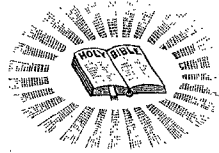


Advent Review



AND SABBATH HERALD.



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

VOL. 64, No. 31.

BATTLE CREEK, MICH., TUESDAY, AUGUST 2, 1887.

WHOLE No. 1726.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

IN THE LONG RUN.

In the long run fame finds deserving man;
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretense, unnoticed, goes its way.
There is no Chance, no Destiny, no Fate,
But Fortune smiles on those who work and wait,
In the long run.

In the long run all godly sorrow pays;
There is no better thing than righteous pain;
The sleepless nights, the awful thorn-crowned days,
Bring sure reward to tortured soul and brain.
Unmeaning joys enervate in the end,
But sorrow yields a glorious dividend
In the long run.

In the long run all hidden things are known;
The eye of Truth will penetrate the night,
And, good or ill, thy secret shall be known,
However well 'tis guarded from the light;
All the unspoken motives of the breast
Are fathomed by the years, and stand confessed
In the long run.

In the long run all love is paid by love;
Though undervalued by the hearts of earth,
The great eternal Government above
Keeps strict account, and will redeem its work.
Give thy love freely; do not count the cost;
So beautiful a thing is never lost
In the long run.

—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.

SABBATH MORNING THOUGHTS.

BY ELD. ALBERT STONE.

INASMUCH as the knowledge of the true God is the most valuable knowledge, inasmuch the Sabbath of the fourth commandment is the most important institution of the Bible. How can the candid Bible reader fail to discern the plainly revealed truth respecting the design and obligation of the Sabbath? It is not obscured by parable or symbol, but is repeatedly stated, in simple language. "Verily my Sabbaths ye shall keep: for it is a sign between me and you; . . . that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. It is placed in the decalogue as a remembrancer of the true God, and a safeguard against idolatry. Idolatry has never been practiced by Sabbath-keepers. In the nature of things, it is morally impossible that it should be practiced.

Any attempt, by ecclesiastical or secular authority, to divert the Sabbath from the position in the weekly cycle in which infinite wisdom has placed it, is virtually an attempt to utterly pervert and destroy the institution. It is more than this. It

tends directly to destroy the object of the institution; namely, the perpetuation of the knowledge of the true God. There is no institution of the Bible more strongly guarded against desecration than is the Sabbath of the Lord. When the papacy began her prophetic career of blasphemy against God, and her life-long but vain effort to overthrow the divine government, her point of attack was the law of God touching the Sabbath. This was wise generalship. The point of attack was well chosen. If success were possible, it certainly lies in that direction.

The mass of the people may be and will be so instructed that they will accept the counterfeit Sabbath claimed by the papacy. But apparent success in this conflict will be found to be actual defeat. The voice of the Jewish Church and nation respecting Christ was, Away with him. Let him be crucified. To-day the prevailing voice of the nominally Christian world respecting the Sabbath of the Lord is, Let it be crucified. Let God's memorial be forgotten, and let the memorial of pagan idolatry and papal blasphemy take its place and be perpetuated. Were the Jews successful in their demand?—They were. They crucified the Son of God, and held a jubilee over his dying agonies. But their fancied success was absolute and total defeat. And this may be regarded as a fit sample of the Sabbath controversy. The same principles are here involved; and if we do not greatly mistake the plain sayings of the Bible, the outcome will be of a similar character.

The persistent rejection of the law of God respecting the Sabbath, by apostate ecclesiastical organizations, will be, according to the Scriptures, the crowning act of sin's protracted career and the signal for its immediate and eternal destruction.

The leaders of the people cause them to err, and the heart of the righteous is made sad. The girdle of truth is cast off by popular religionists, and the sword of the Spirit is made pointless by the daubings of untempered mortar. The snare is made to appear so unlike a snare, that no danger is apprehended. The gist of the Sabbath controversy lies in the fact that Satan claims the dominion of the world. This he partially obtained by deceiving the mother of the race. His object is to complete the subversion of the world by deceiving her children. He keeps his own ground. His plans are hidden from his most efficient helpers. This was necessary in the first instance; it is no less so in the present case. He works with all deceptableness of unrighteousness in the minds of those who, having had the truth for our time brought to their notice, choose to turn away from it. How numerous they are!

Prophecy foretells two great apostasies of the church in the gospel dispensation. No candid reader of the Bible will fail to recognize in the Church of Rome the apostasy described by Paul in 2 Thess. 2. It is equally plain that Protestant Christianity will not abide by the principles of the Reformation, but will secede therefrom, and in the closing conflict will stand with and worship the beast (papacy); and the sentence and doom of each will be the same. Rev. 19:19, 20.

Eden Mills Vt.

—To attempt to serve God without love, is like rowing against the tide; but love oils the wheels and makes duty sweet. The angels are swift-winged in God's service because they love him. Love is never weary.—Watson.

WITNESSES UNTO THE PEOPLE.

BY C. M. CHAFFEE.

I ONCE became acquainted with an individual who would tell a story that had no truth in it, but after having told it several times, he would begin to believe it himself, and then would tell it for the truth. Now, it seems to me that those who advocate the Sunday Sabbath on the hypothesis that Christ and the disciples kept it in commemoration of the resurrection, are taking the same position as this man.

