

Adventist Review

OUR FIELD
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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LOWLINESS.

THE desert rose, though never seen by men,
Is nurtured with a care divinely good;
The ocean gem, though 'neath the rolling main,
Is ever brilliant in the eyes of God.

Think not thy worth and work are all unknown,
Because no partial pensman paints thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words and ways.
—Sel.

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.

UNION WITH GOD.*

BY MRS. E. G. WHITE.

WE have the promise, "Draw nigh to God, and he will draw nigh to you." This is a precious promise to me for the reason I believe it. I believe God will do just as he said he would. And while we comply with the conditions to draw nigh to God, it is our privilege to claim the promise. Christ has said, "Without me ye can do nothing." It is useless to think that we can do anything unless Christ is abiding in our hearts.

It is our privilege to have Jesus with us at all times and in all places. In order to have this mighty Helper by our side, we must empty the soul of everything that would corrupt or tarnish it. This is our work; it is to keep the eye fixed upon the glory of God, and be constantly seeking to yoke up with Christ as our companion and friend. And this is what the cause of Christ requires, that the heart should be stirred with Christ's words and Christ's wisdom. It is to have a close connection with Jesus. We must acquaint ourselves with God, which is identification with God. It is not enough to have a theoretical knowledge; we must have a living experience in the things of God. Our life can be and should be made radiant with God's wisdom. We must be lifted up to a higher level. We must take in knowledge from God's word, from God's presence; take in light from heaven, reflect light, and let our hearts go out in gratitude to God for the light of truth he has given us, and then let this light shine to those around us in steady, bright rays. The law of God is to be brought into our life, and its principles are to be carried out in actions, just as the building needs the great cornerstones and the solid beams. The Lord sees how deficient we are, and he wants to put his Spirit into our hearts. He warns us to build on the solid foundation; then we can find access to the souls he came to save. It is our work to open this most

glorious truth to them. Just as soon as we separate ourselves from God by sin, which is the transgression of his law, Satan takes control of our minds. We want to seek earnestly to draw near to God.

What does the text mean which says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"?—It means that some have been serving God with a divided heart. They esteem God some, but themselves more. We must not esteem ourselves more highly than we ought. Let not Christ's words and words of some finite being bear with equal weight upon your heart. Fill the whole heart with the words of God. They are the living water quenching your burning thirst. They are the living bread from heaven. We cannot have Christ's words dwelling in us richly, and at the same time have our thoughts centered upon ourselves, and think that we can do a great work, and that we have ability to reach the hearts of the people; for we can do nothing only as we have strength from Jesus Christ. We want to come into a place where we will surrender our souls to God. And it is not enough merely to surrender, but we must cling to Jesus, bring him into our life, and work for him with all the powers of our being. And we want by living faith to grasp the promise, and say, God has said the blessing is mine; I must have it, and I believe I shall have it; and keeping the mind on Christ, holding firmly to him, and at the same time surrendering ourselves to him, we shall find that Christ will come in. We shall have his presence abiding with us. He will give us access to souls, and success will attend our efforts.

Here in Europe we need much of the Spirit of God. There are a great many things that need a different mold, and we must be consecrated to God in order to do the work of reconstructing which he would have us do. We must be seeking to have Christ fashion us, and be molded as clay in the hands of the potter. Man may try to put his mold upon the work, but you will see that it is a perfect failure. Some have peculiar views and ideas, and none can approach them because of these peculiarities. They are not easily entreated. But what we want is for them to receive Christ's mold; we do not want to run anything after man's way; we want the fashioning hand of God to mold and direct us. And if the right hand is laid upon us to fashion us, we shall have a peculiar mold after the fashion of Christ, and shall pursue a course directed of Heaven.

In this work we shall meet with perplexities, and trials, and difficulties that we do not meet in America; but we can go forth knowing that we have Jesus with us to impress our hearts and minds with good, so that everywhere we can present to individuals the truth that he has given us. God will help us. The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey his orders. The walls of Jericho came down as the result of obeying orders. Joshua challenged the angel of Israel by asking, "Whose side are you on? and the answer came, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." "As captain of the host of the Lord am I now come."

The Captain of the Lord's host must go before us, if we meet with success. There are difficulties

that we shall meet, and our only hope of reaching the people in England is through Jesus Christ. The Captain of the Lord's host is just as ready to help us as he was to help Joshua. It is for us to obey orders, and it will be in our work as it was at Jericho. By obeying orders and marching round the city as the Lord had commanded, a mighty angel was sent to throw down the walls of Jericho, and the armies of Israel marched straight into the city. We must have much less self-confidence and much more of Jesus. We want now to place ourselves in right relation with Jesus; let self be sunk out of sight in Christ, who is acquainted with every heart, who can impress the workers with the right plans of labor, and also impress the hearts of those for whom we labor, which we can reach these precious souls.

But we are not to feel that we are capable or sufficient of ourselves; that it is by any power which we possess that souls are reached, and begin to praise self, and feel that we are sufficient for everything that comes under our hands. If we have accomplished anything in the work, it has not been us, but God, that did the work; and we want that our hearts shall be flowing out in constant gratitude to God. Is it not truth that human hearts are proud, and that we are so lifted up that we are ashamed to open our hearts in praise, and offer gratitude to God? The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren. God would have us elevated. We are free to talk of our difficulties and troubles, but when it comes to pouring out our hearts to God in earnest prayer, in gratitude and praise, how little there is of this!

Ours is the most solemn work that was ever given to mortals, and we are doing this work for eternity. We are to be a spectacle to angels and to men, and we want our spirits softened and subdued by the meekness and lowliness of Christ, and have his Spirit enshrined in the heart. We want that active, living faith that will take God at his word, and trust in his promises at all times. And as we on our part lay hold of the arm of infinite power, we must feel that it is an individual work; we must cling to the Mighty One; and if we seek God with all our hearts, we will find him, because he has promised to be found of us. He is the Captain of the Lord's host, and he will be with us; and if he gives us any measure of success, express thankfulness to him. "Whoso offereth praise glorifieth" God. All heaven is interested in this work that God's messengers are carrying forward in the world, in the name of Jesus Christ of Nazareth.

This is a great work, brethren and sisters, and we should humble ourselves daily before God, and not feel that our wisdom is perfect. We should take hold of the work with earnestness. We should not pray for God to humble us; for when God takes hold of us, he will humble us in a way that we would not enjoy. But we must day by day humble ourselves under the mighty hand of God. We are to work out our own salvation with fear and with trembling. While it is God that works in us to will and to do of his own good pleasure, we are to co-operate with him while he works through us. We must guard against lifting up our souls in self-esteem. But you will say, How am I to know that Christ is in my heart? If, when you are criticised or corrected in your way, and things do not go just as you think they ought to go,—if then

* Morning talk at Grimsby, England, Sept. 18, 1886.

you let your passion arise instead of bearing the correction and being patient and kind, Christ is not abiding in the heart.

Christ placed such a value upon man that he gave his own life to redeem him; and he requires every power and faculty of our being to be in perfect subjection to him. But we are not to esteem ourselves only in the light in which God esteemed us by the cross of Calvary. Let us not be afraid to show our humility by kindness, courteousness, and forbearance. Do not let self arise, and think, It is I they are trying to hurt by their false reports. God said to Samuel, "They have not rejected thee, but they have rejected me." Samuel looked to himself, and felt that he was insulted and abused. So these things are not against you, but against Christ. What we want, dear brethren and sisters, is to be emptied of self; and when this is the case, you will feel that whatever is said or done that wounds and bruises the soul, is not against you, but against your Master, Jesus Christ

WHO IS IT? IS IT I?

BY ELD. J. H. COOK.

"LET the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." Ps. 141:5. "Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." Prov. 9:8.

How different are the characters brought to view in the above Scripture quotations! With the righteous, rebuke and reproof are esteemed as kindness, as an excellent oil. "Rebuke a wise man, and he will love thee;" but the scorner will hate thee. Webster defines "scornful" thus: "Full of scorn or contempt; contemptuous; disdainful;" and the words "reproachful" and "insolent" are given as synonyms. How different these characters! But how often they are met in the house of God! I presume it has often been the experience of the faithful minister to witness in his congregation illustrations of these two opposite characters. Frequently after preaching very plainly, and pointing out existing sinful relations in the church, one will discover the scowl of contempt fixed on the face of one class, and often they have no disposition to hide it.

Go among the congregation after you have finished your discourse, and you will find it difficult to get them to shake hands with you; and if you succeed, they usually will not look at you. They prefer not to speak to you. They have no love for reproof, nor for the one who administers it. But with the other class—"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil." Or "rebuke a wise man, and he will love thee." Why this difference? One loves reproof and is grateful for the help it has been to him. Hence he loves the giver. Many evidences of this kind have we met in our ministerial labors, many strong evidences that a wise man will love rebuke. This class that love reproof will often have cause to remember with the deepest gratitude that God has faithful servants who will not shun to point out the sins of his children.

May the Lord help us, that none of us may occupy the seat of the scornful, or turn away from the instruction God has for us.

THE BIBLE—NO. 8.

BY ELD. J. P. HENDERSON.

ITS SUPPOSED "SELF CONTRADICTIONS."

"God is his own interpreter,
And he will make it plain."

The so-called "contradictions" may be classified as real and apparent. The real contradictions are very few in number, and in every case can be attributed to causes heretofore expressed; viz., errors in translation or transcription. Two only of these real contradictions need be noticed.

2 Kings 8:26 vs. 2 Chron. 22:2. "Two and twenty years old was Ahaziah when he began to reign," says 2 Kings; but Chronicles says, "Forty and two years old was Ahaziah when he began to reign." Ahaziah was the son of Jehoram. By observing 2 Chron. 21:20, it will be seen that Jehoram was only forty years of age when he

died, and Ahaziah took the throne. According to 2 Chron. 21:2, this would make him two years older than his father, which of course is an absurdity. Even skeptics must admit that the record is a mutilation. Dr. Clarke says: "I am satisfied that the reading in 2 Chron. 22:2 is a mistake. It should read *twenty two*, instead of *forty two* years." "When numbers were expressed by single letters, it was very easy to mistake the character *ϛ* (mem), forty, for *Ϝ* (caph), twenty." The Arabic and Syriac are usually regarded by critics as correct, and they each have "twenty-two."

Few books are even now printed without some *errata*; yet authors do not disown them, nor are errors of the press attributed to the authors. Wisdom will make the same allowance for the Bible, especially when one takes into consideration the great number of times it was of necessity transcribed before reaching the age of printing.

Matt. 27:9 offers another "contradiction" for the skeptic; for it is credited to the wrong author. It reads: "Then was fulfilled that which was spoken by Jeremy the prophet," etc., but it is found in Zech. 11:12, 13. Several solutions are offered: 1. The abbreviation of names used in various manuscripts give rise to mistaking *Zou*, Zechariah, for *Jou*, Jeremiah; 2. Matthew quoted from the prophets without mentioning the name of the prophet, as in chap. 13:35; 21:4, and some careless copyist inserted the name of Jeremy. This is verified by the fact that in many of the ancient manuscripts the name is wanting, and is also omitted in several modern translations; 3. Dr. Lightfoot makes the statement that the Jews were anciently accustomed to divide the Old Testament into three parts; the first, beginning with the law, was called the *law*; the second, commencing with the Psalms, was called the *Psalms*; the third, beginning with the book of Jeremiah, was called *Jeremiah*. Thus all the books of that section, including Zechariah, would go by that name.

The apparent contradictions in the Bible are more numerous, and, in fact, depend largely upon the mind and purpose of the reader. "How readest thou?" Every point should be carefully considered. If the principle designed to be taught is well understood, and a careful comparison of scripture with scripture is made, it will remove many difficulties, and erase even every apparent "self contradiction." We will note a few of those most frequently met with:—

1. Gen. 32:20 vs. Ex. 33:20. In Gen. 32:20, we read: "For I have seen God face to face, and my life is preserved," and in Ex. 33:20 we find the following: "Thou canst not see my face: for there shall no man see me, and live." Although the Lord is the author of the Bible, it does not necessarily make him the author of every saying in it. In the very beginning we have an expression from the Devil, recorded in his own words, "Ye shall not surely die;" which the author of the Bible inserts, although they are just as void of truth as if recorded in any other book.

So there are many other sayings of wicked men and of good men recorded in the Bible, which are their own expressions according as their thoughts and feelings gave utterance. Jacob supposed he had seen God, but in Hos. 12:4 we are told that "he had power over the angel, and prevailed," which clearly implies that it was only the angel that he saw face to face. No violence is done to the record to have it record it as Jacob was at the time impressed. "But," says the objector, "no man hath seen God at any time." John 1:18. "Whom no man hath seen nor can see." 1 Tim. 6:16.

The word "god," as first used in the Bible, is in the plural form. That Christ was with the Father before the "world was" is implied by many passages of Scripture. John 1:1-3; 17:5; Col. 1:15-17; Heb. 1:3. Christ is and has been the one that has ever declared the Father. See John 1:18; 14:9, 10. He is declared to be God (Heb. 1:5-8; Isa. 9:6.), yet is distinct from the Father. 1 Cor. 8:6; Col. 1:15; Heb. 1:3. It was Christ that guided the children of Israel in their wanderings. 1 Cor. 10:1-4. It was Christ that spoke to Joshua. Josh. 5:13-15. In short, the general proof of the Bible is that God the Father has, ever since the fall, been invisible to man, and that Christ only was visible, and spoke to the people as God spoke to him.

2. 1 Sam. 24:1 vs. 1 Chron. 21:1. The passages read as follows: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." "And Satan stood up against Israel, and provoked David to number Israel." To say that God was angry with David before he did the deed would be absurd. The apparent contradiction arises from inferring that the pronoun "he" refers to Jehovah instead of to Satan, who, we are informed in the other passage, was the tempter. The marginal reading says "Satan." Dr. Boothroyd, as quoted by Mrs. H. V. Reed, in "Bible Triumphant," translates the passage thus: "The anger of the Lord was excited against Israel because an adversary stood up and moved David," etc.

3. 2 Sam. 24:9 vs. 1 Chron. 21:5. These two passages vary in that the first makes the number of the fighting-men of Israel 800,000 and of Judah 500,000, while the second passage gives the number at 1,100,000 and 470,000. This "apparent contradiction" is much used by skeptics as irreconcilable. But the following, from Jameson, Faust, and Brown's commentary, sets the matter in a clear light:—

"The difference in the numeration of Israel was 300,000. By comparing 1 Chron. 27 it will be observed that 'there were twelve divisions of generals who commanded monthly, and whose duty it was to keep guard on the royal person, each having a body of troops, consisting of 24,000 men; which together formed an army of 288,000 men, and as a separate detachment of 12,000 was attendant on the twelve princes of the twelve tribes mentioned in the same chapter, so both are equal to 300,000. These were not recorded in this book, because they were in the actual service of the king as a regular militia.' But 1 Chron. 21:5 joins them to the rest, saying, 'all those of Israel,' . . . whereas the author of Samuel only reckons the 800,000, and says . . . 'Israel were,' etc.

"It must also be observed that exclusive of the troops before mentioned there was an army of observation on the frontiers of the Philistines' country, composed of 30,000 men, as appears from 2 Sam. 6:1, which were included in the number of 500,000 by the author of Samuel; but the author of Chronicles, who numbers only 470,000, gives the number of that tribe exclusive of those 30,000 men, because they were not all of the tribe of Judah; therefore he does not say, 'All those of Judah,' as he had said, 'All those of Israel,' but only 'And those of Judah.' Thus both accounts are reconciled."

4. 2 Sam. 24:24 vs. 1 Chron. 21:25. These two passages read as follows: "So David bought the threshing floor and the oxen for fifty shekels of silver." "So David gave to Ornan for the place six hundred shekels of gold." By a careful examination of these two passages, it will be seen that the writer of the book of Samuel mentions only what David gave for the threshing floor, a place six or eight yards in width, and for the oxen, and the instruments of wood. Verse 22. But the writer of the book of Chronicles informs us what David gave for the *whole place* (verse 25), that is, the land upon which this threshing floor stood. History informs us that this "place" was actually that upon which Solomon's temple was afterward built, known as Mt. Zion, being about nine hundred yards in length, and six hundred in width.

JEPHTHAH'S VOW.

5. Judges 11:30-39 and Deut. 12:30, 31 are arrayed against each other as contradictory, trying to prove that God does and does not accept human sacrifices. It cannot be proved that the rashness of Jephthah was acceptable with God; hence the "contradiction" here, as in many other such statements, is only assumed. "In the margin of Judges 11:31 Jephthah's vow reads: 'Whatever cometh forth . . . shall surely be the Lord's, or I will offer it up for a burnt-offering.' Hence as human sacrifices were not allowable, Jephthah's daughter might have been devoted to the service of the Lord in a virgin state. 1 Sam. 1:22, 28; 1 Cor. 7:24. The virgins bewailed not her death, but her virginity; this, as she was an only child, involved the extinction of Jephthah's house, and hence was an occasion of great grief to him. Verse 40 in the margin reads: 'The daughters of Israel went yearly to talk with the daughter of Jephthah.' If this be correct, she

was still living. The Scripture nowhere says Jephthah slew his daughter, nor is it certain that Israel would have permitted him to do it.—*Bible Triumphant*, p. 110, foot-note by Hastings.

