05	5.52	.....	11.47	5.30	10.29	.....
.....	12.40	13.00	6.25	8.10	.....	9.05	3.25	8.15	.....
.....	am	pm	am	am	.....	Dep.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, P. H. Union Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE,
Traffic Manager

W. J. SPICER,
General Passenger Agent

The Review and Herald.

BATTLE CREEK, MICH., JUNE 21, 1887.

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A communication from Eld. Geo. B. Starr, received just too late for this number, informs us that the Sunday bill has failed for this session in the Illinois Legislature. Particulars next week. He also gives a very cheering account of the progress of the mission work in Springfield, Ill., which will be given in our next issue. The interest is wonderful. The Lord is working for his truth.

Within the past ten days four car loads of paper have been delivered at this Office; and within the next ten days six more will have arrived. This will go straightway into books, to be ready for the orders of canvassers, who are taking the field in all parts of the country.

The large addition to our publishing house is now nearly completed, and already nearly all occupied. The addition is a great convenience, and adds many new facilities for the manufacture of books, and the issuing of our periodicals. It is a cheering sight to look upon the little army of laborers, busy in making provision for the other army of canvassers who are out in the field.

The new press recently received from England, a duplicate of the presses in our offices in Basel, Switzerland, and Christiana, Norway, is working most satisfactorily. Including this press, we have added, since May 1, new machinery to our manufacturing departments, embracing paper-cutting machines, standing presses, folding machines, etc., to the amount of nearly \$10,000.

Will those who have sent orders for the song book "Better than Pearls," which have not been filled, please renew their orders, as we now have

books ready for delivery. We think it best to call for a renewal of the orders, because some of them have been of quite long standing, and changes may be desired.

We received a very pleasant call last week from Bro. O. Dickenson, of Oregon, who spent with us Sabbath and Sunday, the 18th and 19th. He brings a good report from Oregon. The camp-meeting passed off in a most gratifying manner. He thinks the outlook in that Conference was never better, as all are working together in the utmost harmony, and with fresh zeal in the cause. The canvassing work is receiving its share of attention, with the promise of encouraging results. Bro. D. expressed himself as much pleased with the evidences of the prosperity of the work here.

BEATING PLOWSHARES INTO SWORDS.

THERE are two familiar prophecies in the Old Testament, which relate to the last days, and in the condition of things which they foretell are apparently contradictory. One is found in Isa. 2:4, and Micah 4:3, and the other in Joel 3:10. The first apparently asserts that in the last days wars will cease throughout the earth, swords will be beaten into plowshares, and the nations will dwell in peace and safety. This is the belief of the great majority of Christendom. The second very plainly signifies just the reverse, and is often made use of by S. D. Adventists and others in combating what they believe to be erroneous teachings in this respect. Each of these two parties have been awaiting the advent of the time which, according to their interpretation of these prophecies, they have predicted, and meanwhile signs have been multiplying that one of them—the prophecy of Joel—would soon be fulfilled. For years all Europe has been in arms, and the energies of the greatest intellects have been turned, not to the development of the arts of peace, but to the invention and manufacture of more effective military weapons, until in every civilized nation, this branch of industry has far outstripped all others in its progress the last few years. Every few months comes the news of the discovery of some more terrible agent of destruction than had ever been thought possible before, one of the latest of these being a huge shell filled with melinite, which is expected at its explosion to pulverize a fortification and asphyxiate the garrison, if it does not bring death in a more violent form; and now, as if to fulfill the prophecy to the very letter, comes the statement that one of the latest shipments to Krupp's great gun factory, of material to be turned into cannon, consisted of a vast quantity of old plowshares. What further evidence could be asked that the prophecy of Joel is now having its fulfillment. When the exponents of the peace and safety theory can show as much evidence, or a tithe of it, in support of their view, it will be time to take more stock in their utterances.

L. A. S.

CANVASSING IN PENNSYLVANIA.