I recently had the privilege of hearing a discourse on this question. The speaker said that we had no express command in the Bible for a first-day Sabbath, but the fact that Christ met with his disciples upon the day of his resurrection (the first day of the week), and blessed them, was enough to prove it a Sabbath. We hear this theory advocated everywhere. It has been harped upon so much that people begin to believe it is the truth.

The question might arise right here, Why did Christ meet with his disciples on the first day of the week? There were three reasons for this:—

1. To fulfill the Scripture.
2. To refute a false report that the Roman guard and Jews had circulated.
3. To give his disciples an understanding of the Scriptures, and that they might be witnesses of these facts.

If these propositions are true, then we see that there is some importance to be attached to this meeting. Let us see what the Bible says of his resurrection: "Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Hos. 6:1, 2. Did Christ think this scripture must be fulfilled?—"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16:21. Other scriptures might be quoted to prove the first proposition, but by these we see that Christ must rise from the dead on the third day after his crucifixion, which would be on the first day of the week. Now, if he arose from the dead on the first day of the week, some one must know it and tell it to the people.

But let us consider the second proposition, namely, to refute an untruth told by the Roman guard and Jews. Was their false report circulated?—"And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. . . . So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Matt. 28:12-15. Yes, kind reader, there would be but few, if any, to-day who would believe in a risen Saviour, were it not for the fact that he appeared on that day to his disciples.

But we often hear it asserted that the disciples had met together on that day, and that they were expecting their Lord to meet with them. What says the Bible on this point? We read in John 20:1, 2, that Mary came to the sepulcher and saw the stone was taken away; that she ran to find Peter and John, and they came in haste to the sepulcher.

Mary says they have taken away her Lord. Peter and John look into the sepulcher and believe. Now, why did they believe that Jesus had been stolen?—"For as yet they knew not the scripture that he must rise again from the dead." Matt. 16:22 and Mark 9:9, 10 might be used to prove this statement that the disciples were not expecting Christ to rise again from the dead.

With this thought before us, let us consider the third proposition, that he met with the disciples on the first day of the week to open their understanding, that they might understand the Scriptures, and that they might be witnesses of these facts unto the people. We read in Luke 24:13-48, first, how Christ appeared unto two of the disciples, and how they returned and told the rest, and then how he appeared unto the eleven. In verse 37 we read: "But they were terrified and affrighted, and supposed that they had seen a spirit." He then told them to take hold of him and feel for themselves, that they might know that he was not a spirit. But as they still continued to doubt, he ate before them. "Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; . . . And ye are witnesses of these things." Verse 45-48.

Now, I ask, Why did our Lord choose the disciples, and appear to them on the first day of the week? Answer: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Acts 10:40, 41: see also 13:30, 31. Let us read Paul's statement: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, we are found false witnesses of God." 1 Cor. 15:13-15. Were they witnesses for a first-day Sabbath? Not a word is said about that. But we do read of the disciples getting into trouble and going to prison, and nearly all dying a martyr's death. Was it because they kept the first-day Sabbath?—No; but because they preached a risen Saviour, and thus refuted that false report circulated by the Jews. Thus when we consider these thoughts and scriptures, we see the last hook for Sunday observance taken down.

"AS IT WAS IN THE DAYS OF NOAH."

BY A. SMITH.

COULD Jesus with his own voice plead with the people of this generation as he pleaded in the days of his flesh, the solemn warning could be no more true than it is, coming down, as it has, through the centuries, a record of his divine prediction, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

As in the days before the flood, so in the last days the wickedness of man was to be great in the earth. Compare Gen. 6:5, 11 with Joel 3:13 and 2 Tim. 3:1-5.

God limited the probation of the generation whom he commissioned Noah to warn of the coming flood to 120 years. Gen. 6:3.

Methuselah, the grandfather of Noah, lived during this entire period, but died in the year of the flood, while Lamech died only five years before it. These and other holy men who died before the flood, came and assisted Noah in warning the world and in building the ark. Noah had been personally conversant with all his ancestors except Adam, Seth, and Enoch, for periods varying from 91 to 600 years. This fact, combined with that of his holy character, made him the most fitting link to connect the antediluvian and post-diluvian worlds.

Without doubt Noah went, accompanied by the venerable Methuselah and Lamech, to all parts of the inhabited earth, and oftentimes in broken accents and tears warned the people of the coming deluge. The sound of the ax, hammer, and saw, wielded by the many men necessarily engaged in building the ark, as they felled the timber in the forest or fitted it into the great vessel, proclaimed to the world the coming flood. As family groups and lovers arm in arm on days of leisure walked through those spacious rooms prepared for the salvation of all who would believe, the smile of mingled incredulity, pity, and scorn, responsive to the

jest or flippant remark, broke out into boisterous merriment. As boys brought the sparkling water from the spring to refresh the carpenters as they rested at noon from their labor, the ark, the flood, the fanaticism of Noah were freely discussed. And as God's venerable messengers went from place to place, groups of boys doubtless cried out, "Arkite!" "Floodite!" and then scampered away in glee. What an exact duplicate of the foregoing picture we behold in the treatment that the subject of the second advent of the King of kings in his glory receives in this generation.