Every objection to God's word is removed by the clear light of honest investigation. For eighteen hundred years the Bible has been exposed to the keenest criticism. In every age there have been those who sought to impeach its veracity and question its authority. "The mythology of the Iliad has passed away; the fables of the Shaster, the Talmud, and the Koran have fallen before the lights of science and civilization; but the Bible lies before us to-day, unscathed and untouched by man's puny efforts. It is still the glorious day-star of eternal truth, guiding the feet of wandering humanity through the wilderness of time. It is the 'pillar cloud' to the marching columns of God's dear people, guiding surely to the haven of rest, to peace and gladness that are secure in the kingdom of God."

Goodland, Ind.

THE ROSETTA STONE—KNOWLEDGE SHALL BE INCREASED. DAN. 12 : 4.

BY MRS. M. E. STEWARD.

UNTIL eighty-eight years ago the Bible was the only history of the early times. Josephus, Philo, and others drew their information from the sacred records, except the uncertain knowledge they derived from traditions. Herodotus, who is called the father of history, lived and wrote from four to five hundred years before Christ.

In 1779 the French discovered at Rosetta, on the mouth of the Nile, in Egypt, a stone since known as the Rosetta stone. It was a tablet of black basalt, a kind of stone remarkable for its hardness and adhesiveness. It measured three feet by two feet five inches, and was ten inches in thickness. Upon this stone was a document written in three different ways, in Greek, in the common language of Egypt, and in hieroglyphics, the sacred language of the Egyptians. The document itself was of no value. It was simply a decree in honor of Ptolemy Epiphanes.

Up to this time the hieroglyphics so abundant in the tombs of the kings were perfectly unintelligible; but by comparing those on the Rosetta stone with the inscriptions on that stone in known tongues, the key was found that opened to the world the treasures contained in all those mysterious symbols. Some of these are very old. We read in the People's Cyclopaedia, "Certainly the pyramid was old when Abraham sat under its shadow," 2,000 B. C. Engraven on durable stone were found the same events which are recorded in the Bible.

Now, why was not this key which had been in existence since 196 B. C., discovered before?—Manifestly because the time had not come when in the plan of God it was to be used. His word had gone out,—at the time of the end, "knowledge shall be increased." The sacred truths of the Bible which had been so long hidden, were gradually to be brought out. But before anything of this is done, the Bible is exalted and confidence inspired in this precious book by bringing to light evidences which corroborate its testimony.

What a pledge is this, that He who knew how to begin "the day of his preparation" is wise enough to take care of his work, and able to carry all his purposes through! Earth's closing work is in his charge, and we have the greatest encouragement to trust him. If we obey him and keep close to him, we may rest in his wisdom and power to save us, to do more for us than we are able to ask or think. Angels could hide the key and protect the Rosetta stone till the very moment when it was needed in God's great purpose; so he can and will bring out agencies by which all his word shall be fulfilled and his work accomplished. His cause and faithful people must certainly at last triumph gloriously.

—The same humanity that heard Moses and David and Christ and Paul, hears us to-day. Human nature has not changed, and truth has not changed; and what is true to-day in relation to God, or Christ, or human destiny was always true, and what man received from the fathers with gladness, will be received from us now if we speak in the same words of kindness and love.—*Rev. James Shrigley*.

THE ANGEL OF PATIENCE.

BY ALICE M. BATCHELDER.

An angel bright is walking
Around this world of woe,
With a message of compassion
To the weary hearts below.
His gentle smiles invite us
To love him and confide.
Will you follow in his footsteps?
Oh! linger by his side.

So lovingly he'll lead you
Through all the weary day,
And tell you of glad tidings,—
This cheers the pilgrim's way.
His courage never falters,
His voice is sweet and low,
He'll help thee bear thy burdens—
Oh! trust him here below.

To gentle, tearful sadness
He'll change thy dumb despair,
And soothe to deep submission
Thy storm of grief and care.
Where darkened shades are gathering,
He pours the light of day;
If thou art wounded sorely,
He heals without delay.

He will not blame thy sadness,
When he brings the healing balm;
He will not reprove thy yearnings,
But will soothe them into calm.
And when the heart's repining,
And often asking, Why?
He with a smile points upward,
And beckons to the sky.

He does not always answer
Thy questions and thy fears;
His counsel is, "Be patient
Till morning's dawn appears."
And ever through the darkness
He tells of joys to come;
He points the wanderer to his rest,
The pilgrim to his home.

Lincoln, Neb.

HERE AND THERE.

BY N. J. BOWERS.

"HERE a little, and there a little." Isa. 28 : 10. The psalmist (Ps. 115 : 17), declares that "the dead praise not the Lord, neither any that go down into silence." This is a clear testimony that death strikes with fatal thrust, and that man outer and inner, succumbs before the grim warrior.

It is said that David had reference to the body merely, and not to the spiritual part; that he meant to say that "the dead *body* praises not the Lord," etc. We are also told that matter cannot think and perform any of the functions of thought; that it is the immortal spirit that thinks, praises, wills, and the like, and the body has nothing to do with such operations.

If this is all true, did not David make a wonderful statement when he asserted that *dead* bodies do not praise the Lord when *living ones cannot!*

The Catholics claim that the Church has changed the Sabbath into Sunday. See "Abridgment of Christian Doctrine." They also teach that the Sabbath is Saturday. Then the statement is equivalent to saying that the Church has changed Saturday into Sunday. But, says the incredulous Protestant, how is it possible to change one day into another, and yet have it remain the same day it was before the change (as Saturday is still Saturday after it is changed into Sunday)? You forget, brother, one thing, and when you come to think of it, it may not seem to be such a puzzle. If the Church can change a piece of bread and a goblet of wine into the body and blood of Jesus, and the bread still remain bread, and the wine, wine, it can very likely turn Saturday into Sunday, and still have it remain Saturday. Protestants scorn to believe the Romish pretense of transubstantiation, yet will cherish an institution as thoroughly Romish in its Christian features as is the one they so affect to despise. The Sunday Sabbath was brought up on one of the knees of Rome, and the mass on the other.

The Sabbath *cannot* be changed. It is impossible. The Creator rested on *one* particular day only, the *seventh*, after the *sixth* and last of creation. Now the Sabbath is this seventh day of rest, and it can no more be changed than can the time of the Lord's rest, and this cannot be changed because it is in the past and long ago ended. The Sabbath can no more be changed than can the day of the dedication of Washington's monument to

the day after or to any other, because that dedication is an accomplished fact, one already in the past.

The prophecies are sure. Daniel told the king that the interpretation of the royal dream was *sure*. Dan. 2 : 45. He was assured that it would surely come to pass, and we have only to read the history of the four great monarchies to satisfy ourselves that the prophet spoke the truth. Peter tells us we have a more *sure* word of prophecy unto which we do well to take heed as unto a light that shines in a dark place. 2 Pet 1 : 19. It is the part of wisdom to heed the prophecies. They give light, they illuminate the future.

A traveler passing along a dark and dangerous road, beset with gins and snares, would be foolish to refuse a light to help him on his way. So it is equally foolish in us to refuse the light the Lord has given us in his prophetic word, to help us through the dark and dreadful scenes of the last days. It is not only foolish but criminal to refuse what the Lord has provided. In his wisdom he has given us what is best, and let none neglect to make wise provision. Bibles are plenty and cheap. They may be had in the various languages. We will be without excuse in the day of visitation, if we are found without shield or shelter. The Lord has in mercy warned us, and the curse causeless will not fall upon us.

Woodston, Kan.

SIMILARITY OF NATIONAL REFORM THEORIES OF GOVERNMENT AND THE PAPACY.

BY W. A. BLAKELEY.

IN order that the National Reform Association may extend its influence as much as possible, and at the same time avoid raising the opposition of many who would oppose it if they saw that work in its true light, the leading workers of the movement use all kinds of sophistry, both in their writings and public speaking. As an illustration of this, we would refer to the following words of W. J. Coleman, one of the leading public lecturers of the Association, in explaining the changes that would have to be made to conform the present Constitution to the proposed amendment for which they are now laboring:—

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

Here we have stated just what the National Reformers claim that they want. They desire to give this Government the power to make laws respecting the establishment of religion. But what does that mean? Let us see. The National Reformers say:—

"This being a Christian nation, we want such an amendment to the Constitution of the United States as will . . . place all the *Christian* laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." Or, as we find in the *Christian Statesman* of Oct. 2, 1884:—

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

This, say they, is what we want; there should be [the Christian] religion, but no church; *i. e.*, no sect of the Christian religion. But in connection with this, let me record, for their benefit, an important historical fact, which our zealous National Reform friends, in their extensive researches into the history of nations and into the principles of government, seem to have overlooked. It is this: *The greatest persecution the world has ever witnessed*, has followed from taking the very step which these Reformers advocate; *i. e.*, to establish the Christian religion as a whole and then to "enforce upon all" the "laws, institutions, and

usages" of that religion. Of course, after the religion was established, all Christians, or sects of Christians, who did not agree with the majority, were "heretics," "infidels," or "atheists;" and *this is just where the religious amendmentists propose to class them*, as we will show further on. This so called "reform," if carried out on the proposed plan, will "reform" our Government into one as corrupt morally as was the Roman government during the supremacy of the papacy and the reign of the "Holy Inquisition."

In Gibbon's "Decline and Fall of the Roman Empire," we read the following:—

"The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who [A. D. 323, see Mosheim's Historical Commentaries, cent. 4, sec. 7] seated Christianity on the throne of the Roman world. . . . The exact balance of the two religions [pagan and Christian] continued but a moment." Chap. 20, par. 17.

Here, then, according to the National Reform theory, we have a Christian nation in the full sense of that term, the Christian religion being established as the national religion. For, according to the Rev. M. A. Gault, one of the leading lights of the Association,—

"The individual may confess Christ through motives of hypocrisy, but not so of the nation. Such a confession in its Constitution can only be made through the prevailing sentiment of the nation. And, therefore, as true conversion in the individual, so this amendment in our national Constitution includes the triumph of every moral reform."

All that followed, then, according to these words, we may consider a triumph of moral reform. But what did follow? Gibbon says:—

"The piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interests of the present, as well as to a future life. The hopes of wealth and honors, the example of an emperor, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace." Chap. 20, par. 17.

A strange kind of moral reform indeed! But it was not long until they put to shame and disgraced their profession with their evil deeds, which overpassed the deeds of the wicked. Jer. 5:28. But, notwithstanding this, the amendmentists publish to the world, that "this amendment in our national Constitution includes the triumph of every moral reform!" But what might be somewhat surprising, they profess that to the world, but do not believe it themselves. This is proved by expressions used by Rev. R. Audley Browne, D. D., one of the vice-presidents of the Association, in a National Convention held in Pittsburg, in 1874. He describes what the movement will bring about, giving the same thought quoted from the historian Gibbon. Dr. Browne spoke as follows:—

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

They can themselves see that a premium will be placed on hypocrisy, and that the church will become a place to which the "venal and obsequious crowds which usually fill the apartments" of our political halls, will flock. In fact, the church would then be "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

Gibbon further says:—

"The Edict of Milan [A. D. 313, ten years before he made a profession of Christianity], the great character of toleration, had confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated; with the knowledge of truth, the emperor imbibed the maxims of persecution; and the sects which dissented from the Catholic Church were afflicted and oppressed by the triumph of Christianity. Constantine easily believed that the heretics, who presumed to dis-

pute his opinions, or oppose his commands, were guilty of the most absurd and criminal obstinacy."—Chap. 21, par. 1. This is also the doctrine of the Reformers. The *Christian Statesman* of Oct. 2, 1884, says:—

"Enforce, [i. e., "execute with vigor.—Webster] upon all that come among us the laws of Christian morality."

And as in Constantine's time all "who presumed to dispute his opinions or oppose his commands were guilty of the most absurd and criminal obstinacy," and were classed and punished as "heretics," "infidels," and "atheists," no matter how good their lives were, nor how firmly they held to the Scriptures, so it is with the National Reformers; they class all persons who believe the Christian religion, but who happen to differ with them, as "atheists,"—even persons as eminent for piety as are the Seventh-day Baptists.

This is National Reform doctrine, for that Association published the address of one of their eminent vice presidents, Rev. Jonathan Edwards, D. D., LL. D., who, after speaking of the atheist, deist, and Jew, the dissenters from their doctrine, says:—

"The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy. These are all, for the occasion, and as far as our amendment is concerned, *one class*. They use the same arguments and the same tactics against us. *They must be counted together.*"

Then let us ask Dr. Edwards what religious liberty they propose to give to the Seventh-day Baptists, who are good Christians, but differ from Christians generally only, in that they take the Bible as it reads in regard to the Sabbath, instead of in the way that Christians generally accept it. What are the rights of these "atheists"?

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man."

Then to show the "Christian" spirit of the movement, we quote from Rev. E. B. Graham, another vice president, who says:—

"If the opponents of the Bible [that is, the National Reform views of the Bible] do not like our Government and its Christian features, let them go to some wild and desolate land; and in the name of the Devil, and for the sake of the Devil, subdue it, and set up a government of their own, on infidel and atheistic ideas, and then, if they can stand it, stay there till they die."

And again from Dr. Edwards:—

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

Remember, too, that the learned doctor ranks Sabbatarianism with atheism, and says "*they must be counted together*," and "for the occasion, and as far as our amendment is concerned, *one class*." Religious liberty, indeed! In view of such statements as the foregoing, can any one say that this movement does not mean persecution, and that it is anything but a repetition of the very things that led to the establishment of the Inquisition and the greatest persecution ever known? If such is the "reform" that we are to have, it will undoubtedly add to the number and wealth of the professed church; but may the Lord come to the deliverance of his people.

THAT CONTRIBUTION.

BY W. S. CHAPMAN.

THE writer of the Acts tells us that in the church at Antioch there were certain prophets and teachers, among them Barnabas and Saul, who, by direction of the Holy Spirit, were chosen for missionary labor, John Mark (chap. 12:25) accompanying them as a helper. The latter left them on their arrival at Perga (not being able to endure hardships), and returned to Jerusalem, while Paul and Barnabas continued on their way, finally reaching Iconium. From this point they retraced their steps, arriving in Antioch safely, after an absence of eighteen months. Chaps. 13, 14. They remained with the brethren in this city

for at least three years; but finally Paul became anxious to see again the converts that had been made through their labors, and so proposed to Barnabas that they revisit the cities through which they had passed. Acts 15:36. The church selected several of its members to accompany Paul; but owing to an unhappy contention with Barnabas, Paul chose Silas only. Verses 22, 37. Coming to Lystra, he was joined by Timothy. Chap. 16:1. At Troas (to which point the Spirit led him, notwithstanding his effort to turn northward) he met Luke, and all four crossed the Aegean Sea to Philippi in Macedonia, Paul being directed there in a vision. Verses 8-12.

Before or after reaching Troas, Paul evidently answered the letter he had received from the church at Corinth (1 Cor. 7:1), and advised them that he would come to them after his visit to Macedonia. Chap. 16:5. It is in this epistle that he gave instruction to the church at Corinth, to the effect that every one should "lay by him in store, as God hath prospered him," that there might be no delay when he came to gather their offerings for the poor saints at Jerusalem. 1 Cor. 16:1-3; Acts 24:17-19.

Leaving Luke at Philippi, when the party landed in Macedonia, the balance entered Thessalonica, the metropolis. Here, no doubt, the second letter to the Achaia brethren was written, before Paul was forced to flee for safety to Berea. In this letter to the church at Corinth (that city being the capital of Achaia and the point where the Achaian church was located), he tells them that because they have been ready to contribute for over a year, their zeal has been an incentive to others who have become desirous of emulating their example, Paul citing their efforts to spur the Macedonians to proper exertion. All this he states in his letter, and warns them to be ready when he comes, lest some of the Macedonian brethren accompany him, and find his boastings untruthful. 2 Cor. 9:2-4.

In order to guard against such a failure, Paul states that he has sent brethren ahead of him, "lest our boasting of you should be in vain in this behalf" (verse 3), and "that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready," etc. (verse 5); or, in other words, collect from each individual the amount he had laid "by him in store; . . . that there be no gatherings when I come."

That their bounty had not already been brought to the church, and collected as a church fund, is evident from the wording of Paul's exhortation: "Now therefore perform the doing of it, that as there was a readiness to will [a year before], so there may be a performance also, out of [what?] that which ye have," not that which the church has (chap. 8:11); make up your bounty, whereof you had notice before, that the same may be ready. Chap. 9:5. "Every man according as he purposeth in his heart, so let him give" Verse 7.

Is it not self-evident that, if the collection had already been made, and the amount safely deposited in the hands of the proper church custodian, the sending of certain ones from Macedonia to collect the bounty from the custodian, and to simply hold it awaiting Paul's arrival, would be a singular and unnecessary proceeding, while the exhortation to perform a vow already attended to, would be an absurdity?

The brethren of Achaia had been laying by for a year, on the first day of each succeeding week, such sums as they could spare from their weekly earnings, and Paul sent forward these brethren as collectors, to gather the offerings into one sum, at Corinth, so that there might be no delay from this cause, and that the visiting Macedonians might have ocular proof of the liberality of the Achaians.

—Among the pitfalls in our way,
The best of us walk blindly;
So, man, be wary, watch and pray,
And judge your brother kindly.

—Alice Cary.

—Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not - we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

—Mrs. Sigourney.

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.

SCATTER SEEDS OF KINDNESS.

THERE was never a golden sunbeam
That fell on a desolate place,
But left some trace of its presence
That time could never efface.
Not a sound of ineffable sweetness
That ravished the listening ear,
That slumbered in silence forgotten
For many and many a year,

But a word or a tone might awaken
Its magical power anew,
Long after the sweet-voiced singer
Had faded from earthly view.
Nor a heart that was ever so weary,
Or tainted with sin and despair,
But a word of tender compassion
Might find an abiding-place there.