In company with Brn. Kilgore, Van Horn, and Prescott, I visited the Pennsylvania camp-meeting in the interest of the canvassing work. While the officers of this Conference are in full harmony with the plans adopted at the last session of the General Conference, they have not been able to accomplish as much as they desired. There has been a growing interest, however, in this branch of the work, although this Conference has not yet been able to secure the services of a general agent who could give his whole time to it. The secretary of the tract society has done all that any man could do in the limited time he has been able to give it, his other duties being of such a nature as to prevent his entering the field to solicit, appoint, and instruct agents. He has not been idle, as the number of active canvassers at work in that field will show. The interest in the canvassing work in that State is all that any one could desire. They all feel their need of a general agent who can give his whole time to the work. About 150 persons attended the canvassers' meetings, which were held daily, and some fifty or more expressed a determination to enter the field as workers. It was pleasing to learn that all the agents at work in that State were working under a contract, and in specified territory, and if they are not in a condition to carry forward a very extensive work,

no territory is being burned over and spoiled, but is being thoroughly and systematically worked, in accordance with the general plans adopted for canvassing.

Important resolutions in regard to the canvassing work were unanimously passed, all seeming to feel the importance of placing our literature before the people, and pledging themselves to aid and support the canvasser. There is no cause whatever for discouragement in this State, and I expect that Pennsylvania will show as good a record in the future as it has in the past. There are about four million souls in this State alone that have never yet had an opportunity to buy or read one of our books. "The harvest truly is great, but the laborers are few."

C. ELDRIDGE, *Sup't. Sub. Book Dept.*

ILLINOIS CANVASSERS, ATTENTION!

As the publishers of the *American Sentinel* have advanced the price of that paper when combined with the "Marvel of Nations," we have decided to adopt the following prices:—

"Marvel" (gilt edge) with <i>Sentinel</i> ,	\$1.60
" (plain edge) " " "	1.35

The price of the book when not combined with the *Sentinel* remains the same as formerly.

We hope all canvassers for this book will adopt the above-named prices at once. We also hope that all who order books from the Illinois Tract Society will pay up promptly. Some are a little slack in this respect.

A. G. HUTCHINS, *Gen'l Agt.*

SOUTH LANCASTER ACADEMY.

It was my privilege to attend the special course held at the close of the school year at the South Lancaster Academy. Never before having had an opportunity to attend such a drill, I prized it very highly, and believe that it would well repay all of our laborers who can, to avail themselves of such privileges.

I was much pleased with the missionary class, and thought it would be an excellent plan to have such a class at our workers' meeting in connection with the camp-meeting. The majority of our librarians have never had any instruction in their work, how to keep accounts, etc., and with the different kinds of entries of business which they have to make, with no practical experience in book-keeping, we could but expect that their accounts would be somewhat mixed. It would take a vast amount of valuable time for one person to travel over the State and give the proper instruction to our librarians, or for our directors to do it. But with a little effort all might come to the workers' meeting, and attend such a drill, and learn how to do their work in an acceptable manner.

The class in practical language was well attended, and all regretted that it was to close so soon. I wish to speak particularly of the excellent discipline maintained, both in the Academy and the boarding-house. I was happily surprised; for it had not seemed possible that such regulations could be carried out so perfectly. Neither do I believe they could, only by the special blessing of God.

The teachers are all plain, God-fearing persons, who feel that the work of training and molding the characters of the young intrusted to their care is an important one. The matron of the boarding-house is a devoted Christian lady, and a real mother to the children and youth sent there. As I witnessed the perfect order and harmony, I felt to praise the Lord for the South Lancaster Academy, and also for our College at Battle Creek, conducted under the same regulations. Could our people realize the value of these institutions, they would prize them more highly, and more of them would grant their children the blessed privilege of these valuable opportunities.

The manual training department connected with these schools gives exercise, and teaches our children how to do all kinds of work. The *True Educator*, published in the interests of the school, is all its name implies. Much thought and careful study is given to each article which enters the editorial columns, and much care-taking pains is bestowed, that the selections may be of the very best, and of such a nature as would have a tendency to form a literary taste for that class of literature which would elevate, morally, the spiritual nature. I take pleasure in recommending this most excellent journal to our brethren who may be interested to procure for their children and themselves this class of literature.

I thank the Lord that I have had the privilege of becoming more intimately acquainted with the work in New England, and shall feel a greater interest in its prosperity. I pray that God's blessing may attend the Academy the coming year as it has in the past.

W. J. STONE.

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