As the antediluvians knew not (because they believed not) till the flood came and destroyed them all, so will it be in this generation. See Luke 21:35. In the days of Noah, whether the people believed or not made a vastly greater difference with their own destiny than with the certainty of the flood. So in the last days, unbelief will prevail (see Luke 18:8 and 2 Pet. 3:3-7), but it will only be disastrous to the unbeliever himself.

Although to the preaching of Noah was added the phenomenon of the birds and animals going into the ark, guided by an invisible hand, it served only as a brief interruption to their sinful pleasures. And when an angel descended from heaven in his glory, and closed the door of the ark, and with it the door of mercy to the race, they still knew not the fate that was impending over them. So in the last days, neither the warning of men, nor of angels, nor the portentous phenomena of nature can arouse the world from its carnal security until the thunders of the day of the Lord awake it to its doom.

"As it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28, 30. Lot was "vexed with the filthy conversation of the wicked" (2 Pet. 2:7), and his words of warning to the Sodomites seemed to them as mockery. See Gen. 19:14. So it is in this generation, the most solemn appeals enforced by explicit Bible declarations, fail to greatly move the people. The sensibilities of the masses are benumbed or narcotized to an alarming degree. Hundreds confess the truthfulness of the Third Angel's Message, but every power to obey seems paralyzed. The world seems to be under the mesmeric power of Satan. Yet none are deprived of the power to exercise simple faith in the promise of God, and thus salvation is possible.

When fully convinced of the truth under the Third Angel's Message, men and women will hesitate to obey, making conditions of obedience dependent upon the action of some companion or on certain results of business or trade. When finally they yield to overpowering conviction, some appear to act as though they thought they were conferring an honor upon the church by taking upon themselves the profession of Seventh-day Adventists, when the facts of the case lie on the other side of the question.

The truth that heralds the near advent of the Son of God in his glory, and upon whose banner is imprinted the seal of God, will transform a man from a visitant of gambling hells to an honest, respectable member of refined society. It will eradicate the filthy tobacco habit and cleanse from all filthiness of the flesh. It will take out of his mouth ribaldry and profanity, and replace them with pure language and hymns of praise. It will place around him and all he has, on every side, an angel guard (Job 1:10; Ps. 34:7), and God, who sends the sunshine and the rain, is pledged to be his Father, and more compassionate than an earthly parent can be. See Ps. 103:13; 37:25; Luke 12:22-31; Matt. 10:29-31. And above all, when under the wrath of God the forces of nature shall break up, and pestilence slay the wicked (see Rev. 6:14-17; 16:1-21), what an honor still to be under the charge of that heavenly escort! See Ps. 91. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

—"You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy."

LOOKING ONLY AT THE PRESENT.

BY E. HILLIARD.

THE excessive heat throughout this entire Union during the past few days, has caused considerable suffering and some deaths. In the semi tropical regions it has been almost unendurable for both man and beast. Excursion trains from the city of New Orleans to the various watering-places, and river and lake steamers, have been crowded to their utmost capacity. The rates to these popular summer resorts are very low, thus enabling rich and poor to enjoy a few hours' or days' relief from the exhaustive heat. The most popular and beneficial resorts are upon the gulf coast and sea beach. In the hottest days one can make himself quite comfortable. The salt-water baths and fresh sea breeze seem to animate all with new life.

But what use do the people make of these rich blessings, so cheaply secured, and so copiously poured out by our kind Heavenly Father? The scene on the homeward-bound train told how they were appreciated, and how little the source of these benefits was realized. I passed through the long train of crowded coaches, and what a painful scene to look upon! It seemed that about one half were intoxicated, and many others partially so. Ladies (?) were snatching whisky bottles from young men; old men were passing them from one to the other, and a careless, lawless spirit appeared to characterize nearly all on board. Some were too beastly drunk to support themselves in an upright attitude, and had sunk down in a profound slumber, reclining their heads in their ladies' laps.

My mind went forward to the time when Rev. 16:3-9 would have its fulfillment. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Verses 8, 9. Then there will be no escaping. No summer resort, no matter how easy of access, will avail anything. The sea then will afford no invigorating quality; for it, too, will have become affected by the hand of a just God. "And the second angel poured his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Verses 3, 4. Then instead of the rivers and sea yielding their freshness, they will emit their putrefactive odor, sending sickness and pestilence through the land, upon their mission of death.

Here in the final book of the Bible we have the last sad condition of things plainly pointed out, as a warning to all who will give heed. But who believes it? Men and women read the threatened wrath, and then pass on, consuming upon their lusts the blessings from a merciful God, as though his threatenings were penned by some powerless school-boy. If the people can find present relief from any uncomfortable situation, it seems to be about as far as they look.

A few days ago a crowded steamer crossed Lake Pontchartrain to a popular pleasure resort. All on board were merry-hearted. She landed her crew safely, and a gala day was experienced. At its close the signal for departure was given, and all pressed on board. Merry hearts and bright faces watched the glowing sunset, and listened to the cheerful twitter of the birds as they skimmed through the air above their heads. Slowly and majestically the little steamer plowed through the rippling water. When some distance from shore, suddenly a cry of fire! fire! rang out upon the still evening air. What a change! Mirth, festivity, and glee gave place to consternation, fear, and confusion. Some prayed, some wept, all were panic-stricken. It was soon discovered, however, that the fire was not of a dangerous nature, and in about five minutes it was extinguished. Soon order was restored and all were as merry as before.