Yet countless thousands are yearning
For sympathy, kindness, and love,
And souls are groping in darkness,
Without one gleam from above.
There was never a sunbeam wasted,
Nor a song that was sung in vain,
And souls that seem lost in the shadow
A Saviour's love may reclaim.

Then scatter the seeds of kindness,
Though your deeds may never be known;
The harvest will ripen in glory
If the seed be faithfully sown;
And life will close with a blessing,
And fade into endless day,
Like the golden hues of the sunset
That fade in the twilight gray.

—Sel.

KIND WORDS.

"A WORD lasts longer than a marble slab," is a proverb the truth of which once comprehended would make us careful that our words should be kindly. It was the twenty-fifth anniversary of Mrs. M——'s wedding-day, but she had not remembered it. Her husband came in much later than usual.

"What in the world kept you so long?" she asked, in an irritated tone.

"I stopped at the jeweler's on my way home, to select for you a dozen nut picks."

"You might have spared yourself the trouble. I do not want any nut picks. We have some now that have never been used."

"Well, we are going up to daughter's this evening; I'll take them to her."

"She's welcome to them. I do not want them. But I think if you had any money to throw away you might have found a better way to waste it."

There were some other bitter words, for Mrs. M—— was certainly all "out of sorts;" but when she, in company with her good-natured husband, reached their daughter's house, her irritation had somewhat spent itself.

"Here, daughter," the gentleman said, "I picked out a beautiful case of nut picks for your mother, but she will not have them, so I present them to you."

The daughter took the package, and, beside the nut-picks, untied the wrapping and touched the spring of the satin case. There in the dainty folds of pale blue lay a beautiful enameled gold watch.

Then how ashamed was the wife at her petulance, and how much she would have given to have recalled her unkind words! Perhaps the husband was satisfied with the humble apology she offered as she thanked him for his exquisite gift, but I wondered if it would always be to her a reminder that she should speak pleasant words.

I was reading only this morning a pleasant incident on this very line. The story is told by an old doctor, and I believe I will give it to you in his own words:—

"One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since day-break. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it

harshly, for I was vexed that he should ask me after a long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said; "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town. As he left he put his hand on my arm, saying again: 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I'm an old man now, but I have thanked God over and over again, in the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'"

One never regrets kind words uttered, but there is no sorrow more keen than the memory of ungentle words spoken to those who have gone where we can never show them love or tenderness any more.—*Christian at Work.*

THE LOUD GIRLS OF AMERICAN SOCIETY.

WHEN Mme. Réamier was in the prime of her beauty, it is said the little Savoyards of Paris used to follow her admiringly about the streets.

So Elizabeth of England, when making a royal progress, was the center of public observation.

And this was right and proper. Neither of these women forced herself upon the public notice. They simply accepted what was due them.

But this cannot be said of you. It is neither your high birth (though you are well-born) nor your pre-eminent beauty (though you possess the loveliness of youth) which fixes the eyes of the crowd upon you wherever you go. It is the loudness of your manners.

The other day I saw you, with half a dozen companions, enter a railway car. You were on the way to school, where it is supposed young women are educated in all right ways. You entered the car with the same freedom and nonchalance with which you enter your own private apartment. You talked in a loud voice concerning your own personal affairs. You laughed loud and often. People turned to look at you. You, doubtless, thought they were admiring you. But, my dear girl, they were not. The predominant feeling among the well-bred people present, both ladies and gentlemen, was one of disgust. Some few pitied you because you knew no better.

It is true, a few young men looked at you boldly, and I saw you meet their glance with an evident consciousness of their admiration. But there again you were mistaken. The feeling those young men had for you was not one of admiration, at least not such admiration as a pure-hearted girl would care to inspire. For I make a distinction between you and those bolder girls who have gone on in loud ways until they really do not care about the quality of the admiration they inspire—in fact, are not particular at all as to the special feeling their conduct gives rise to if only they can fix the eye of the public.

That such girls will ever change for the better, there is little hope. And there is no criminality in their conduct, as, with undaunted front, they would assure me. But you, I trust, desire more than that negative commendation of the integrity of your womanhood. There is no criminality in their conduct, but it treads perilously on its verge, and Scripture and experience both teach us that we cannot touch pitch and escape undefiled.

I saw you last summer at a crowded watering-place. You were there—and how could she have allowed you so to be there?—without your mother. I heard Dowsabel ask you if you had "fetched your mother." And I could have smiled at the question had it not been so painfully suggestive. Has the latter part of the nineteenth century reversed the natural order of things, and does a girl now "fetch her mother" instead of going under the safe shelter of her wing?

You went with Dowsabel to the skating-rink; you rode with her, and I heard your loud laughter on the street. I saw that you did not really like and approve her, and I longed for some one whose gentle authority you would regard, to withdraw you from her influence. I remember the day when you two sat at table with a certain young man. Dowsabel had for many days been endeavoring to fix his attention, but he had declined to meet her even half way. That day she had induced you to join with her in putting by his plate some bonbons. When he came to the table she looked at him and giggled. I was glad to see that, though you smiled, you blushed too. He took no notice, however, either of Dowsabel or the bonbons, but went on quietly eating his dinner. Did you think he did not see them? He did. For afterward I heard him detailing the whole scene to a friend, and he called your conduct "horse-play"! Does a girl like to hear her conduct characterized as "horse-play"?

I saw you the first time you went in bathing. As you came out in your bathing-dress, I saw you hesitate. You are a modest girl, and the scene which met your eyes repelled you. A hundred or two men and women were in the water, splashing about promiscuously, and in all stages of undress. The bathing, no doubt, was beneficial to you; but how much better to have taken it in some quiet nook with two or three other girls, or more if you had wished, with some older friends to matronize you! I was glad to see, however, that you invariably declined to smoke the cigarettes Dowsabel offered you, and that your sense of propriety was sufficient to enable you to refuse her proposition to wander upon the sands late at night, with the young men who followed in her train.

And I shall never forget the day the yacht *Daring* anchored off shore. I watched you as you stood hesitating upon the wharf, while the girls shouted from the boat, "You'd better come! You do not know what you'll lose." But, though you hesitated at first, you were true to your maidenly instincts. You did not go. And as they rowed out to the strange yacht—a boat-load of young girls, without boatman, or matron—you walked slowly back to the house. I longed to tell you how glad I was. And were not you, too, glad, when the girls came back loudly complaining of their cool reception from the gentlemen on board, that you had not gone?

And you would have been still gladder could you have heard the unmeasured condemnation of their boldness on the part of the yachters, as I did; for they proved to be friends of mine, who told the incident afterward as an illustration of the loose manners of American girls. . . .

Many young girls—yourself, I am sorry to say, among the number—laugh at established ways, and fancy that license of manners is only the proper assertion of an American girl's natural liberty. And you are often encouraged in this by foolish people who do not seem to know that what are termed conventionalities are but the safeguards raised by time and experience against the possible intrusion of evil. Let the story I am about to tell you of two young girls who acted regardless of these conventionalities teach you a lesson. These two young girls, once upon a time—though I begin with this phrase, I assure you my story is a true one—went to a certain city for a day's shopping. Their good mother apportioned their money; so much for fares, so much for shopping, and so much for a matinée—for she was pleased to give them this pleasure.

After they had finished their shopping they went into one of the public parks to rest until the hour of the matinée, and there made the acquaintance of two young men. These young men invited them to dine, and—they accepted the invitation!

These young girls, I assure you, were really "nice girls," but, as you see, strangely ignorant or careless of the laws of propriety.

The young men took them to a fine hotel—a perfectly proper place, so far as that was concerned. They ordered a most luxurious dinner. But toward its close one of the young men asked to be excused, and went out. The other soon followed. And they did not return. Time passed, while the girls sat and waited. After awhile suspicions were aroused; the waiters began to whisper among themselves; the landlord was called in; the bill for the dinner was presented. But, alas! their poor

little moneys would not begin to cover it. There was nothing for it but to tell their story.

This they did. The landlord expressed his regrets for their dilemma; but—the bill must be paid. If they telegraphed to their father, he would doubtless pay it, he suggested. What was his name and address? But these the girls declined to give. They could not endure the thought of the shame and mortification in store for them should the affair become known. They begged the landlord with tears to let them off. But he was inexorable, and gave them to understand they could not go until they had given the required address. And so they stayed; but before morning came their courage failed and they gave it. The telegram was sent; the father came, paid the bill, and took his daughters home. And it is safe to assume that never again did they make the acquaintance of young men in a public park, or in any other place or way than that sanctioned by the usages of society.

We may be tempted to smile at their dilemma, but let us be thankful it was no worse. For many girls, becoming acquainted in like manner with dissolute men, have come to ends that shock humanity even to think of.

A pretty and seductive picture of this unconventional girl is often given in books. She goes to England, perhaps, that land of conventionality and precedent. She is always beautiful, and is clothed in fine garments and besprinkled with diamonds, for her father is sole owner of a Western gold mine. She charms all the men, and this success enrages all the women, who are simply guys beside her. She is heartlessly persecuted by elderly women, who are utterly given over to this precedent and conventionality, and necessarily do not approve her. But, my dear girl, the picture is false, and is inspired, if not drawn, by that spirit of evil which would sully our purest and best. Do not trust it. Trust, rather, your maidenly instincts. Trust the counsel of those who have loved you all your life, and who advise you only for your best interest.

Be womanly in thought, word, and action, and when this summer you take your annual outing, go under the sheltering wing of your good mother.—Mrs. F. A. Humphrey, in *Christian Union*.

Special Attention.

SIGNS OF THE TIMES.

It is an old and true saying, that "straws show which way the wind blows;" but there seem to be many things wafted about, indicating the course of the wind, which, being much too large to be called "straws," more properly come under the head of "signs of the times." I notice in a late paper, among the Northfield (Mass.) items, that D. L. Moody, the great evangelist, gave the organ for a new Catholic church built at that place, and that many prominent members of other churches assisted in the building, were present at the dedication, and joined in the rejoicings. I have seen no account of Catholics helping to build Protestant churches, or priests furnishing organs for them, nor do I believe they would do it; but they are willing to take all they can get from Protestants, and are not only glad of the means to help build up their own interests, but of indications in their "separated brethren" (as Cardinal Gibbons styles the Protestant sects,) "of turning surely, though it may be slowly, to the one true Church instituted by Christ on earth."

When Protestants themselves have bridged over all the gulf which separated them from Romanism, and have put up with repeated rebuffs and insults from Romish officials, then and not till then will they join hands with Catholics. Cardinal Gibbons, in the *Catholic News* of Nov. 17, 1886, in reply to a letter from the editors of the *Independent*, asking his views of the "reunion of Christendom," lays down the platform of union as follows:—

I cannot conceive any practical plan for the ecclesiastical reunion of all who bear the Christian name, which does not recognize—

1. Some authority, living and acting, that can definitely say what is or is not divine revealed truth, since upon Christ's revelation his church must be grounded.

2. The obligation, strict and essential, of receiving in its entirety Christian revelation, since Christ's work in giving all revelation would be, to say the least, useless, if each in-

dividual were left free to accept that revelation, or any part of it, as his whim might dictate.

3. That since Christ left a revelation he must have left some authorized interpreter of it; otherwise it would be but a puzzle given to unaided ignorance, something which the "unlearned and unstable" might "wrest to their own destruction."

4. That since the mission of Christ's church is "to teach all nations" "to observe all things whatsoever he has commanded," there must be some teacher teaching in Christ's name, and "as one having authority" to guide his people unerringly in the way of truth.

In the Roman Catholic Church of the sixteenth century, when Luther went out from her, these great requisites of Christian unity were found, and they are found as well in the Roman Catholic Church of to-day; elsewhere I fail to find them.

In separation from the See of St. Peter, the center of Catholic unity, I can see only discord. In all this broad land there is no one who longs for truly Christian unity more than I do; no one who would labor more earnestly to bring about so happy a result.

May the Father of mercies grant that those "other sheep," for whose sake his divine Son died, that are not yet of this fold, may speedily come home to it, that henceforth there may be "one fold and one shepherd."

An editorial in the same paper, under the title of "The Battles We Fight," has the following:—

The truth is now plain to all that we Catholics must fight the battles of God and religion, and of society and law against the forces of universal unbelief and destruction. It is expedient, in view of this battle of giants that has already begun, that we make every necessary preparation. When we examine the causes of the enemy's rapid successes, we find that he stole his best weapons out of the armory of the Church—the education of the people. To win this country to God, we must influence public opinion, and show the people the beauty, goodness, and sweetness of virtue in life, manners, art, and literature. We must perfect a system of Catholic education for our people. Its foundation must be a uniform, cheap, and universal system of free parish schools. Then we can establish Catholic free high schools equal to the best European. "Intermediate Colleges," and lastly, our own Catholic University will be a fitting keystone to the grand arch. This will give us what we cannot be said to have now in America, the possibility of a really good Catholic education for all. But we must do much more than this. There are the wide fields of art, science, and literature to be cultivated. What are we doing for history? what for criticism? what for philosophy? what for art and science? what to give a Christian tone to public opinion that is so fast becoming heathen? Alas, we are doing very little, and we could do so much!

Every effort is being put forth on the part of Rome, to marshal her forces into working order; and while she sounds the alarm that the "Republic is in danger," and asserts that the remedy will be found in denominational schools, she nevertheless demands that the "positive dogmas of the Catholic Church" shall be the basis of such education. And while Rome is pushing on her work, what are the Protestants doing?—Rejoicing in her prosperity; cultivating Christian fellowship and charity! Courting her favor, and bidding her Godspeed in her infamous work of pulling down our free institutions, and giving us in their stead the "positive dogmas" of the Romish Church, with all her corruptions and her inquisitions. Already does she boast "that in no country in the world, not even in Catholic countries, has the Church (Catholic) such untrammelled liberty of action, nowhere is she held in more honor and respect, than in these United States." And why are they thus courting her favor?—Because they see that they will need her help in bringing about the Constitutional amendment for which they are laboring. When those who will not bow the knee to the Romish institution of Sunday shall be made to feel the strong arm of the law in this our professedly free Republic, it will be Rome that will stay up the hands and nerve up the power that is working for her advancement. Like a serpent she is coiling herself all ready for a spring; and only waits because Protestantism (?) is doing her work for her more effectually than she could do it herself. As she was when Martin Luther poured forth his denunciations against her, so she is to-day, and so she will remain until, the cup of her iniquity being filled up, Jehovah shall magnify his law, and avenge the blood of his people.

Buckland, Mass. S. J. G. THAYER.

—Never be sorry that you gave.

—The result of my study of the hypothesis of evolution is that it is an ingenious but delusive mode of accounting for the existence of either the body or the mind of man; and it employs a kind of reasoning which no person of sound judgment would apply to anything that might affect his welfare, his happiness, his estate, or his conduct in the practical affairs of life.—G. T. Curtis.

Our Tract Societies.

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

SEEKING THE LOST.

At the wayside wounded, bleeding,
See death's victim lie.
Priest and Levite onward speeding,
Coldly pass him by,
And there's none to heed the pleading—
He is left to die!

O Samaritan of loving
Heart, see here thy call;
Misery forever moving
All within thee, all;
Place thine arms about him, proving
Love's balm for the fall.

Everywhere throughout our nation
Are those lost as he.
Sons and daughters of salvation,
Can you callous be?
Rise, assert your Christ-like station,
Make death's captives free!

"Who's my neighbor?" Answer given,
Has the crimson stain,
From the heart of God when rivén—
Lamb for sinners slain.
Seek the lost! Triumphant heaven
Shall be mercy's gain.

J. C. Grimmell.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	300
" reports returned.....	104
" members added.....	2
" " dismissed.....	7
" missionary visits.....	287
" letters written.....	164
" subscriptions obtained.....	117
" pp. of tracts and pamphlets distributed.....	100,136
" periodicals distributed.....	1,305

Cash received on membership and donations, \$35.99; on book sales, \$550.43; on periodicals, \$152.67; on reserve fund, \$7; on city missions, \$116; on twenty-thousand-dollar fund, \$130; on other funds, \$33.06.

The societies at Gun City, Emporia, and Rich Hill, Mo., and Cincinnati, Ark., failed to report.

CLARA E. LOW, Sec.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Wisconsin Tract and Missionary Society was held in connection with the camp-meeting at Beaver Dam, June 15-21, 1887.

FIRST MEETING, AT 1:30 P. M., JUNE 15.—President, Eld. A. J. Breed, in the chair. Prayer by Eld. Sharp. Minutes of last annual session and last special session read and approved. The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, W. S. Hyatt, C. A. Smith, B. M. Shull; on Resolutions, F. W. Field, F. H. Westphal, I. D. Van Horn.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JUNE 16.—Committee on Resolutions submitted the following partial report:—

Whereas, The canvassing work is God's method of searching out the destitute, and it has not received the attention by us which its importance demands; and—

Whereas, The Spirit of God has shown us that this branch of the cause should be elevated to its proper place in connection with the message, and that our books and publications should be scattered widely; therefore—

Resolved, That we will awake to the importance of the canvassing work, and that we will do all in our power to encourage men and women to enter the field, and that we will support them by our prayers, and aid them in every way we can, that the seeds of truth contained in our publications may reach the many peoples and nations and tongues of the earth.

Bro. C. Eldridge occupied the time of this meeting, in speaking to this resolution. He set forth clearly the conditions and importance of the work, reading extracts from the "Testimonies" which show that this branch of the work has been neglected in the past, and that it needs devoted, consecrated laborers.

Adjourned to call of Chair.

THIRD MEETING, AT 10:30 A. M., JUNE 17.—The pending resolution was discussed further by Bro. Eldridge and Elds. Wilson and Kilgore. Their remarks should make all who heard them sense the importance of the canvassing work and the need of

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 12, 1887.

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

THE POWER OF TRUTH.

IN the "Missionary Reading" for the fourth Sabbath in June, this striking and truthful passage occurs: "Those who read and study with an earnest desire for divine light, whether they are ministers or not, will soon discover in the Scriptures a beauty and harmony which will captivate their attention, elevate their thoughts, and give them an inspiration and an energy of argument that will be powerful to convict and convert souls."

How fully have we seen this illustrated in the rise and progress of S. D. Adventism! In this cause the rule laid down by the apostle for his own time, has held with remarkable accuracy: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." 1 Cor 1:26-29.

Men have been called to this work from the farm, the bench, and the school-room, without the prestige of a great name, or the magic wand of great wealth, to go forth to meet errors defended with all the wisdom of the age, and enshrined in the very citadels of fame and fortune. And they have succeeded because they had the word of God behind them. They have defeated the champions of error with weapons as simple as the sling of David, and have called multitudes out of darkness into the marvelous light of present truth, so long as they realized that their strength was in God, and all their sufficiency of him.

But this very state of things was one of which the enemy could take advantage and lead men to manifest great weakness, unless they were continually on their guard against his approaches. And so some have come to feel that their success was achieved by their own ability; that they could meet and defeat the advocates of error because they had such mental acumen; and that they could win people to their faith because they were such powerful reasoners.

The next suggestion was easy and natural, and that was that they ought not to be confined to so narrow a field as this work now occupies, but have a wider sphere for their powerful abilities and transcendent genius.

But when they abandoned the truth they abandoned the source of their strength; they deserted the secret of their power; they stepped out of the channel where alone the power of God could be theirs; they were left to their own resources; and what was the result?—They found themselves very common, mediocre, sort of men. Witness the Snooks, Brinkerhoofs, Shortridges, Hulls, *et id genus omne*.

And so it must ever be. A man who while he has the truth and leans upon God, is a power and success, becomes weak and powerless when he loses his hold upon the divine, and enters the lists in behalf of error. And his sphere, which was before the whole field of truth, and which he thought to enlarge by his change, he now finds contracted to the measure of his own abilities. A man's strength depends upon the cause he advocates, and his union with the great source of truth. The truth which is "mighty and must prevail," imparts its strength to those who will labor in its behalf; but of that strength they are shorn when they labor against it.

"Where are some of your great men?" was a question once asked by a gentleman of one of our preachers. The answer was, "We have no great men; but we have great subjects. There is this difference between our cause and some others: some have great men dealing in small subjects; we have only common men, but they have great and mighty themes to handle."

Stick to the great themes, to the truth, to the source

of strength. Do not make the mistake of thinking that the power which is only in the truth you handle, is in yourself. And in the great crisis which is surely approaching, and destined to convulse the world, none will have reason to complain that their work is not important enough, and their field broad enough to satisfy all their desires. The work of holding up before the world the great standard of righteousness in accordance with which men are to be judged through Jesus Christ, and of heralding to the nations the proclamation that the everlasting kingdom of God is now at our very doors, is the grandest and sublimest work to which any man can be called.

ROMANS 7:1-6.

It is the misfortune of the Antinomian, that the very texts to which he is obliged to appeal to sustain his theory, are the very ones which condemn it. The reason is obvious. If a man sets out to prove the abolition of the law, he must refer to texts which speak of the law; for no others are relevant to the question. But on the subject of the law, the testimony of the Scriptures is not yea and nay, but yea and amen; and all their testimony relative to that law which the Antinomian wishes to show is done away, proves that it is immutable and perpetual.

No passage is oftener appealed to, perhaps, to prove that the ten commandments have been abolished, than the one referred to at the head of this article; but there is scarcely one which is easier of explanation, or which shows more positively that that law has not been abolished, but that a person is just as amenable to it after conversion as before. The passage reads as follows:—

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead [or, as the margin reads, which is the literal Greek, 'we being dead to that'] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

The question to be decided on this scripture is, Does it, or does it not, teach the abolition of the ten commandments? Some say that it does; we say that it does not; and we cheerfully undertake to answer the query of a correspondent upon the point.

Let it ever be borne in mind that if the ten commandments have been abolished at all, they were abolished at the cross—abolished when there was a change of dispensation from the Mosaic to the Christian, and abolished because of this change. Therefore those who claim that this scripture was written to show the abolition of the moral law, must apply it to the time when the dispensations changed, and must find in the reasons given why we are released from the law, a correspondence to the circumstances of the case. Let any man try to do this, and see what a senseless hodge-podge it will produce.

Verse 1 (Rom. 7) would be, "The law hath dominion over a man as long as the dispensation lasts." Paul says, "as long as he liveth." Then the dispensation must last as long as the man lives; for the law does not lose its dominion over him till then.

Verse 2. The life of the husband measures the length of time the woman is bound to him. But, according to this view, she is bound as long as the dispensation lasts; for not till then does the law release her; so the first husband dies when the dispensation dies. What, then, was the first husband?

Verse 3 would show, on this ground, that if any one attempted to become a Christian before the old dispensation ended, it would be adultery. Wonderful instruction that would be for Paul to give, away down in A. D. 60, would it not? But it is unnecessary to point out the nonsense of such a view further.

The least care in reading the passage will show to any one that Paul is speaking simply of two conditions occupied at different times respectively by the same individual; and these conditions are (1) a state

of sin, and (2) a state of righteousness; the first when the person is "in the flesh" (verse 5), and the second when he is married to Christ. Verse 4.

In chapter 6 Paul speaks of the converted man, and contrasts his state with what it was before he was converted. Then in the first six verses of chapter 7, he illustrates the subject by the figure under consideration. He takes for his illustration a woman who has a husband, and shows how she may lawfully change her relation and become the wife of another man. There are four parties concerned in the transaction: 1. The woman; 2. The first husband; 3. The law; and, 4. The second husband. Now what parties undergo a change, and what is the change they undergo, before the woman can be released legally from the first husband and united with the second? For this is the end to be reached; and the whole transaction illustrates the conversion of the sinner.

The only party that changes is the husband to whom the woman is first married. He dies; and then the marriage law which held her to that man as her husband while he lived, no longer holds her as the wife of that man; for a dead man cannot be the husband of a living woman. Now the woman is free to change her relation. She unites with a second husband; and now the law steps right in again to regulate this second relation and govern her conduct therein, just as it regulated her first relation, and governed her in that. It will be seen that there are three parties on the stage of action, but only three, at any one time. First, it is (1) the woman, (2) the law, and (3) the first husband; and while this relation exists, she has nothing to do with the second husband; he does not come into the account at all. Secondly, the first husband dies, and the woman unites with another man; then it is (1) the woman, (2) the law, and (3) the second husband; and she has nothing to do with the first.

We have said that this figure illustrates the conversion of the sinner. We shall see how it does this by considering what is represented by each of the parties introduced in the illustration. We know that this is the subject to which Paul's figures apply; for as the result of the transaction the person becomes united to Christ; and that is conversion. In conversion we have four parties: 1st. The individual, represented by the woman; 2d. Something to which the individual is united before conversion, represented by the first husband; 3d. The law of God which determines the individual's character, represented by the law of marriage; 4th. Something to which the individual is united in conversion, represented by the second husband.

But we are plainly told who the second husband is: "That ye should be married to another, even to him who is raised from the dead;" that, is, Christ. This furnishes a key to the solution of the main question in the exposition of this scripture, that question being, What constitutes the first husband? for there must be some correspondence between the two. We could not properly say that one thing constituted one husband, and another thing, intrinsically and constitutionally different, constituted the other husband; as, for instance, to say that Christ is the second husband, and a "dispensation" or a "law" was the first husband; for this would be confounding things different, and mixing metaphors in a most appalling manner.

What change, then, is wrought in the sinner when he puts on Christ? What does he have that he did not have, or different from what he had, before? Answer: He has the spiritual mind (Rom. 8:6, 7); Christ within, the hope of glory (Col. 1:27); a "new man" of righteousness and holiness (Eph. 4:24; Col. 3:10); and a portion of the divine nature. 2 Pet. 1:4. This, then, is the new husband to which he becomes united by conversion. And what did he have corresponding to this before conversion? He had the carnal mind, to which he was subject (Rom. 8:5-7); the "old man" with its deceitful lusts (Eph. 4:22); he was partaker of the nature of the prince of this world (John 8:44); and was a child of disobedience. Col. 3:6. Here, then, is the first husband—the old man of sin, the carnal mind, the unregenerate nature. This must die, be put off, be crucified, and then the sinner can be united to Christ, or put on the new man. See texts already quoted.

With this view, how consistent and forcible is the illustration which the apostle uses! But if we try to make the first husband the law, in what inconsistency and confusion does the whole subject at once become involved! But if the first husband is not the law,

then this scripture does not teach the abolition of the law, for it is the first husband only that dies and disappears from the scene.

In the illustration from beginning to end, it is nowhere intimated that the law ceases to exist or that any change takes place therein. How absurd to say that when the man dies the law of marriage is annulled; or that when a sinner is converted the law of God is abolished!

It remains to examine two expressions in which some difficulty is supposed to lie. These are verse 4: "Wherefore my brethren, ye also are become dead to the law;" and verse 6: "But now we are delivered from the law, that being dead wherein we were held." Taking the last expression first, it has already been shown that "we" are the ones who die, the Greek word being the nominative plural masculine participle, *apothanontes*, and the literal rendering of the whole passage being "we having died [to that] in which we were held." But how does this death deliver us from the law? and in what sense are we delivered from it? To which the apostle's illustration itself replies: It is in the same sense that the woman is released from the "law of her husband," after that husband is dead. Verse 2. She is released simply from the relation she had formerly sustained to that man, not from obligation to obey the law in any and all particulars in which it might apply to her circumstances. It no longer holds her as a married woman; for her husband being dead, she is not such. But the moment she marries again, the law is there to hold her to the new relation and regulate her conduct therein.

We ask the reader to discriminate carefully between being absolutely and only relatively "dead to the law." In the illustration the man dies and is absolutely dead to the law. The woman is also in a certain sense dead to the law, but it is only relatively; she is dead to that relation, and to the law in so far as it regulated it. But when she revives the relation by being married again, then she is just as much alive to the law as she was before her first husband died.

So with the penitent believer: The old man of sin actually dies. This brings the person into a condition of death to the law relatively. He is dead to the relation he formerly sustained to the man of sin, as that is now dead; and he is dead to the law only in so far as the law pointed out that relation and held him in a state of guilt and condemnation. He is free from that condemnation as the carnal mind has been taken away, and he is released from the guilt of sin. He now unites with Christ; he enters into a new relation as a follower of truth and righteousness; but the law is right there to regulate this new relation, by detecting any deviation from the profession of righteousness which he has taken upon himself and the vows of obedience which he has made.

In the illustration the woman, after the first husband dies, may remain an indefinite length of time before taking another husband, or may take none at all. But not so with the sinner in his moral relationships. In his case one change is contiguous to the other; the putting off of the old man is the putting on of the new; the death of the first husband is the acceptance of the second; the release from "the law of sin and death" (Rom. 8:2) is the beginning of the operation of "the law of the spirit of life in Christ Jesus." There is not a moment, therefore, in which a person is dead to the law except in this relative sense; for the moment he dies to it in one relation, he becomes alive to it in another. The moment it ceases to condemn him as a sinner, it approves him as a righteous man.

There could be no marriage without a law to regulate marriage. So there could be on the part of the sinner no unholy union with sin, nor a turning away from that to be united with Christ and maintain a holy relation with him, unless there was some law to regulate these relations. As "by the law is the knowledge of sin" (Rom. 3:20), so by the law is the revelation of righteousness. How utterly, therefore, do they fail to comprehend the apostle's reasoning, who try to use certain relations he mentions, as proof of the abolition of that law upon which those relations themselves depend!

—He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.—*Franklin*.

"THE VATICAN AND THE WHITE HOUSE."

UNDER this heading there appears an important article in the Chicago *Times* of July 1, 1887. Rome in her ceaseless, never-flagging, spirit of intrigue, has, it seems, been throwing out feelers to see if a papal ambassador would be tolerated at Washington, through whom, of course, political schemes could be hatched, and political movements could be influenced, to the advantage of the Romish hierarchy in this country. This is but another indication of the boundless audacity of that scheming power. It shows, moreover, how confident it is becoming of its increasing influence in this country, and its ultimate design to control this Republic. The reader will be interested in the whole article, and we give it entire, asking all to read it with care:—

"A matter of far higher interest to the American public than any Utopian dreams of Mr. Henry George, has been brought, suddenly 'before the house,' so to say, by a statement of the singular Padre McGlynn.

"On his way to Chicago, in a public address at Buffalo, Padre McGlynn professed to say, 'on the highest authority,' that the Romish ecclesiastical hierarchy were 'desirous of having an ambassador from the papal government accredited to and received at Washington.' To this, the essential part of his statement, Padre McGlynn added something to the effect that such a minister would be 'one of the Italian ring,' with the ecclesiastical rank of an archbishop, and that his presence would be 'a fruitful source of corruption and enslavement of the Roman Church in this country.'

"Of course, such a statement of a man who has been in a position to know the facts, could not pass without attracting attention and inquiry. In New York, where a 'cardinal prince,' the highest functionary of the 'Holy Roman Empire' in this country, holds his seat, efforts were made to get either a corroboration or a contradiction of the statement. To the first inquiries, the church magnates simply refused to answer; but, by some persistence, the 'cardinal prince' was persuaded to open his mouth and emit the following Delphic utterance:—

First: Up to this moment the Holy See has expressed no intention to send a *nuncio* to this country.

Second: The Holy See does not even entertain such an intention.

"Upon his return to New York, the attention of Padre McGlynn was invited to this deliverance of the Gibbonian oracle, and his ready answer was as follows:—

This is a carefully-worded evasion of the question. I am morally certain that, while making this *apparent* denial, Cardinal Gibbons is as well aware as I am of the facts upon which my statement was based, and I repeat that these facts justify my statement. It was easy enough to deny any intention of sending a *nuncio* without contradicting me, since I purposely avoided the use of that triennial word, knowing as I did that the papal representative would be styled by some other name. . . . I purposely used the word *ambassador* in its general sense, etc.

"Padre McGlynn then gave the authority upon which his statement was made. In the first place, it was the statement (to McGlynn) of a certain bishop 'very intimate with Cardinal Gibbons.' In addition to the statement that the Holy See wished to have an ambassador at Washington, the said bishop informed Padre McGlynn 'that Bishop Dwenger, of Fort Wayne, had undertaken to sound the Washington cabinet on the subject, had done so, and had reported to Rome that nothing could be done with the present cabinet.' Padre McGlynn also mentioned something in the recent visit of Bishop Dwenger to Rome as being corroborative of his statement.

"Evidently, there is a measure of truth in the statement of Padre McGlynn that was not covered by the Delphic denial of the Gibbonian oracle. Apart from all assertions of priests, bishops, or princes of the Roman Church on either side, there are circumstances that furnish strong support to the presumption that the Holy See has been 'feeling' the Washington government with a view to induce its reception of an ambassador from the 'papal court.' Such a scheme is in singular agreement with the course that the Holy See has been pursuing in Europe, and elsewhere, evidently with a view to the recovery of some shadow, at least, of its lost temporal power. The hypocritical diplomatic coddling between the Roman pontiff and the Protestant Bismarck, the attempt to establish papal diplomatic relations with England, the dispatch of a couple of Italian priests to investigate Ireland and report to their Italian boss, the effort to bamboozle King Humbert into an accommodation that would give to the mediæval ecclesiastical establishment a new political footing, the gratuitous project of a *concordat* in the adjacent republic of Mexico—all these are facts and circumstances that give credibility to the rather well-supported statement that the Holy See, projecting its ecclesiastical nose from the Vatican to the White House, has been sniffing and smelling about the corridors and antechambers of the latter with a view to the establishment of diplomatic rela-

tions between the American Republic and the Romish ecclesiastical establishment.

"The report of the *husmeadorcillo* (a most excellent word, because it means *little smeller*) was unfavorable to the holy program, it appears. 'Nothing can be done with the present cabinet.' Why?—Because, suppositiously, the present cabinet contains sense enough to catch the opinion that to establish diplomatic relations between this Republic and the kingdom of heaven,—that is, between this Republic and a mediæval ecclesiastical establishment that holds all the doors, gates, and ports of entry to that kingdom, without being a sovereign over so much as a square yard of any country on this planet,—would incite a rumpus of a magnitude and a degree of intensity that would forbid any comparison between it and the rumpus that the rebel-flag order would have aroused, if that order had not been promptly annulled.

"For that purpose, a preliminary requisite is a different style of cabinet—such a cabinet as Mr. Blaine might construct if he should attain the presidency by means of his alleged holy alliance with certain representatives of the 'Italian ring,' with a view on the 'Irish vote.' Nothing in that direction can be done with a cabinet that contains sense and judgment enough to understand that the establishment of diplomatic relations with the Holy See would be equivalent to a recognition of the pope's grotesque pretense of temporal sovereignty, a pretense that postulates the head of the mediæval church as protagonist in the most solemn farce that the world ever has witnessed.