How illustrative of the time when Christ shall be revealed from heaven in flaming fire to take vengeance upon the ungodly! The notes of peace and safety and the echo of the merry laugh from the pleasure-seekers will have scarcely died away in the evening of the world's last sunset, when the brightness of our coming Lord will force from lips convulsed with fear, the cry to the mountains and rocks, "Fall on us, and hide us from the face of

him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Oh that perishing humanity would search the blessed Bible, and then so learn the goodness of the great God, that they might know how to make a proper use of the blessings he is daily granting them! Let all remember that they who misuse his blessings must receive his wrath.

New Orleans, La.

KEEPING THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS.

BY A. W. ROTHWELL.

"HERE are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This language of the angel is used to describe the people of God just before the Lord is revealed in the clouds of heaven. With this same company it is said the dragon was wroth, because they were keeping the commandments of God, and had the testimony of Jesus Christ. Rev. 12:17. This points to a Sabbath reform to be accomplished in the last days; for on the Sabbath alone, as pertaining to the commandments, is there a difference of faith and practice among those who accept the decalogue as the moral law.

To be commandment-keepers, we must not neglect one point of the law, unless we would be guilty of breaking the whole law. James 2:10. But how do the remnant church receive the fourth commandment before they can be said to be keeping the commandments of God? "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2, 3. That this sealing work is the reform on the fourth commandment that develops the company of Rev. 14:12, see "Thoughts on the Revelation," chap. 7.

To receive the seal of God (the Sabbath) in the forehead, would indicate that it was held as a matter of faith and belief, as the "forehead" represents the seat of the mind. ~~When this is done,~~ and the love of the truth takes hold of us, and we are prepared to give to those that ask us, a reason of our faith and hope, then we can be said to be keeping the commandments of God.

But how are we to keep the testimony of Jesus? Are we to supply ourselves with a set of the "Testimonies for the Church," and never read or study them, and flatter ourselves that we are keeping the testimony of Jesus Christ? To be sure we would be keeping it in one way—keeping it on a shelf, where it would do us no good whatever. If this is keeping the testimony of Jesus Christ, then Col. Ingersoll could get a set of the "Testimonies," and thus he would be keeping it. Yes, he could get a Bible, and in the same way could keep the commandments of God, and be reckoned among those who are keeping the commandments of God, and the faith of Jesus.

Must we not read and study the "Testimonies" for ourselves, and be benefited by their teachings, thus receiving them in the forehead the same as we do the law of God, before we can be keeping the testimony of Jesus Christ? The dragon is but slightly roused now, but let the servants of God study earnestly, and heed the commandments of God and the testimony of Jesus, and receive the light that they are sure to bring, and with this light move against the enemy, then they will realize more than they do now, that the dragon is wroth.

Every true Seventh-day Adventist should supply himself with a set of these precious volumes, if he has not already done so, and together with his Bible give them a careful and prayerful study. To any truly converted man they will prove a source of great comfort and encouragement, drawing the soul out after God, and awakening within him stronger desires to gain a home in the everlasting kingdom of our Lord Jesus Christ. Who will truly keep the commandments of God, and the testimony of Jesus?

Willow Hill, Ill.

—"It needs prayer in prosperity, that we may have grace to use it, as truly as it needs prayer in poverty, that we may have grace to bear it."

GO, CALL HIM BY HIS NAME.

BY TORIA A. BUCK.

"AND Abraham called the name of that place Jehovah-jireh," Gen. 22:14.

Go, call Him by his name!
The name so long adored.
To Israel's prophets still the same,
Redeemer, Jove, and Lord!
Nor priest, nor king have might or power
To sway by earthly rod;
The mightiest name that e'er was named,
Jehovah, King, and God!

Far in an eastern land,
In the Syrian desert wild,
The patriarch at God's command
Went forth to slay his child.
As up Moriah's steep he climbed,
Beside his trembling sire,
His eyes' bright gaze flashed back the blaze
That lit his funeral pyre.

And yet why should he fear?
His faith no power could dim.
He looked on high, with fearless eye,
And trusted still in Him.
And He who thundered from the hills,
And lightened from the skies,
Looked down upon that funeral pyre,
And bade the youth arise!

Go, call him by his name!
The name so long adored.
To Israel's prophets still the same,
Redeemer, Jove, and Lord!
Nor priest, nor king have might or power
To sway by earthly rod;
The mightiest name that e'er was named,
Our God, our fathers' God.

East Randolph, N. Y.

NO ADVANTAGE.

BY N. J. BOWERS.

THE great apostle Paul wrote that if there was no resurrection, there was no advantage to him whatever that he had toiled in the gospel and risked life and limb in the holy war. Yet, according to modern theological thinking, there is great advantage; and thus the issue is square and clearly cut, Theology vs. Paul.