"This nation has no call to undertake any part in that stupendous farce. Its basal tenet of religious toleration, by the very condition of equal liberty for the practice of all religious systems (unless incompatible with the public peace and tranquillity), forbids official recognition of any religious system. The divorce between religion and politics, between Church and State, is complete, absolute. Wherefore, there can be no reception, no recognition, by the political agency of this nation, of ambassadors of any grade from establishments of religion of any name or kind. The scheme of the papal Church is utterly inadmissible; not because its ambassador would be a member of the Italian ring; nor because our reception of him would be a source of corruption, and a means of the enslavement of that Church, which is not a matter that in any way concerns this nation; nor because a papal legation at Washington would be, as it always has been in every capital where that anomaly has been admitted, a focus of perpetual intrigue and conspiracy against every institution of the country that might not be pleasing to the mediæval ecclesiasticism, but because this Republic is not an establishment of religion, and because it has not, and properly cannot have, any relations to any such establishment.

"Furthermore, schemes, plans, projects, intrigues, or conspiracies to establish any such relations will not serve the greatest good of religion, nor of the religious establishment that shall project or permit them."

The present cabinet, it seems, are not ready for this scheme. What will be the next move?—To form a cabinet that will favor it. Here will come in with its full power the Catholic vote; and it is well understood that many a politician is ready to sell his country and his soul for votes.

And now we have another organization growing in power and influence which will basely co-operate with any movement tending to the Romish doctrine of a union of Church and State. This is the National Reform Association, which is clamoring for the Sunday law, and is ready to play toady and lick spittle to Rome to secure it. The *Times* congratulates itself on the fact that "the divorce between religion and politics, between Church and State, is complete, absolute." Is it aware that there is a grand movement on foot among so-called Protestants, to accomplish in this country a union of Church and State?—a movement which is growing in strength and roping into its wake other reformatory movements, and reformatory bodies, like the Women's Christian Temperance Union? With politicians bidding for votes, with Rome thrusting her hand into every channel of political and religious influence and corruption, with the National Reform Association urging on the movement for a union of Church and State, with the clergy clamoring for a general Sunday law, and legislatures everywhere taking up the question, we are to see such a religio-political combination in this country as has never been witnessed before. The prophet saw it in vision; we are to see it in reality. But a glory greater than the shadow rises behind this cloud. It is the coming of the Lord Jesus, whose advent is the only hope of the church and the world.

LOOKING BEYOND THE PRESENT.

PROBABLY in no direction is the weakness of fallen human nature more fully displayed than in the estimate which men place upon the things of the present, as compared with those of the hereafter. The

inability to see clearly beyond the gains or reverses of the passing hour,—the proneness to exalt the temporal above the eternal, the transitory above the enduring,—to prize the shadow above the substance, are failings which have marked the pathway of by far the larger portion of mankind. The things of the present, because they are tangible and at hand, are counted of more importance than those which, though of far greater moment, are not yet standing in visible form at our doors and pressing their demands upon us.

It is not in regard to temporal matters that men especially fail to see beyond the present. The admonition is not given, Therefore take thought for the morrow, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed; but "seek first the kingdom of God and his righteousness," which does not relate to things temporal, but to things spiritual. "The children of this world are in their generation wiser than the children of light." Did the latter exercise as much forethought in the things for which they are seeking, as the former in their worldly enterprises, there would be less need of the repeated admonitions of Scripture upon this point.

The men who have been most truly wise, in all ages of the world, are the men who have most clearly discerned the relation of present prospects to future good. They have made the former subservient to the latter. Of this class Moses is an illustrious type. He renounced the high honors of Egypt for the less tangible advantages which the word of God had promised in the future, "esteeming the reproach of Christ greater riches than to enjoy the pleasures of sin for a season." A type of the opposite class was Demas, the companion of Paul, who, losing sight of the "prize of the high calling of God in Christ Jesus," turned aside from the faith, "having loved this present world." The one placed a true estimate upon things to come, as well as upon things present; while the other placed such an exorbitant value upon the latter as to lose sight of the former altogether.

To one or the other of these classes we must each belong; and the question here involved is one which has never applied with such force as at the present time. Before us are set, upon the authority of the word of God, more glorious prospects than any preceding generation have ever hoped to realize, while the adversary is also making use of every means to hold up before us the prospects and advantages of this world. Upon the estimate which we place upon these,—upon the choice which we make now, will depend our future destiny. The class represented by Demas has ever been largely in the majority, and never more so than at the present. Love of pleasure is on the increase. The tendency is to lose sight of all that lies beyond the realities of the present. The pleasures of the passing moment, no matter how they conflict with duties which relate to the hereafter, are seized and appropriated, and the future is left to take care of itself. It will be an easy matter to place ourselves in this current. All that is necessary is to turn our eyes away from the solemn and sublime prospects before us, to the earthly allurements nearer by. The latter will then speedily attain such proportions as to completely obscure the former, and we will ere long arrive at the conclusion that they do not exist at all.

We may shut our eyes to the solemn scenes of the future, but their occurrence will be not the less certain. We may join the company of scoffers, who exclaim, Where is the promise of his coming? but the event will not be delayed. "The day of the Lord will come;" but the manner in which it will overtake us will depend upon whether we live with reference to the things of the future, or only to the things of the passing moment. It is not even necessary that we wholly shut our eyes to the things before us, to be overtaken unawares; for there are all around us many who have a knowledge of things to come whose lives are only spent in enjoying the pleasures of sin for a season. Such persons may quiet their consciences with the thought that they are able at any time to transfer their interests from temporal matters to the higher and more enduring things of the future, and doubtless while mercy lingers such a course is possible; but the question with each of us is not what we *can* do, but what we *will* do. It is safer to estimate our future by what we have done, than by what we intend to do.

Only by making the temporal advantages of the present subservient to our future, eternal interests, can we place ourselves among the number of those

who are wise unto salvation. "The prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished." L. A. S.

The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

387.—CHURCH RULES FOR THE SEATING OF CONGREGATIONS.

WHAT are the merits of a church regulation that requires the sexes to occupy separate seats during the hours of worship? J. W. B.

We fail to see that such a regulation possesses any merits worthy of consideration; on the contrary, we can discover serious objections to it, sufficient to condemn it as unworthy of an experiment.

388.—"SHALL NEVER DIE"—"QUEEN OF HEAVEN."

1. In John 11:26 Christ says, "Whosoever liveth and believeth in me shall never die." Please explain the meaning of this expression.

2. What is meant by the "Queen of Heaven," mentioned in Jer. 4:17? F. J. C.

1. In verse 25 Jesus points forward to the time of the resurrection, and says, "He that believeth in me, though he were dead, yet shall he live." The statement in verse 26 evidently refers to the same time, and signifies that those who are alive at the time of the first resurrection, viz., the second coming of Christ, and who believe on Christ, will never taste death, but be translated. See also 1 Thess. 4:17.

2. Undoubtedly the moon; although some commentators think the statement includes all the heavenly bodies that were worshiped by the idolaters there referred to.

389.—EXTENT OF GOD'S FOREKNOWLEDGE.

How can Gen. 6:6 be explained so as not to indicate that God's foreknowledge is limited? J. P. M.

The text reads thus: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." We are not to suppose that any language can be used that will convey to finite minds an adequate conception of the operations of divine intelligence. The language of the text is accommodated to man's perceptive faculties, and conveys as perfectly as it is possible for man to comprehend, the manner in which the Lord regarded the fallen and sinful condition of the world. It is not admissible to suppose because God was displeased with man's sin, that therefore he was surprised by it, or that it occurred unforeseen by him. The fact that God is pleased or displeased with the doings of mankind does not affect the question of his foreknowledge.

Canvasser's Question Box.

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

QUESTIONS FROM A GENERAL AGENT.

1. How do you find new workers?

By corresponding with your ministers, directors, church elders, etc., and by attending general meetings, quarterly meetings, specially appointed church meetings in the interest of the canvassing work, and by personally visiting and laboring with those who are recommended to you as suitable persons, always remembering that without God's Spirit to work with your efforts you can do nothing.

2. Do you drill them singly, or in companies? and do you work with them?

Bring together as many as possible for several days' study and drill, remembering that the greatest degree of success possible can be hoped for only by those who have a thorough knowledge of their book, and who are apt enough to draw from this stock of in-

formation that which is best calculated for each individual case. *Knowing* comes first in the list of qualifications, and no general agent can by any device enable a canvasser to succeed who knows little about his book. *Showing* is secondary, yet so important that the general agent should work with each canvasser a day or more, until he is well started. Never leave the inexperienced to become discouraged just because you are anxious to get others to decide to engage in the work. It is far better to help one to *succeed* whose decision is already made, than to enlist a thousand who fail at the first attempt just because you do not go right along with them, and *show them how*. If you have efficient "leaders" of companies, they should do this, provided that they are paid for it or can afford to do so without pay.

3. Do you visit the companies after they are started?

If the company has a reliable "leader," the general agent should visit them only as often as he is needed to assist in starting new workers, dividing the company, etc. He should be kept informed of the individual progress or discouragements of each member, and regulate his calls accordingly. His time is too valuable for *visiting*.

4. Do you go to a distant part of the State to see a new canvasser?

It would not be advisable to go to a distant part of the State if you had anything as important to do nearer by. Traveling expenses are to be avoided when we can accomplish the same amount of good nearer home. However, if there is a fair prospect of getting a company started in a remote part of the State, which can be headed by a persevering "leader" who will not need frequent encouragement and help, then, of course, traveling expenses should not be allowed to keep you at home.

5. Do you set new agents at work without seeing them?

It would be proper to instruct and set an agent at work in a distant part of the State, by correspondence, unless, as stated above, there were fair prospects of a company's being formed in that locality.

Agents will please send in answers to the following question:—

"Should all in a company work with the same book?"

Our Basket.

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

—He that is justified by God's grace, will endeavor to justify God's providence.

—True religion is a life unfolded within, not something forced on us from abroad.

—Guilt will turn a palace into a prison; but the favor of God will turn a prison into a paradise.

—Unbelief asks despondingly, "What can we do?" Faith asks trustfully, "What cannot God do?"—*Standard.*

—When the Christian's troubles increase, deliverance hastens; and when the case is desperate, God is sure to appear.

—Let us ponder with calm and trustful heart the living relation of the ages and the years; nor fear to let them pass, as though their treasures might be lost and their achievements undone. What has been gained and wrought is His; and all the precious fruits of self-denial and self-sacrifice, of faithful patience and heroic daring, are safe in His hand.

—We have, after all, to see but one step onward, and to secure that step. We know at least this much, that in our brief transit across the stage of time, we are passing from eternity to eternity, and from God to God. Amid all mysteries, and all apparently blind forces, and passionless, inexorable laws, there is not one of us who may not feel the full conviction that "the eternal God is our refuge, and underneath are the everlasting arms."

—He who stands with God, stands at the center; and he alone can judge of the meaning of God's universe. You are not to imagine confusion because you cannot see the real order which is about you. Your position may be at the very circumference of the circle, and not at its center. These diverging and converging lines, which to your eyes make confusion, radiate in exquisite order from their true center, serving His purposes who made them.

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.

LABOR SONG.

BY ELD. L. D. SANTEE.

"SON, go work to-day in my vineyard." Matt. 21 : 28.

Fold not your hands in idle rest,
Slumber not till a brighter morrow;
Earth is burdened with hearts oppressed—
Hearts that break in their ceaseless sorrow.
Labor and pray with a trust sublime,
For unto each soul are duties given;
And those who toil mid the shades of time
Shall rest 'neath the cloudless skies of heaven.

Weary not if the work is hard,
Tears and toil are the lot of mortals;
Christ shall give you a glad reward
When he opens the wondrous pearly portals.
Toll for the Master, and soon you'll stand
Mid the white-robed throng with your sins forgiven,
And long in the holy, happy land
Shall you rest 'neath the cloudless skies of heaven.

Stand not idle so near the prize;
Earth is full of sorrowful weeping.
Duties await thee, arise, arise,
Waste not the precious hours in sleeping.
Valiant, then, for the Master stand,
While the "sword of the Spirit" cuts clean and even,
And soon on the shores of the better land
You will rest 'neath the cloudless skies of heaven.

Shadows shall fade in an endless day;
Sigh shall give place to happy voicing;
Sorrow and sadness shall flee away,
While the ransomed return with glad rejoicing;
Man shall be changed to angelic birth;
Death shall be banished, his fetters riven;
And all of the pure, the meek, of earth,
Shall rest 'neath the cloudless skies of heaven.

Princeton, Ill.

CANADA.

LACHUTE, P. Q.—We have our tent pitched at this place, and meetings have been in progress for nearly two weeks, with a fair attendance. This is a pleasant, quiet village of about 2,000 inhabitants, two thirds of whom are English-speaking people. The remainder are French, some of whom are Protestants. We have received twelve dollars in donations, besides some provisions. We desire that God may bless our labors here. Before coming to this place, I visited the companies at South Stukely, Fitch Bay, North Hatley, Way's Mills, Compton, and Dixville. I found some things of a discouraging nature, while there was also much to encourage. We feel sad when any turn from the Christian path, and lose their interest in those things which pertain to their eternal welfare. One has recently taken his stand with us at South Stukely, a young man who received light from reading matter sent him. There are openings all around us. We hope to so connect with God that he can use us in his service for the salvation of perishing men. Bro. Paquette is with us, and is seeking to gain access to the French people.

July 2. R. S. OWEN.

MAINE.

BANGOR.—We erected our tent in this city, corner of Birch and Garland Sts., and held our first meeting last evening, June 28. The tent was filled with intelligent hearers, many of whom listened with deep interest. This encourages us.

R. S. WEBBER.
P. B. OSBORNE.

WISCONSIN.

LOYD.—We pitched our tent and began meetings at this place July 2. We have held four services. The attendance has been small on account of rain. Those who come, pay the best of attention and give evidence of interest. The people are very kind, and we labor on in hope.

July 4. F. H. WESTPHAL.
W. S. HYATT.
S. D. HARTWELL.

ILLINOIS.

ST. ANNE.—After nearly nine weeks of labor, the efforts put forth, with the blessing of God, resulted in ten members being added to the church. Two of these were baptized, and three began the observance of the Sabbath, while five of them had stood outside of the church. Eld. Enoch and wife go from here feeling much encouraged by this proof of God's willingness to give success to his laborers among the French. We praise God, and desire his blessing.

PAUL E. GROS.

WASHINGTON TERRITORY.

CHEHALIS.—I came to this city March 27, and commenced to labor as the way opened. Up to the present time I have held fifty-three Bible readings, and have given away fifty copies of the Signs and over 3,000 pages of tracts. As the result of these efforts, two ladies have commenced the observance of the Sabbath, and the husband of one of them will follow her example as soon as he can arrange his business affairs. Others are searching the Scriptures daily to see if these things are so. Brethren, pray for the cause in this place.

June 22. CHAS. OPPELT.

INDIANA.

MOROCCO.—Our meetings are still in progress at this place. The interest remains good. The most testing points of our faith have seemed to increase the interest rather than to diminish it. We are meeting some opposition, but it only serves to help bring the truth before the people. Four of the best people in the community have commenced to keep the Sabbath, and many others seem almost ready to take hold. Nearly all acknowledge that we have the truth, and we hope the Lord may move them to decide in the near future. We want to keep humble, and labor so that God can bless the efforts put forth.

July 6. B. F. PURDHAM.
C. F. JENKINS.

MARYLAND.

WALKERSVILLE.—I have been holding meetings at this place for two weeks, and have given seventeen discourses. Some donations have been received, and quite a large number of tracts and pamphlets have been sold. The interest to hear has been fair, though the attendance has not been very large. Quite a number seem deeply interested. We held our first Sabbath meeting last Sabbath, which was a cheering one. Five adults observed last Sabbath as their first. Others have expressed their determination to keep next Sabbath, and continue in obedience to God. This place is but four miles from Woodsborough, from which point we removed our tent.

VICTOR THOMPSON.

TENNESSEE.

SPRINGFIELD.—We closed our tent meeting here Monday night, June 13, after a stay of six weeks. We did not see the interest we had hoped to see. Theaters and prohibition meetings almost broke up our interest several times, yet a few came out almost every night. Only four or five embraced the truth, yet we expect to see others decide ere long to obey. With but very few exceptions, all agree that we have the truth; but the cross seems too heavy for many of them to lift. Bro. Marvin and I expect soon to separate. He will go to West Tennessee, to labor in company with Bro. Finch, and I shall continue the work in Middle Tennessee. Our donations amounted to \$17.; book sales, \$12.67. Our courage is good. We expect to labor on, hoping by the blessing of the Lord to ripen some grain for his garner.

J. M. REES.
E. E. MARVIN.

CONNECTICUT.

BERLIN.—I have been laboring in this vicinity since May 13. Bro. O. O. Farnsworth was with me until called to another field. Bro. Wm. Boynton is now assisting here in a tent effort. Our tent is pitched in a thickly settled country place, between two villages, which are about one and a half miles apart. We have now had six meetings, with a fair attendance. Several are already deeply interested. The small company of our people here, some of whom have long been in the way, are greatly encouraged by our coming, and are doing all they can to help. We have held three meetings with them each week. One or two have started to serve God and keep the Sabbath, and others, like the prodigal, have returned to their Father's house. One sister has partially recovered from sickness, in answer to prayer. The Lord has blessed us greatly. We desire to give him the glory, and to continue to receive his help.

E. E. MILES.

PENNSYLVANIA.

PENNSBURG.—We have our tent pitched in a beautiful location, situated between Pennsburg and East Greenville. The two towns comprise about 1,000 inhabitants. We have been holding meetings a little over a week, and although the weather has been against us, the attendance has been good. The people are mostly Lutherans and German Reformed. They are very friendly, and not wholly unconscious of our wants. Besides bringing in provisions, they donate quite liberally of their means. Our donation on Sunday amounted to \$3.63. We have two small boxes placed at the main entrance, which receive con-

siderable attention as the people pass out. Our tent company is not large, consisting only of Bro. and Sr. Trump and myself. Our daily program provides for rising at five o'clock; then follow the reading of the "Testimonies" and prayer from 5:30 to 6:30; from 6:30 to 8 o'clock, breakfast and chores; from 8 to 9 o'clock, recitation. The rest of the day is devoted to labor, as circumstances suggest, with the exception of from 3 to 4 o'clock, which time is devoted to public Bible readings.

J. S. SHROCK.

OHIO.

WHEELERSBURG.—Eld. O. F. Guilford and myself came to this place May 24, to hold a series of meetings. On our arrival a good brother notified us that all arrangements were made for pitching our tent. Some had promised to let us have benches to seat our tent; but when the realities were before them, we were refused the comfortable benches, on the grounds that we had come to make disturbance. So we commenced at once to make 'trestles to seat our tent, which caused several days' very hard work, owing to the material we had to use. The weather was unfavorable for two or three weeks, and prejudice kept the people away. But we heeded the instruction from Sr. White, called on the ministers of the place before we commenced, and as soon as our meetings were progressing we visited from house to house, but failed to induce many to attend. So we had much to discourage us, but we hope some dear souls will be saved as the result of the meetings. The little company that were there seemed much strengthened. Two of their children were baptized and three united with the church.

We expect to pitch our tent in Lima, O., July 4, and we desire God's help at that place, that many dear souls may be added to the company there.

July 1. E. J. VAN HORN.

KANSAS.

CONEY, MONTGOMERY Co.—We pitched the tent here the 7th inst., and advertised to begin meetings the evening of the 9th; but at the hour for the first meeting it was raining so hard that the people could not come, and it continued to rain at intervals about four days. The attendance was small while the rains continued, but since then it has been better, though not large. The best of attention has been given to the words spoken, and a deep interest has been manifested by almost all who have attended the meetings. We have been here now nearly three weeks. Twenty discourses have been given. We are not yet through with the law and the Sabbath question. Considerable opposition is being manifested, but the truth is gaining friends. Last Sabbath twenty signed the covenant, ten of whom are new converts to the truth. We feel to praise the Lord for the success thus far.

June 28. R. H. BROCK.
C. MC REYNOLDS.

LOUISVILLE.—I know that our former brethren in New York and Virginia are ready to inquire, "Where hast thou gleaned to-day?" After our good camp-meeting we returned to Louisville to complete the work. Many hinderances and a bitter under-current of opposition retarded the work. But, thank God! the truth has triumphed. Eight precious souls were buried with Christ in baptism. A church of sixteen earnest souls was organized, and an elder and a deacon were ordained. A T. and M. society of fourteen members was formed, with a fund of sixteen dollars. The members exhibit a commendable missionary spirit. Praise God for what he has done! My brethren and sisters in the Lord, be faithful. Press together as do sheep when in the midst of wolves.

My daughter and others have been a great help to me in this work. Bro. C. W. Flaiz organized the company. We now return home, after an absence of three months, to hold the quarterly meeting, visit the dear family at home a few days, and then leave for our next field of labor.

June 27. W. W. STEBBINS.

VIRGINIA.

MT. CRAWFORD.—We have now been here six weeks, and the interest has not abated in the least. We have large crowds every night, notwithstanding that we are in the midst of wheat and hay harvest. As yet we have had no public opposition. The members of the different churches are very anxious that their shepherds shall give them some reasons for Sunday-keeping; but they have refused to attempt it, telling them that should they advertise to speak upon that subject while we are here, it would demoralize the whole community. They try to influence their members not to come out to hear us, but their efforts are of no avail. Many will come in spite of all they can say or do. One minister told his members they had no business to read the Bible, but should come to him when they wished to know anything in regard to the interpretation of the Bible. Surely God has wrought wonderfully on the hearts of the people. The very best class of people come as far as eight or ten miles, to attend our meetings.

We hold three meetings every Sunday, and hundreds gather from all parts of the country, many bringing their dinners and remaining all day. We have held two Sabbath meetings with a good attendance. Some are already keeping the Sabbath, and many others are almost persuaded, who we have great hope will soon obey. Our book sales have been quite good, and we have received over twenty dollars in donations. Our invitations to visit are so numerous that it is impossible to respond to all of them. It is grand to work in such a noble cause, and how we should rejoice that God has given us a part in this great work! May he help us to be faithful to the trust given into our hands.

July 4.

M. G. HUFFMAN.
R. D. HOTTEL.

IOWA.

AGENCY CITY.—We pitched our new 40-ft. tent here Tuesday, June 21, and have given seven discourses up to date. This place contains about 600 inhabitants. They had never heard the doctrines taught by Seventh-day Adventists, and seem rather slow to move. We very much desire the blessing of God to aid us in this great and important work. Our address is Agency City, Wapello Co., Iowa.

June 30.

C. A. WASHBURN.
J. O. BEARD.

WEST LIBERTY, MUSCATINE CO.—We pitched our tent here and commenced meetings June 24, and up to this time have held five meetings. The attendance has not been large, but is on the increase. Last night there were 100 or more present, who listened very attentively to the word spoken. The people are friendly, and are contributing to our temporal wants. The omens are somewhat favorable for good to be accomplished.

June 28.

H. NICOLA.
MATTHEW LARSON.

FAIRFIELD AND CROTON.—From April 29 to May 1, I held meetings at Fairfield, Jefferson Co. There are some over twenty in and near this place who are observing the Sabbath, and trying to live out the truth. They have hired a hall in which to hold meetings, and have it nicely fitted up. I organized a church of fourteen members at this place. An elder and a deacon were elected and ordained. A clerk was chosen. Five were baptized. We have hopes that others will soon unite with this church. A T. and M. society of thirteen members was organized, and a librarian was appointed. They have an interesting and well attended Sabbath-school. A few good persons in and near this place who had been keeping the Sabbath and trying to live out the truths of the Bible for a number of years, united with the church by letter. Others have lately embraced the truth through reading and colportage work.

May 12-15, in company with Eld. John Wilson, I held meetings at Croton, Lee Co. We organized a church of ten members. A leader, a clerk, and a treasurer were chosen. Two were baptized by Bro. Wilson, in the Des Moines River. This company have held regular Sabbath meetings and Sabbath-school for over three years. There are others in this place who believe the message and are observing the Sabbath, who we hope will soon give themselves fully to God, and unite with this church. The time to work for God and his cause is very short! Life is brief and uncertain! Why do we hesitate? Christ gave himself for us without reserve. Let us give ourselves wholly to him, which is our "reasonable service."

June 30.

C. A. WASHBURN.

THE WORK IN MINNESOTA.

We enter upon another Conference year with much anxiety for its results. In our good camp-meeting we enjoyed many favors from Heaven. God blessed us with his Spirit, and there was an encouraging degree of unity among all the workers. Since the meeting many good results have also been seen in the large interest awakened in the city of St. Paul. Financially, also, the meeting was a success. Although the expense of clearing the grounds, etc., was necessarily high, the entire cost of the meeting, including electric lights, above receipts, is considerably less than one hundred dollars. Intelligent and extended reports of the meeting, written by Bro. J. M. Hopkins, were published in the *St. Paul Globe*, which we trust will do much good.

But now the work of another year is before us. Winona has been entered with a force of workers. We go to Duluth this week, and hope to reach Fergus Falls this season. These, with the missions at St. Paul and Fargo and the two in Minneapolis, will require our best efforts for their support.

Tent meetings will be held, it is expected, in Winona, St. Paul, Sleepy Eye, Mapleton, and Brainerd; and, according to the general wish of our people, it is probable that two camp-meetings will be held in September. The points now under consideration are Waseca for the southern, and Fergus Falls for the northern. The latter will be located with a view to helping our North Dakota brethren; and we hope and expect they will try to come. I shall be glad to

hear from any interested in regard to these meetings, and to receive any suggestions in reference to the best time for them. We hope that our tract society and canvassing work will assume greater efficiency; that more work will be done and more reports be received. Our tithes, also, must be honestly paid. The Conference should receive not less than twenty-thousand dollars the coming year.

The committee intend, under the blessing of God, to push the work the coming year as never before. We have not been faithful in the past; but God expects every one to do his duty. Let us plead for his help, and press toward the prize. We are endeavoring to restore the health and temperance work also, to its proper place. The society has been resumed and our laborers should present this matter in connection with their other labors. H. F. Phelps was chosen secretary of the society, and devotes much of his time to lecturing and otherwise laboring in this line. Let our brethren stay up his hands, and pray that success may attend our efforts in this direction. Our people have retrograded here; let us return to the light.

G. C. TENNEY.

DAKOTA CAMP-MEETING.

In company with Elds. R. M. Kilgore and G. C. Tenney, I attended the Dakota camp-meeting, held this year on the fair grounds at Mitchell. Bro. Louis Johnson was present and held meetings in the Danish language, and Bro. Shultz, in the German. Bro. Prescott, also, was present, and labored earnestly for the young people, and in behalf of the College. The Conference numbers 600, and there were about 450 encamped upon the ground. Some came from 100 to 200 miles, with teams, and then took the cars for the rest of the way, several hundred miles farther. God regards such efforts put forth to attend these meetings. The workers' meeting had been in progress a few days when we arrived, and as far as the external preparations were concerned, they were nearly completed.

There was a large representation of Danes and Germans, and meetings were constantly held in three languages. Everything passed off harmoniously and in union. Eld. A. D. Olsen was again elected president, with N. P. Nelson and Jacob Reisswig as other members of the Conference committee. Sr. A. H. Beaumont, of Vilas, Dak., was elected treasurer, to whom all tithes, as well as T. and M. money, should be sent. Their T. and M. society is practically out of debt, and every one was greatly encouraged upon hearing the report read. Some of their districts had put forth great efforts to do this, but it more than paid them for their labor.

I believe this Conference and T. and M. society are more faithful in reporting than any Conference or society with which I am acquainted. Their individual reports are generally almost full in reference to numbers. This was a most encouraging feature, and it seemed as though we could feel the influence of it all through the missionary meetings.

The preaching was largely of a practical nature, not omitting, however, the great and thrilling themes that interest us so much. God gave us some freedom in preaching the truth, though in the beginning of the meeting there seemed to be something that hindered us; but as the meeting progressed, more light came in, which continued to increase till the close. Bro. Tenney wrote copious reports for several of the most important papers of the Territory. We had most precious meetings Sabbath and Monday. A large number came forward for prayers, many good confessions were made, and on Monday thirty-three were baptized. Nearly every one stayed till Tuesday morning. This was a pleasant feature of the meeting.

Something was done in finances, on both home and foreign mission work. Only a few old pledges are now outstanding. On the whole we see nothing discouraging in Dakota. The Conference is growing, and there is an excellent class of people to labor with. The great need of the Conference is more piety and a deeper work of grace. This is discernible in all our Conferences. May God hasten the time when we shall see it. We think the brethren went to their homes encouraged in God and the work.

E. W. FARNSWORTH.

THE MINNESOTA CONFERENCE PROCEEDINGS.

THE twenty-sixth annual session of this Conference was called at St. Paul, June 26, 1887, at 4 p. m. After prayer by Bro. Underwood, the list of churches was read, and forty-four delegates responded, representing thirty churches. Visiting brethren were invited to participate in the deliberations of the Conference. The Chair was authorized to appoint the regular committees of the session, and afterward announced the following names: On Nominations, Allen Moon, Sumner Seavitt, Wm. Schram; on Resolutions, R. A. Underwood, D. P. Curtis, H. P. Holser; on Credentials and Licenses; E. W. Farnsworth, Lewis Johnson, H. Grant; on Auditing, John Emmerson, Olaf Olsen, Wm. S. Gosnell, Christ. Johnson, Calvin Kelsey, E. W. Babcock.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JUNE 17.—Other delegates being present, forty-four churches of the sixty-four which compose the Conference, were represented. New churches with their delegates were admitted as follows: Owatonna, composed partly of the Meriden church, and partly of new members, fifty-three in all; Amor, with a membership of fourteen; Gayton, Northern Dakota, with ten members; Amboy, with nine members; Garden City, with twenty-six members. The Meriden church being merged in the Owatonna, was dropped from the list of churches.

The report of the Treasurer was as follows:—

RECEIPTS.	
Cash on hand June 25, 1886,	\$ 2,792 67
Received on tithes,	12,352 04
Total,	\$15,144 71

EXPENDITURES.	
Paid to laborers,	\$12,878 54
Tithe to General Conference,	1,319 78
Cash on hand June 1, 1887,	946 39
Total,	\$15,144 71

H. P. HOLSER, Treas.

The report also showed the amount of tithes paid by each church, with the average per member, which gave rise to an animated discussion upon the question of tithing. The report was approved, and pending discussion the Conference adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JUNE 19.—The discussion of the report of the Treasurer was resumed, and interesting remarks were made by Bro. Tenney, Underwood, Grant, and others, upon the financial standing of the Conference.

Committee on Nominations presented the following: For President, Eld. Geo. C. Tenney; Secretary, Eld. D. P. Curtis; Treasurer, Eld. H. P. Holser; Executive Committee, Elds. G. C. Tenney, H. Grant, and L. Johnson. On motion, the report was unanimously adopted as a whole.

The Committee on Resolutions reported the following:—

Resolved, That we express our gratitude to God for his favor shown to our city mission work thus far, and that we recommend to the Executive Committee, that they take immediate steps toward establishing a mission in the city of Duluth, at the earliest practicable day.

Resolved, That we urge upon all the members of the churches of our Conference, the importance of fidelity to God, and faithfulness to the cause, and to their own eternal interests, in the matter of a conscientious payment of the Lord's tithe.

Resolved, That the Executive Committee be authorized to hereafter appoint the Auditing Committee, and call it together sufficiently early so that their work may be completed before the commencement of the Conference; and that to enable them to do this, the churches be requested to elect their delegates at the April quarterly meeting, and immediately report their names to the Conference Secretary, who shall transmit them to the President. Also, that the President request all laborers in the employ of the Conference, to prepare their annual report of labor performed up to the close of the session of Conference, and forward it to the President or Conference Secretary, at least one week before the opening of the session.

Resolved, That the Executive Committee also appoint an auditor of the books and accounts of the Treasurer, and any other accounts which may properly be referred to him, in time for him to be prepared to report at any time when called upon during the session; and that he also appoint a camp-meeting committee of three, to have supervision of the work on the camp-ground.

Resolved, That we call the attention of our young people to the facilities offered by the Battle Creek College, for acquiring such an education as will qualify them for efficient labor in the cause, and that we earnestly recommend to them that, as far as possible, they avail themselves of its advantages.

On a motion to consider and adopt the report by items, the first resolution called out remarks from Dr. Hoyt, of Duluth, Bro. Tenney, Rosqvist, and others, and was adopted. The second was discussed by Bro. Underwood, Babcock, Hallack, Tenney, and others, and was adopted. The third and fourth were taken up together, and, after some brief explanatory remarks, were adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5 P. M., JUNE 19.—The consideration of the report of the Committee on Resolutions was resumed. The fifth resolution was read, and Prof. W. W. Prescott, President of the College, spoke for three quarters of an hour in advocacy of the resolution, setting forth strong reasons why we as a people should patronize the College in preference to the schools conducted by any and all other people. Bro. Underwood followed in a few pertinent remarks, and the resolution was heartily adopted.

The President introduced the question of representation at our next General Conference, which is expected to be held in California, and suggested that the matter be referred to a committee composed jointly of the Committees on Nominations and Resolutions. On motion, the reference was made as suggested.

Adjourned to call of Chair.

FIFTH MEETING, AT 8:30 A. M., JUNE 20.—The

Committee on Credentials and Licenses submitted their report, which was as follows: For credentials, G. C. Tenney, H. Grant, L. Johnson, M. M. Olsen, W. B. Hill, D. P. Curtis, H. P. Holser, W. B. White, Wm. Schram, M. H. Gregory, E. A. Curtis, D. C. Burch, J. P. Rosqvist, H. W. Babcock; for ordination and credentials, Bro. H. F. Lashier; for ministerial license, Byron Tripp, E. A. Merrell, F. J. Coon, H. F. Phelps, F. L. Mead, A. S. Coon, Fred A. Lashier, A. H. Vankirk, Allen Moon, Wm. Rahn, Herman Rahn, Emil Johnson, Rasmus Peterson, C. M. Chaffee, Jeremiah Moon; for colporter's license, John Hoffman, Peter Nelson, John Nyqvist. Brn. Farnsworth, Underwood, Tenney, and Shultz followed the adoption of the report with appropriate instructions to the laborers.

The joint Committee on representation in the next General Conference reported, recommending the election of Elds. G. C. Tenney, Lewis Johnson, J. P. Rosqvist, and H. P. Holser as delegates. The report was advocated by Brn. Farnsworth and Underwood, and was adopted. The following resolution was unanimously adopted.