Here it is: As soon as death snaps the brittle thread that ties us down to earth, the soul on joyful wing seeks its native place in the skies, and immediately enters upon its new life and eternal reward in heaven. It seems the apostle never thought of this when he wrote, and put on record a statement which has caused the theologians bother not a little. If the apostle expected to go to heaven when he died, why should he care anything about the resurrection? What greater advantage could one ask than to be in the Lord's presence, where there is "fullness of joy," and at whose "right hand there are pleasures forevermore"? Ps. 16:11.

Why should he care for the old garment of earth he had left behind, when he would be invested with the glorious spiritual body on high, drinking in the fullness of joy and sharing the eternal pleasures at his Lord's right hand? Surely it could make no difference whether the body was ever brought up at all. A full cup of joy and pleasures lasting as eternity are all one could ask.

Just as surely as the apostle spoke truth,—and no Christian will deny that he did,—he did not believe in going to his reward at death. He expected to wait till the resurrection. He would reap no "advantage" till then. Then he would see Him whom he had so faithfully served and so trustingly followed.

It would be an almost impossible thing to hear a believer in the conscious state of the dead speak as the apostle has in 1 Cor. 15:32. Reader, stop right here and consult memory, and see what the result will be. Did you ever hear a popular minister say, "Well, if the dead are never to be raised, I do n't see what use there is for me to continue in my work. There's no advantage whatever. I might as well eat and drink and have a good time; might as well make all the happiness I can out of this life; for there is no other. Life is short. To-morrow's sun may rise upon my cold and senseless clay, and this will be the last of me; the resurrection and the Lord's coming again are all the hope I have"?

You have never heard one speak in this way? I am not surprised that you have not, and I think you never will; because he is looking to something else. He expects to enter "the pearly gates" im-

mediately when he dies. The thought of lying in the grave till the resurrection is chilling, repulsive to him, and he cannot believe it. He consoles himself as he sings,—

"The consecrated cross I'll bear
'Till death shall set me free,
And then go home a crown to wear;
For there's a crown for me."

Woodston, Kan.

CONQUERORS.

BY A. H. L.

FROM the first matin song of time till the latest vesper whisper, the eternal and unceasing music emanating from the mysterious chords of the harp of life, has been changeable and varied, even as the players have been many and diversified. At first all was concord; deft fingers touched the strings; the music swelled in one harmonious song. The holy pair placed in the paradise of earth, surrounded by all that was beautiful, all that was lovely, all that conduced to happiness in its highest significance, had naught to do but to obey, in order to retain that blissful place where angels loved to dwell and mingle their voices in the soft strains which joined in the holy symphonies of heaven.

But disobedience turned the tide of primeval joy into one of sorrow, when the chord was struck whose discordant tones have reverberated through the music of the centuries, and whose echo will never die away till the dissonance of time is lost in the harmony of eternity.

Since that moment when justice was first tempered with mercy, and the star of hope was placed in the dark canopy of heaven, man has been striving to regain his lost possessions. But in order to do this, he must encounter difficulties, he must endure afflictions, he must pass through sorrows; but he must be courageous, he must persevere, he must fight, he must conquer.

The history of mankind is but a history of conflicts. Nor is this strange when we remember that there are in our world two great forces: Truth, on one hand, striving to rescue frail man from the delusive snare to which he has become a prey; Error, on the other, earnestly seeking to weave more closely about him the deceptive web, that it may finally prove his ruin. But in spite of all the delusions, in spite of all the misconceptions and illusive fancies that in six thousand years of conflicts Error has transferred to the page of history, beneath it all there shines forth, with a luster that cannot be eclipsed, a record which declares, "Truth is mighty, and those who enlist under her banner must and will prevail."

Far back in slumbering ages, when haughty Ambition sat upon the throne of earth, and selfishness was the ruling principle of men's lives, to be a great man was to be a shedder of blood, and the ruler of vast domains. And when the world was wrapped in the mantle of idolatry, its conquerors went forth amid carnage and bloodshed, seeking to obtain a goal where selfishness and selfish aims brought the only reward, little realizing that "all men are created equal," that there are battle-fields higher than the arena, and rewards infinitely greater than the spoils of war. But those times of great pride in military prowess and daring bravery were destined to pass away. And the ill-gotten laurels won in the sieges of tyranny and despotism by an ambitious Alexander or Xerxes, were but precursors of the garlands of Christianity to be twined by loving fingers from the flowers of hope, to bedeck the worthy brow of a Luther or a Wesley.

The fierce conflict of Truth and Error has caused many of the ancient shrines of idolatry and superstition to crumble to decay, and from their ruins is reared the altar to true religion. Those, and those only, who worship at her shrine, deserve the name of conqueror.

Every age has had its heroes. Every nation has had its great men. But as viewed in the light of Christianity, how many of those who live in history fail to shine as stars in the firmament of the past, because they were ambitious rather than aspiring; they chose empty fame rather than true greatness!

This is a strange life we live, and though its scenes are ever changing, yet the journey from the cradle to the grave is much the same in all ages.

In the morning of life the future is but a phantasmagoria lit up by the sunlight of hope, with no shadows intervening between that which is and that which is to come. As years roll by the aspect changes; the illusions wing their flight to the mysterious realms whence they came; the boy emerges from childhood to find himself at war with opposing elements. He is on the threshold, "he is his own fate, and his own deeds are his doomsmen." Each person entering upon life surveys his own road; for two pathways, though they may seem to diverge but little, are never the same; two lives, though apparently they dwell in the same sphere, are engaged in vastly different conflicts. Although we all travel different paths, the same goal is offered to all, and we meet at the same tribunal when the tiresome journey is over.

To be a conqueror, one need not be rocked in the cradle of opulence and reared amid the luxuries of life; for the humble Man of Nazareth, who went about doing good, had not where to lay his head, and yet he was the greatest conqueror time has ever witnessed. In temptation he sinned not, in deprivation he murmured not, and in victory he boasted not. Yet he was scoffed at by the world, he was scorned by those who should have done him honor. He suffered the condemnation of earth, but he received the benediction of heaven.

Ah! he whom the world calls great may not deserve the title, while he who truly merits the appellation may not receive it. In other words, a great man may not be a conqueror; a conqueror may not be a great man. For "he that ruleth his spirit [is better] than he that taketh a city;" so he whose highest aim is found in promoting the happiness of others, wins a crown of immortelles more beautiful and more glorious than the laurels that adorn the temple of fame; a crown which the withering blasts of time will never rob of its splendor or its brilliancy; a crown which will grow brighter and more bright, finally to serve as a passport from the verge of this brief life across the threshold of that which is infinite in duration.

There are, amid the noise and bustle and turmoil of earth, quiet, unassuming lives, who seek not the uppermost rooms at feasts and the chief seats in the synagogues, but whose existence, nevertheless, exerts a telling influence on humanity, and whose alms, although they be given in secret, are not unfelt by the world or unseen by heaven. Of such, the world knows not the struggles, realizes not the efforts, rejoices not in the victories. Such are the flowers that bloom in the valleys of life, whose fragrance is known only to those who search them out, but whose beauty and symmetry far surpass the lofty pines of the mountain forest. Who can consider the blessedness of one such life and not feel the emotions of his better nature awakened? Who can behold one such example, and not feel that it teaches more to the world than revenge on the battle-field, or nations forced to submit to superior powers?

But as in the natural world there must be surges and cataracts as well as rippling streams and quiet brooks, so in the world of thought there must be minds capable of grasping the great truths of life as well as those that solve its minor problems. In other words, there must be sovereigns as well as those who owe allegiance. But when weighed in the balance at last, will the king be of more value than the subject?

We are not all created Cæsars or Alexanders. We are not all destined to win the undying glory of an Hypatia or a Joan of Arc. We cannot all represent the great idea of our nation in history. But we can all be conquerors in our several spheres if we will. The day-star of victory shines for each one of us. Its bright and cheering rays beckon us onward and upward to that coveted goal which can only be reached by earnest and untiring efforts. But others' victories will bring us no nearer that goal. Others' laurels will never decorate our brows. We must each fight our own battles, though our adversaries may be many and our disappointments great. It behooves us, then, to be energetic and persevering, remembering that the ancient barriers to progress are "burned away;" that for us the secret of success lies in the mind, and that he reaps thorns who sows thistles.

If to-day we consider the price of victory beyond our possibilities, it might be well to glance upon the Dark Ages, while imagination seeks to paint the picture of their noble heroes. We see from 50,000,000 to 100,000,000 of the loyal advocates

of truth condemned to die in the most barbarous and inhuman manners that man in the depths of degradation and wickedness could devise. We see some condemned to suffer the painful and ignominious death of the rack! Some torn from their loved ones, and ere the spark of life is fled, the tomb closes over them and they are left the victims of strangulation! Some are seized by fiends in human shape, and thrown down an awful abyss whose walls are set with knives! Some whose souls are as pure as the snows of heaven are led forth from their dungeon cell and chained to the stake! And as the fagots kindle the fatal flames about them, they breathe a prayer for their tormentors, choosing rather to die for the sacred cause of truth than to live a barrier to its progress.

Ah! this melancholy picture no artist can overdraw; no imagination, it matters not how vivid, can afford but a faint conception of the terrible sufferings endured by the true conquerors of those times. They marched through the land before us, and plucked the thorns from our pathway.

Would you know where their ashes now repose,
Ask of the wandering wind that blows;
Though no sepulcher hold the sacred trust,
Bright angels watch over the sleeping dust.
To know they fought bravely and long and well
Is enough, it matters not where they fell;
Far better than monument sculptured o'er
Is a name transferred to the other shore.

Let us contrast, if we will, the awful tortures of the Inquisition with the scenes of peace and prosperity which are ours while the angels are holding the winds of strife, and ask ourselves the question, How many of us are anything more than mere satellites in the great universe of possibilities? We in the afternoon of the nineteenth century, existing under the canopy of freedom and liberty, and surrounded by the benign influence of Christianity, do not half appreciate our privileges. We listlessly drift with the current, and confidently expect that some friendly tidal wave will waft us over the shoals and quicksands of this uncertain voyage, and finally land us on the shore of eternal triumph.