Resolved, That we cordially invite the General Conference to hold its next annual session at Minneapolis, Minn., provided that it is not held at Oakland, California.

The Executive Committee was instructed to appoint delegates to fill the quota of the Conference, in case the General Conference shall be held east of the Rocky Mountains. The following resolution of thanks was unanimously adopted.

Resolved, That we tender our thanks to the St. Paul and Duluth R. R. Co., for the free use of these pleasant grounds for our camp-meeting; and to those R. R. companies who have favored us with reduced rates of fare; and to the St. Paul *Globe* and other papers which have published such full reports of our meetings.

On motion the Conference adjourned *sine die*. Tuesday morning, June 21, Bro. H. F. Lashier was set apart to the work of the ministry, by prayer and the laying on of hands. G. C. TENNEY, *Pres.* D. P. CURTIS, *Sec.*

WISCONSIN H. AND T. SOCIETY PROCEEDINGS.

In connection with the camp-meeting at Beaver Dam, Wis., a meeting was held in the interest of the health and temperance work, June 16, 1887, at 10:30 A. M. Dr. J. H. Kellogg, President of the American Health and Temperance Association, in the chair. Prayer by Prof. W. W. Prescott. Dr. Kellogg occupied the time in speaking with earnestness of the temperance work, urging upon those present the importance of reorganizing our State H. and T. Society, and putting forth earnest efforts to advance this important branch of the work in this State. Persons were appointed to circulate the teetotal pledge, and through their efforts twenty-eight individuals signed it. By vote, the Chair was authorized to appoint the usual committees, which were announced later, as follows: On Nominations, T. B. Snow, F. W. Westphal, A. J. Breed; on Resolutions, C. M. Smith, Wm. Sanders, E. W. Webster.

Adjourned to call of Chair. At 2 P. M. Dr. Kellogg delivered a very instructive and interesting lecture on the subject of hygiene, which was graphically illustrated by charts prepared expressly for this purpose.

SECOND MEETING, AT 7:30 P. M., JUNE 20.—The Committee on Nominations submitted the following report: For President, W. W. Sharp; Secretary and Treasurer, Mary F. Stillman. The names were considered separately, and the nominees were elected.

The Committee on Resolutions submitted the following:—

Whereas, The interest in the health and temperance work in our State has sadly declined; and—

Whereas, The Spirit of God has indicated to us that it is inseparably connected with the message; therefore—

Resolved, That we will be more earnest and active in this work, and earnestly invite all the members of the S. D. A. churches in the Wisconsin Conference to unite with us in advancing the interests of health and temperance, and in becoming better instructed in all its principles.

Whereas, The *Good Health* is published expressly for the purpose of teaching the principles of health and temperance; therefore—

Resolved, That we urge all our members to become readers of it, and invite every S. D. A. family to become subscribers for it.

Whereas, The "Testimonies" have spoken directly of the importance of ministers being ensamples on the health reform; as well as on other points; therefore—

Resolved, That we invite the ministers of the Wisconsin Conference to earnestly teach, and carefully practice, the principles of health and temperance.

Whereas, Some of our H. and T. clubs have not carefully preserved their records; and—

Whereas, We believe the time will come when such recorded evidence of our position on the temperance question will be needed; therefore—

Resolved, That it is the duty of all our clubs to carefully prepare and preserve such records.

These resolutions were considered separately and adopted.

Adjourned *sine die*. J. H. KELLOGG, *Pres. pro tem.* M. F. STILLMAN, *Sec.*

CANVASSING IN CONNECTICUT.

DIFFERENT members of our company are at work in New Britain, Meriden, Middletown, Bristol, Plainville, and Southington. Most of them are young students from the South Lancaster Academy, and without any previous experience in the work. Some have had fair success from the first, taking from two to five orders a day for "Great Controversy," while others have held on manfully, practicing economy and self-denial, and talking courage, though having rather a dark time, until moderate success has finally crowned their efforts. One boy fourteen years of age has taken fifty orders for *Good Health* during the last two weeks, nearly all being for a year. One brother secured twenty subscriptions for the "Marvel of Nations" last week, and another thirty. Two sisters were canvassing for "Great Controversy" and "The Life of Christ" (Swedish), one of whom took sixteen orders and the other thirty-four. They also sold about twenty copies of "The Ministration of Angels." Another brother obtained thirty-five orders for "The Great Controversy," and four orders for "Smith's Diagram of Parliamentary Rules." We expect that they will do better as they gain experience, and that all will make a success of the work, as they are resolved not to leave the field this summer.

We firmly believe that the printed truth can be sold, and that canvassers for it can live, even in this much-canvassed Eastern field. I go to their aid where help is most needed, giving counsel and instruction, and frequently taking them one at a time into the houses with me, to canvass. The Lord has greatly blessed this work. There is a small company of Sabbathkeepers in a central place, with whom we meet on Sabbath days and Sundays, and besides the usual services we have a workers' meeting. The canvassers have all gone out with increased courage and faith this week. All esteem it a pleasure to have some part in giving the last great message of the gospel, and we value very highly the experience which we are gaining. We greatly desire the success of the cause here. E. E. MILES.

June 21.

Special Notices.

THE NEW YORK CAMP-MEETING.

This important meeting will no doubt be held in Utica this year; and as the date is already fixed (Sept. 7-13), our people can begin to lay plans to attend. Our churches should convene in a business meeting at an early date, as early as Aug. 1, to elect delegates to the Conference and decide upon what tents are wanted, as all orders for tents should be sent in to the superintendent by Aug. 10, in order to avoid a repetition of the experience of last year at Watertown. Full particulars in reference to tents will be given in next week's REVIEW.

M. H. BROWN.

THE TEXAS CAMP-MEETING.

THE time of this gathering is right at hand, and we believe that all the brethren in Texas are deeply interested in its success, and that many of them are making preparations to be present at the camp-meeting to be held at Fort Worth, July 27 to Aug. 2. We hope all realize the importance of these yearly gatherings, and the necessity of gaining all the instruction possible from those who are sent to them. They cannot be deprived of the loss sustained by not being present, without endangering their own interests. The blessings proffered to them at these meetings are all valuable. We hope to meet many of our old friends at this meeting. Eld. E. W. Farnsworth and Bro. C. Eldridge are expected to be with me there, and we shall do all we can to help the brethren and sisters in Texas. The General Conference has certainly shown a deep interest in the success of the cause in this State, and especially in this meeting, in sending the help that they do. Fort Worth as a railroad center is a very important point, and it is quite important that everything be done that can be done, that a good impression may be left on the minds of its citizens and the community surrounding it. The committee has secured a most favorable location near the city; the street-cars carry passengers direct to the park. Workers have been in the city for some time, and have done a good work, and much interest has already been enlisted in the meeting. Our brethren should all come, bring all they can, and earnestly seek God that his Spirit may be present with them. We shall expect a rich blessing from God. The Lord is working, and he is willing to work still more for us. Come, brethren, let us have a good week's work

for God. The meeting is but a short one, and we must all be there on time, and remain until the close of it, if we shall derive the benefit that we should.

R. M. KILGORE.

VIRGINIA CAMP-MEETING.

WE wish to call the attention of all our brethren and sisters of this Conference to the camp-meeting that will be held at Harrisonburgh, Rockingham Co., Aug. 2-9, preceded by a workers' meeting of one week. Dear brethren and sisters, it is very important that we attend these annual gatherings, from the fact that the consummation of all things is near at hand, and we cannot afford to lose the spiritual food that is to be derived at these annual gatherings. The time to work and seek God will soon be a thing of the past. Will you not begin to prepare at once to come, and be there at the beginning of the meeting, and remain to its close? Try to influence your neighbors to come, that they, too, may be converted to the truth ere it is too late.

The workers' meeting, preceding the camp-meeting proper, will begin July 26; and we want all who can possibly do so, to be on the ground the first day of the workers' meeting. We expect to have experienced help to give instruction during these meetings, both in canvassing and Bible work, and we trust that all will avail themselves of the opportunity of gaining instruction in these branches, which we so much need. We expect this to be one of the best camp-meetings ever held in Virginia, and we shall be much surprised if we do not see all our brethren there. God has wonderfully blessed the Conference this year. Hundreds have been stirred with the truths of the Third Angel's Message, and many are accepting of the same. We believe that God has much people in the Old Dominion, and that he is just as willing to bless in this Conference as in others, if we will do that which is right. We expect reduced railroad rates from all points between Winchester and Lexington, and also from Harper's Ferry and Washington City. All who wish to rent tents must apply to Bro. A. C. Neff, Quicksburg, Va., at once. May God help us all to see the importance of attending this meeting, that we may receive the blessing in store for us. VA. CONF. COM.

CAMP-MEETING FOR NORTH MISSOURI.

AFTER consulting with the brethren in North Missouri, we have decided to hold a local camp-meeting at Chillicothe, Aug. 3-8.

The territory embraced in the Conference, including the State of Arkansas, is so large that many of our people living in the northern part of the State have not been able to attend the general camp-meeting held in connection with the State Conference, on account of its being so far from them. This meeting is not intended to take the place of the annual meeting, which will be held later, but is designed to accommodate some who cannot attend the annual meeting on account of distance, and to give those who can attend both, the advantage of the two meetings. We hope to see a full attendance of all those living north of the Missouri River, at the Chillicothe meeting. There are quite a number in this part of the State who have never attended a camp-meeting, and others who have not attended for several years. A meeting located as this will be, at a central place in the northern part of the State, and at a time when farm work will not be crowding, will afford all an excellent opportunity to get the benefits of a camp-meeting. We have encouragement to expect good help from the General Conference. There will be no business matters to take up the time, and so a great deal of practical instruction can be given in different branches of work. The canvassing work will receive special attention. Every one who contemplates laboring in this branch of the work in the future, should be present without fail. We shall try to get reduction of fare over the railroads, notice of which will be given later. We will have tents on the ground to rent to those who have none. Those who desire to rent tents will please notify N. W. Allee, Half Rock, Mo., at once, giving size desired. None can afford to miss this meeting. Make your plans now to come. We hope that no one who can possibly attend will stay away on any account.

DAN T. JONES.
N. W. ALLEE.

OHIO WORKERS' MEETING.

THIS meeting will begin Aug. 9, and continue for one week. Last year there were about 450 brethren and sisters present as early as Thursday of the first week of our meeting. This made light work physically for all. Our brethren and sisters generally felt that the workers' meeting was as profitable as our regular camp-meeting, and some have said to me this year, that if they were to be deprived of either meeting, they would as soon miss the camp-meeting proper as the workers' meeting. It is our purpose this year to make the workers' meeting far superior to the one held last year. Special instruction will be given, besides making it a special season of spiritual

advancement. We expect Eld. E. W. Farnsworth will be with us the first week. Regular preaching will begin on Friday evening, Aug. 12, and preaching services or Bible readings will be held each day at 2:30 and 7:30 p. m.

A class will be organized during the workers' meeting, for the purpose of giving instruction to our librarians, church clerks, and treasurers, in keeping their accounts, as well as practical instructions concerning the duties of these officers. Many have been called upon to fill these positions who have had little or no instruction in their work. It is necessary that these officers should be efficient workmen, and understand thoroughly their duty. We want to see a revival of the missionary work in our churches.

We need trained workers in each church, to bear responsibilities. We feel that this matter is of great importance. Will not many of our brethren and sisters avail themselves of the privileges of having a thorough class drill in some of these important matters that affect the cause of God. We desire all of our delegates to be with us the first week. Come prepared to labor for others, and to learn how to work better in the cause of God. The Sabbath-school work, Bible work, and canvassing work will receive attention.

Parents should take especial pains to have the young people present. Special meetings will be held for the children and youth, to interest and instruct them in the precious truths of the last message. Our people and their children cannot afford to lose the blessings of these meetings. The last one will soon come. It may be this will be your last opportunity of the kind. When the final gathering call is made, who will be able to respond, "Behold, I and the children whom the Lord hath given me"? Oh! will there be one missing from the family circle in that great day? Come, brethren and sisters, let not stock, farm, or worldly gain blind your eyes or hinder you in coming to this annual feast. Read the Saviour's admonition in Luke 21:34, and take heed.

R. A. UNDERWOOD.

WORKERS' MEETING FOR VIRGINIA.

WILL all the brethren and sisters remember the workers' meeting which is to precede the camp-meeting proper? It will begin July 26, and continue one week. We are very anxious to have a goodly number of our brethren and sisters attend this meeting, especially those who expect to enter some branch of the work, as instruction will be given in canvassing and other branches of the work, by those of experience; and all who can possibly do so should avail themselves of this opportunity. During this meeting all accounts will be audited, and those who have any account against the Conference should make out their reports of labor, and hand in the same as early as July 26. Come, brethren, prepared to remain through the entire meeting; and may the Lord help us all to prepare ourselves to receive the blessing that awaits those who will seek for it.

VA. CONF. COM.

News of the Week.

FOR WEEK ENDING JULY 8.
DOMESTIC.

—A natural-gas strike has been made at Port Huron, Mich.

—Three deaths by yellow fever occurred at Key West Tuesday.

—Nearly 200 people were poisoned at a church sociable at Amboy, Ohio, by eating ice-cream.

—During the past seven days there were 136 failures in the United States and 18 in Canada.

—It is estimated that the treasury surplus will be reduced to \$36,000,000 by the 1st of September.

—By a collision on the Maine Central Road, at Farmingdale Siding, three persons were seriously injured Tuesday.

—The fire losses for June foot up \$10,182,100—nearly \$4,000,000 greater than the average for June in the past ten years.

—Passenger trains in Texas are hereafter to carry a guard of eight armed men as a precaution against train-robbers.

—At Watertown, N. J., Monday, a large portion of the fire-works display was prematurely exploded, and four men were seriously injured.

—There is an alarming increase of diphtheria in New York, and the Board of Health has been called upon to take active measures to stamp it out.

—By the ditching of the west-bound fast express on the Chesapeake and Ohio Railroad at Leon Station, Ky., Wednesday, eight persons were injured, some fatally.

—An outbreak of Sioux Indians in the Forts Sully and Bennett districts in Dakota, is feared, if the soldiers now garrisoned there leave for the East before the arrival of the Twelfth Infantry.

—The "deadly ice-cream" poisoned almost eighty New Yorkers on the Fourth, and many of the victims are se-

riously ill. The noxious stuff was purchased from a confectioner on Sixth avenue.

—It is stated that the wheat crop of Kansas will not exceed 25 per cent of that harvested three years ago. Oats will only be half a crop, but the corn yield is expected to reach 250,000,000 bushels.

—Chinch bugs are said to be causing great damage to the wheat crops in Southern Minnesota. The drought is also proving a sore enemy to the farmers. Everywhere in Dakota the crops are doing well.

—An escaped lunatic stepped from a train at Jonesboro Ark., walked up to a crowd of people, and emptied his revolver in their midst. One man was instantly killed, and another fatally wounded. The murderer was captured.

—During a picnic at Susquehanna, Pa., of the members of St. John's Catholic church, a roof, upon which a number of boys were seated, collapsed, and nine persons were buried in the debris. The injuries of some will prove fatal.

—Benedict Krebs, a dangerous crank, who threatens to kill President Cleveland when he attends church, was arrested by the Washington police. Krebs is under the impression that the President has defrauded him out of a vast sum of money.

—A report comes from Cockburn Island, Lake Huron, that the inhabitants are suffering from a terrible scourge that has the appearance of diphtheria. Nine persons have died, and those who can, are leaving the place. There is no physician on the island.

—As a result of the Oak Ridge (La.) assault and riot, thirteen persons are dead, one white man and twelve negroes. A number of the colored men were lynched. Others said to be concerned in the affray are being pursued, and will be hung if captured.

—At San Francisco, Wednesday, a new American party was born in a secret session of Californians. Among other things called for in the platform are: Unconditional repeal of the naturalization laws, modification of immigration laws, prohibition of alien land-holding, and no interference by any church with the American school system.

—Willie Blatt, of New York, found some dynamite cartridges with which he determined to celebrate the Fourth. He put them in his pocket, lit a cigarette, and strolled down the street to find some playmates. His mother turned a corner suddenly, and to hide his cigarette, he placed it in his pocket. An explosion occurred, and he died after suffering great pain.

—A party of explorers made the ascent of Mount Hood, in Oregon, whose snow-covered peak is 12,720 feet high, and before midnight on the Fourth illuminated the pinnacle with 100 pounds of red fire. The light was plainly seen in Portland, Oregon, fifty-one miles in a straight line, and also in Eastern Oregon for a distance of seventy-five miles.

—A fire at Grafton, West Virginia, destroyed twenty-eight buildings, with a loss of about \$100,000, and insured for only \$12,000. In a 4th of July fire at Clarendon, Pa., sixty houses were consumed, 1,200 people being rendered homeless. Thirty private dwellings and several business houses in the village of St. Remi, Quebec, were destroyed by fire; loss \$100,000.

—Massachusetts manufacturers are devising plans by which strikes can in future be averted. One is to create a fund of \$1 a week for each operative until it shall reach \$50, which draws 6 per cent. If the men strike they forfeit the money. Another concern offers several annual prizes for the saving of the largest percentage of earnings, which amount to \$525.

—The Weber Brewing Company's malt house, at Cincinnati, and adjoining buildings, were destroyed by fire Monday night. One man was killed and several were injured by falling walls; another man was killed by falling from a roof, and it is feared that all the employees did not escape. The loss is heavy. The St. Louis (Mo.) cooperative establishment burned Monday night, entailing a loss of \$100,000; fully insured.