The reason why so few of us succeed in life's great battle; why so few erect monuments of our worth to the world, is because we are content with minor attainments. We rake among the chaff and rubbish of earth, and are too busily engaged in our pursuit for perishable riches, to cast one glance upward at the golden crown which is held within our reach. Ah! selfishness and selfish aims still play a large part in the drama of life. And though by these means some, perhaps, acquire fame and renown whose names otherwise would be buried in oblivion, yet the true conqueror covets not the laurels that are obtained at the sacrifice of high and noble manhood; but the ruling principle of his life finds expression in those beautiful lines of Pope:—

"Unblemished let me live, or die unknown;
Oh! grant an honest fame, or grant me none."

ALEXANDER CAMPBELL ON REPENTANCE

BY ELD. J. P. HENDERSON.

WHILE formal repentance is finding its way in the churches of to-day, and sinful man is seeking for forgiveness without restitution, it is consoling to know that there is a foundation laid by many of the founders of these churches which, if lived up to, would prevent much modern religious mockery.

Alexander Campbell, in his "Christian System," chap. 15, thus pointedly speaks on the subject of repentance, setting forth the true idea of sorrow for sin, and restitution as the only means that will obtain forgiveness. He says:—

Repentance is an effect of faith; for who that believes not that God exists, can have "repentance toward God?" Repentance is sorrow for sin committed; but it is more. It is actual ceasing to do evil, and learning to do well. This is "repentance unto life," or what is called true reformation. . . . It is not merely to "be sorry for what you have done wrong;" nor is it to "resolve to do better," nor even to try to amend your ways; but it is actual amendment of life from the views and the motives which the gospel of Christ exhibits. True repentance is, then, always consummated in actual reformation of life.

It therefore carries in its very essence the idea of restitution; for no man can cordially disallow or reprobate his sinful course of life who does not redress the wrongs he has done, to the utmost limit of his power. To God he can make no restitution, only as he refunds to his creatures whom he has injured. If, then, any one is convicted in his own mind that he has injured the person, the character, or the property of his neighbor, by word or deed, and has it in his power, by word or deed, to undo the evil he has done, or to restore what he has unjustly taken away, he will do it. . . . Otherwise his repentance is of no value; for God cannot, with-

out trampling on his own law and dishonoring his own character, forgive any man who is conscious of any sin he has done to any man, unless to the utmost extent of his power he make good the injury he has done. . . . Sin-offerings without repentance, and repentance without sin-offerings are equally ineffectual. We sin against God always when we sin against man; and therefore after making all things right with man, we can only through sacrifice, which makes the matter right with God, obtain forgiveness.

A NEW (?) DOCTRINE.

BY WILLIAM BRICKEY.

"WHAT I say unto you I say unto all, Watch." Mark. 13:37. We often hear people speak of the second coming of Christ as a new doctrine that has sprung up within the last few years. Nothing could be farther from the truth. It is older than the flood. "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Jude 14. And I suppose this wholesome doctrine stimulated him to walk with God. Gen. 5:22. It was this that fitted him for translation. Heb. 11:5. Job also understood it. Job 19:25-27. No doubt this precious thought enabled him to bear his afflictions with so much Christian patience, and to say, "Though he slay me, yet will I trust in him." Chap. 13:15.

The psalmist, also, must have understood this doctrine; for he says: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. No one can apply this to his first advent. Isaiah prophesied of this great event in many places; but I have space to mention only a few. See Isa. 11:4; 35:4. In fact, all of the ancient prophets allude to this glorious event.

Coming to the New Testament, this doctrine is made even more prominent. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. Mark compares this event to a man taking a far journey. Mark 13:34. Luke speaks of it over and over again. See Luke 12:43; 17:30, and many other places. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. Around this promise cluster all our hopes of eternal life. This is what will bring the reward for patient continuance in well doing; therefore it is often repeated. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: . . . wherefore comfort one another with these words." 1 Thess. 4:16-18.

What change has come over the people in these last days? Has this precious promise lost its stimulating qualities or comforting power, because it has been long deferred? Shall we conclude that the Lord is slack concerning his promise, because he is long-suffering to usward? Shall we not rather conclude that it has lost its comforting power only to those who have not their loins girded and their lamps burning, and they themselves like men that wait for their Lord when he shall return from the wedding? It seems to me that there is nothing so soul-inspiring as the thought of beholding the transcendent glory of that great day when the opening heavens will reveal the splendor of the coming Saviour. For this my heart longs.

Every pain, every heart-ache, every sorrow, every trial of this life, every shipwreck, every railroad disaster, every dynamite explosion, rises like a cloud before me, and my soul cries out: "Even so, come, Lord Jesus." Speed on the good time when there will be no more sickness, sorrow, pain, or death; when the wicked shall cease from troubling and the weary be at rest. While my soul cries out in joyful anticipation of the ceaseless pleasures of eternal ages, I would not forget those who are still out of the ark of safety. Let me exhort you in the name of Christ, to be ready. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Dassel, Minn.

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

THE PERFECTION OF THE DECALOGUE.

(Concluded.)