FOREIGN.

—Cholera prevails at Calabria, Italy, but is said to be now infectious.

—The Russian government has placed an immense order for rifles with a Connecticut firm.

—Mexican dispatches state that heavy shocks of earthquake are of daily occurrence at Bavispe, Sonora.

—A new town has sprung up outside the walls of Jerusalem, and much building has been done on the Mount of Olives.

—A revolution in the Argentine Republic broke out a short time ago, but has been suppressed after a loss of 400 lives.

—A strong anti-Jewish movement is in progress in Hungary. In a recent fight eight persons were killed and thirty wounded.

—By an explosion of gun-cotton, in a powder-mill, near Bordeaux, France, three persons were killed and a large number injured.

—Twenty-seven men were killed and forty-eight injured by the premature explosion of a dynamite cartridge during a drill of sappers at Jasz-Bereuy, Hungary.

—Peter Barli, who is said to have fought under General George Washington during the Revolutionary War, died recently in Demarara, West Indies, aged 130 years.

—Arrangements are being made for the celebration at Genoa, of the four hundredth anniversary of the discovery

of America by Columbus. All the States of America will be invited to participate.

—Advices from the Sandwich Islands represent the excitement against the king as continuing. There are rival factions which are likely to prevent a uniting of action in any uprising to overthrow the government.

—Advices from Germany by cable assert that the relations between Germany and Russia are incomprehensible; for while there is seeming concord between the two courts, Russia is trying to exterminate everything German. The feeling against Russia is intensely bitter in Berlin.

—Sir Henry Drummond Wolff, the special British Commissioner at Constantinople, was Tuesday ordered by his government to leave, because the sultan had not ratified the Anglo-Turkish convention in reference to Egypt. His stay was subsequently prolonged one week.

—A portion of the land bordering on the lake at Zug, Switzerland, the capital of the canton of that name, subsided July 6, and twenty houses were engulfed in the lake. All the occupants were drowned. The occupants of the buildings were engulfed while they slept, and at least 100 perished, including M. Collin, president of the canton.

—A letter received from the Mexican Minister at Honolulu, by General Salomon, of San Francisco, says that the outlook on the Sandwich Islands is very serious, and that reports of bloodshed may be expected by the next steamer. He says a revolution is in progress, and the overthrow of Kalakaua a certainty. Two American, an English, and a French men-of-war have been ordered to the scene.

RELIGIOUS.

—Several unpublished letters of Luther and Melancthon have been discovered at Heilbrunn, Wurtemberg.

—Great things are expected to result from the conclave of rabbis of the Jewish Church which was to assemble at Pittsburg, Pa., July 8.

—A decision was rendered at St. Louis, Friday, that the Sunday law was inoperative; and the saloons, which have been closed for three Sundays, will be again opened for traffic.

—In the Malinckrodt Convent, at Wilkesbarre, Pa., Wednesday, twenty young ladies assumed the black veil, and twenty-four others took the white veil, the ceremonies being of an impressive character.

—At New York, Friday night, Dr. McGlynn would neither affirm nor deny that he had received notice of his excommunication from the Catholic Church. The *New York Sun*, however, states that he has been excommunicated.

—Four young women who have had their expenses paid at Wellesley College for four years past, with the expectation that they were to go out as foreign missionaries, will not be allowed to go, as it has been discovered after graduation that they believe in probation after death.

—In the Utah Constitutional Convention, Tuesday, the appropriate committee reported that "bigamy and polygamy being considered incompatible with a republican form of government, each of them is declared a misdemeanor," punishable by fine and imprisonment.

—The Andover professors will take an appeal to the Supreme Court, and will claim, furthermore, that the decision of the Board of Visitors is null and void, because after they had voted to sustain the charges in one case, that of Professor Smyth, they voted four times not to sustain them.

—Mormon missionaries from Utah have been laboring for some time in Georgia and South Carolina with such effect that they have been ordered to leave those States by bands of "regulators." They refuse to depart, however, and the Charleston dispatches intimate that Ku Klux methods will be adopted in order to rid the country of their presence.

Obituary Notices.

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

DUNSCOMB.—Died of consumption, in Portland, Maine, June 29, 1887, Lizzie, wife of Wm. J. Duncomb, aged 29 years and 2 months. She embraced the Third Angel's Message in 1876, and was a faithful wife and mother, and a consistent Christian. She leaves a husband and five children to mourn their loss. May God bless the afflicted family. Although separated now, if faithful, they will soon meet where death and the tomb can divide them no more. Remarks by the writer, from 1 Thess. 4:13. J. B. GOODRICH.

MEARS.—Died of slow paralysis, at Bowling Green, O., July 2, 1887, Bro. John Mears, aged 62 years, 5 months, and 9 days. He had been afflicted with this disease for more than ten years, and for several years had been almost helpless; but he bore it all patiently. He embraced the message in 1858, since which time he has been faithful, and from time to time has given liberally of his means toward the support of the cause. He leaves four grown children and a large circle of friends and acquaintances to mourn for him. We believe that he has fallen asleep in Jesus, soon to awake to immortality. The funeral services were conducted by the writer. O. J. MASON.

HILLIGOSS.—Died near Beaver City, Neb., Feb. 8, 1887, Bro. Sanford Hilligoss, aged sixty-four years. Bro. Hilligoss came to this place and was married to Sr. Garner less than five months before he died. His death was very sudden. His sickness seemed to be nothing very serious at first, as he was up part of the time the first two days. But the night of the second day he began to show signs of spinal disease, after which time he lived only about twenty-four hours. He suffered a great deal during the last night and day, and was unable to speak. Bro. Hilligoss leaves five children. He embraced present truth fourteen years ago, and during his short stay among us it was evident to all that he loved the truths of the Third Angel's Message; and we believe he died with a precious hope in the soon coming of Jesus. Words of comfort were spoken by Bro. J. Hickman, from Job 14:5. ALFRED WHITMIS.

PETTIS.—Edwin A. Pettis was born Aug. 14, 1861, at Fremont, Saginaw Co., Mich., and died June 2, 1887, at Fenton, Mich.

FALL.—In the terrible disaster, the burning of the steamer Champlain, six miles off Charlevoix, on the night of the 21st of June, upwards of twenty persons lost their lives.

WASHBOND.—Died in Rome, N. Y., May 17, 1887, Sr. Lucena Washbond, aged 89 years, 9 months, and 8 days.

O'NEILL.—Fell asleep in Jesus, at Osseo, Mich., June 16, 1887, Charlotte J., wife of James O'Neill, in the 45th year of her age.

A tent was pitched in Osseo, in 1883, and she did all in her power to make the meetings a success. Her husband also, though practically not a Sabbath-keeper, lent all his influence to the same worthy object.

Appointments.

PELLVILLE, Ky., July 14-18
Providence, " 22-25
J. H. COOK.

THE T. and M. quarterly meeting of Dist. No. 5, Indiana, will be held at Kokomo, July 16, 17.

THE next quarterly meeting for Dist. No. 8, Mich., will be held at Freeland, Sabbath and Sunday, July 30, 31.

THE next S. D. A. annual State Conference of Ohio and West Virginia will be held in connection with the camp-meeting at Cleveland, Aug. 9-23.

THE quarterly meeting for Dist. No. 5, Wisconsin, will be held July 23, 24, at the brick school-house near Bro. Eager's, five miles southeast of Plainfield.

We will hold Sabbath-school conventions as follows:—
Parkville, St. Joseph Co., Mich., July 15-17
Coldwater, Branch Co., " 22-24
Hillsdale, Hillsdale Co., " 29 31

Publishers' Department.

"Not slothful in business."—Rom. 12. 11.
My post-office address until further notice will be Providence, Rhode Island, Carlington Ave., Tent. J. B. GOODRICH.

THE P. O. address of Wm. E. Lewis, Treasurer of the New York Conference, is No. 325 West Bloomfield St., Rome, N. Y.

BUSINESS NOTICES.

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

WANTED.—A good home for an invalid sister. She is confined to her couch by paralysis which renders her nearly helpless.

RECEIPTS.

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

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

Books Sent by Express.—A P Heacock, E A Morey, J O Beard, Asa Smith, Hans Nelson, Peter Ruedoldson, H B Tucker, Miss Rosa M Stanton, N P Peterson, H W Dodd, J H Dortch, F Mc Cutchison, E A Briggs.

Books Sent by Freight.—C W Olds, L T Dysert, Geo A King, L Dyo Chambers, Minnie Russell, W H Morrow, L Dyo Chambers, A T Robinson, Pacific Press, Helen Cowles, A A Meredith, Isaac Palmer, S B Dawes, F T Poole.

Cash Rec'd on Account.—Mich T and M Soc per B C V M Soc \$80.43, Inter S S Assn per Minn T and M Soc 24.59, Iowa Conf per Martin V Landon 6, Iowa Conf per E Wilkenson 25, Iowa T and M Soc 1,000, Wis Conf per Dora Lewis 1.84, Dak T and M Soc 253.77, W T and M Soc 400, Tenn Conf per W C Sheppard 9.50, Tenn T, and M Soc per J H D 100.

O. H. T. D. Fund.—Minn T and M Soc \$30, Joel M. Cady 120, M E Barlow 60, Wis T and M Soc 359.50.

S. D. A. E. Soc.—Minn T and M Soc \$163.30.

S. L. Academy.—Minn T and M Soc \$10.

Christmas Offerings.—Minn T and M Soc \$29.50.

General Donations.—Geo W Sampson \$10.

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

English Mission.—Minn T and M Soc \$15, a sister 2, Wis T and M Soc 25.

European Mission.—Minn T and M Soc \$11.16, Wis T and M Soc 11.25.

South African Mission.—R B Kimpt \$1, Wis T and M Soc 6, a friend of the truth 5.

Scandinavian Mission.—Minn T and M Soc \$15.24, Jorgen Rudebek 5, P Gunderson 4.95, Wis T and M Soc 14, New Salem ch, Me 4.

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—OR—
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THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation—The Sabbath a Memorial—The Sabbath Not Abolished—Apostolic Example—Sabbath and Sunday—Vain Philosophy.

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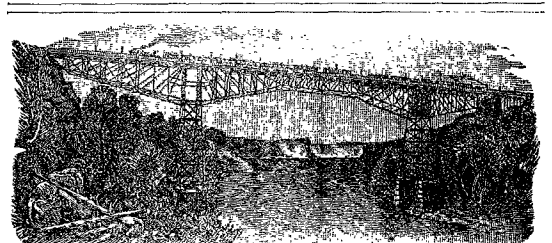
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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations, times, and mail services. Includes stations like Chicago, Port Huron, Lapeer, Flint, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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The Review and Herald.

BATTLE CREEK, MICH., JULY 12, 1887.

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LATE CAMP-MEETINGS FOR 1887.

TEXAS, Fort Worth,	July 27 to Aug. 2
Virginia, Harrisonburgh,	Aug. 2-9
North Missouri, Chillicothe,	" 2-9
Vermont, Vergennes,	" 16-23
Ohio, Cleveland,	" 16-23
New England,	" 18-30
Maine,	Aug. 31 Sept. 6
Illinois, Springfield,	" 31 " 6
New York,	Sept. 7-13
West Virginia,	" 6-13
Colorado,	" 6-13
Nebraska,	" 13-20
Michigan, Grand Rapids,	" 20-27
Missouri,	" 27-Oct. 4
Indiana, Indianapolis,	Oct. 4-11
Kentucky,	" 11-18
Tennessee,	" 18-25

GEN. CONF. COM.

We learn from England that our missionaries to South Africa were to sail from Liverpool direct for their field of labor, on the 8th of July.

The Office has just published an edition of the Law of God Chart, in Swedish and Danish-Norwegian. The charts are 36 x 48 inches, and are printed on bleached linen. Price unmounted, \$1 per copy, in either language, postage paid. When purchased by the quantity, a discount will be given.

Communications from W. C. White and others in Europe give us some grounds to hope that sister White may return to this country in season to attend some of the later camp-meetings. We cannot speak more definitely without further information. But knowing that any prospect of this, however slight, will be a great encouragement to many, we give such intelligence as we have in the matter.

Seven numbers of the Holland paper have been published, and we have the gratifying intelli-

gence to report that 1550 names of paying subscribers have been entered on its lists. This is one of the best indications that could be given that the time has come for the truth to go among that noble people. Let all take hold heartily with their prayers and their means to co-operate with the providence of God in the good work.

PERSONAL.

As many inquiries are coming to this Office relative to Eld. Butler's health, and some seem to be counting on him to attend their camp-meetings, we add a word to what he said of himself in the REVIEW of May 17. We regret to say that the feeble state of his health still continues. He has not had any chills for some weeks, but seems unable to gain strength to accomplish any amount of labor. It is not thought that his difficulty is any permanent or organic impairment of his health, but only prostration from the severe labor and mental strain that has come upon him in the discharge of his many duties. A period of absolute rest seems necessary, and to secure this he thinks of spending some weeks in some quiet retreat in Northern Michigan. It is not probable that he will be able to attend any of the camp-meetings previous to the Michigan meeting in September. We know this will be a great disappointment to the brethren, but they will acquiesce in any plan which promises the soonest to secure his services again to the cause. Remember in your prayers this tried and worn servant of the church.

THE CAMP-MEETINGS—CHANGE OF DATES.

CHANGES will be noticed in the dates of some of the camp-meetings this week. A part of these have been made by special request of those having the meetings in charge; and these have necessitated a change in date of other meetings which are made only as suggestions. The Committee, of course, will be glad if all can accommodate themselves to the dates as now arranged, so that no further changes will be necessary. But if not, other changes can be made. If any such are desired, the requests should be sent in at once, as the time is so near when all the meetings should be permanently arranged.

A CORRECTION.

PLEASE allow me to make a correction in one item of Eld. Underwood's report of the Minnesota camp-meeting. It was stated that the tithes for the year amounted to more than \$30,000, and it was thought that it would have been \$40,000 had all paid their tithes. I think the remark upon which this item was based, was to the effect that the amount was \$13,000 and should have been \$20,000 if all had done their duty. The amount of book sales at \$21,000 is the approximate amount of the sales at retail. I would add for the benefit of our Minnesota people, that the amount of tithes paid is not quite adequate to our present needs. We had sixty-five workers on the pay roll of the auditing committee. We want to make it one hundred, and shall need the full amount.

G. C. TENNEY.

VERMONT CAMP-MEETING.

THOSE desiring to rent tents for the Vermont camp-meeting should correspond with me at once. Address me at 24 Church St., Rutland, Vt.

T. H. PURDON.

TO CANVASSERS IN KENTUCKY.

WILL all those who are canvassing for any of our denominational books, report to me at once, and territory will be assigned to them, if it has not already been done. I wish to hear from you often, to know where you are and what you are doing.

J. H. COOK.

TO OHIO AND WEST VIRGINIA.

WE wish to have the annual reports of all that have been laboring in the employ of the Ohio and West Virginia Conferences, handed to our State secretary, on the first day of our workers' meeting, Aug. 9, unless previously sent to him by mail. These accounts must all be audited during the workers' meeting. Be prompt and thorough in your work, brethren and sisters. Let there be no delay in this matter.

R. A. UNDERWOOD.

ILLINOIS CANVASSERS, ATTENTION!

AFTER some months' experience in the canvassing work, appointing agents, etc., we find that in order to accomplish the most good in the shortest time, a more thoroughly organized plan and combined effort are needed. We have therefore decided to organize our canvassers into companies (as far as possible) of six or eight individuals, with a leader for each company to take charge of the work. Now, to demonstrate this plan, we propose to start a company in Peoria county, having for our head-quarters Peoria city. In order to carry out this plan, we must have a small family move there; to board the workers. Who will come to our help at this time? All wishing to join this company, or help it along in any way, please write me at once. A regular canvassing class will be organized, and instructions will be given on all our canvassing books. I have spent a few days in Peoria looking the ground over, and I am satisfied that this is a favorable time to begin the work there.

A. G. HUTCHINS, Gen'l Agt.

VIRGINIA CAMP-MEETING.

DOUBTLESS all have read of this meeting in the REVIEW, but I wish to say just a few more words in regard to the importance of attending this annual gathering. It is right upon us, and we have but little time left us in which to prepare to attend. We hope that this will be the largest and best meeting of the kind ever held in this Conference. May God arouse us all to make every effort to be there at the first meeting and remain to the close. Surely the Lord has blessed Virginia with good crops this year, and we trust that all the brethren and sisters will feel that they are under renewed obligations to him for the same, and that they will remember to pay back that which is justly due him, the tithe, that there may be ample means in the treasury to audit the accounts of all who have labored in the Conference this year. Those things that we know it is our duty to do, will, if done, secure to us the blessing that we all stand in need of. I believe there is a great blessing in store for the Virginia Conference, and all we need in order to receive it is to get in that position where God can trust us with it. But he can never verify his promises as long as we keep back any part of that which we know justly belongs to him.

Dear brethren and sisters, the time we have in which to accomplish the great work which God has committed to our hands is fast coming to a close, and what we do, we must do quickly. May the Lord help us all to do what we can for the advancement of his cause in the earth, that souls may be converted to him through our efforts ere our individual cases come up in review before the great Judge of all the earth, and it be said, "Thou wicked and slothful servant." Come, brethren and sisters, to the camp-meeting. This may be the last one that some of us will ever have the privilege to attend; therefore we ought to avail ourselves of this opportunity of receiving strength for the conflict that is before us.

M. G. HUFFMAN.

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