(3.) THE Rev. Dr. Dykes, in his "Law of the Ten Words," speaks of this code as being of a "juvenile or primary character," and says that its "requirements are concrete, and expressed in a negative or prohibitory form," and insists upon the fact "that the sanction of the decalogue was fear," as if there could be a law without such a sanction. Yet he claims for it "an admirable breadth and massiveness," and says that "it succeeds in sweeping the whole field of duty," which is just what this paper insists upon. His book closes with a chapter upon the "uses and defects of the law," which is very unhappily named, for it is not shown that there are any defects in the law; nay, the exact contrary is stated, viz., that it is a pure transcript of the divine holiness. It did not restore spiritual life to fallen men, but the reason of this lay not in any shortcomings in the "ten words," but in the hopelessly injured condition of man himself. It follows, then, that however inefficacious the law is as a means of saving men, it is absolutely without spot as a rule of duty. How, indeed, could it be otherwise, since it is simply an expression of the nature of God in the form of moral requirement, and a necessary expression of that nature in view of the existence of moral beings? Law, according to Julius Muller, is simply rectitude embodied in the form of command.

(4.) Again, it has sometimes been objected to the completeness of the decalogue that there are many things binding upon us which, without a further revelation of the will of God, we should never have known to be obligatory. The great duty of men under the gospel is faith, as our Lord said, "This is the work of God, that ye believe on him whom he hath sent." And the whole Scripture is filled with exhortations of every kind to repent; yet there is not a word of this in the ten commandments. The answer is that no law makes provision for its own violation save in the way of penalty. When it declares clearly and sufficiently what is duty, and annexes an appropriate sanction, its function is ended. If a remedial system be introduced, that is an act of sovereignty which carries with it its own conditions, but in no respect interferes with or derogates from the original statute. The law which the sinner has broken holds its primeval character, and it is still true that perfect compliance with its enactments is perfect compliance with the will of God, and needs no supplement of any kind or from any source.

(5.) It has been said that while the "ten words" deal well and fully with our duty to our neighbor, they omit the consideration of our duty toward ourselves; and the Bishop of Carlisle, in a sermon before the University of Oxford, said that the criticism might be a true one. Is it so?—Nay, on the contrary, is it not clear that men are so closely interlinked together in the whole circle of their relations and interests, that he who performs his duty to his Maker and to his fellows must needs perform whatever obligations he owes to himself? The latter may be comprehended in self-support, self-defense, self-control, and self-culture. Yet every one of these, besides being involved in the nature of man as a moral and responsible being, is necessarily secured by the discharge of his duty as laid down in the decalogue. If he does not support himself, then he takes that support wrongfully from others? If he does not control himself, how can he avoid sin against others? If he does not train his own body, mind, and heart, how can he perform properly his part in society? The objection is purely fanciful. Duties to one's self are most surely fulfilled when they are considered as parts of what a man owes to other beings, and there is no need of their being put in a distinct category.

2. By comparison with ethnic statutes. But excellent as the decalogue is in its own nature, our conceptions of its merits are greatly exalted by comparing it with the moral law of other religious systems. Nowhere is there to be found a compact, orderly, and comprehensive statement of practical ethics such as is contained

in the "ten words." The most important relic of the literature of ancient Egypt is the Book of the Dead, which treats of the beatification of the departed, and represents it in the form of certain recitations made by the deceased person himself in the nether world. The 125th chapter of this book is said by Le Page Renouf to be the oldest known code of private and public morality. In it the person who enters into the hall of the Two-fold Maât recites the sins of which he claims not to have been guilty. The list of these sins runs up to forty-two, and it includes crimes of theft, fraud, falsehood, oppression, violence, evil-speaking, and the like, so as in some measure to justify M. Lenormant in ascribing to the Egyptians "a refined morality." But these sins are not catalogued according to any scientific arrangement. There is a great deal of repetition, and no classification. Sins of omission as well as of commission are mentioned, and those of the mind as well as those of the body; yet there is no discrimination of these from the violation of mere police regulations for public order. Similar statements are found in inscriptions upon the tombs so abundant in the Nile Valley, and in various papyri which Ægyptologists have brought to light. But nowhere do we find a manual for popular use giving in condensed form the substance of religious and moral duties. Nothing in the shape of such a code has been discovered. The wisdom of the Egyptians was proverbial in Scripture (1 Kings 4:30) and elsewhere, but it did not suffice to give them either a sensible mode of worship or a coherent and authoritative rule of daily life. No inscription and no papyrus has yet disclosed any parallel to the utterance from Sinai.

The same difficulty confronts us when we pass over to India, and consult the ancient records of Brahmanism. Here we have a renowned law-book, known as the *Institutes of Menu*. Its contents are very varied, extending from a system of cosmogony at the beginning, to the doctrine of transmigration of souls and final beatitude at the end. Several of its twelve books treat of duties, and one sets forth private morals. And scattered through the pages are found many admirable sentiments; but there are just as many, if not far more, of an opposite character. What, however, concerns us is that there is no comprehensive summary of faith and duty, nothing that formulates principles or suggests a moral system. Physics, metaphysics, education, government, diet, caste, social life, asceticism, penance, and abstinence, are all treated upon the same plane and as of equal importance. The killing of a cow is a sin to be atoned for by severe penances. He who strikes a Brahman must remain in hell a thousand years. Benevolent falsehood (e. g., to save an innocent man from a tyrant) is a venial sin. No religious rite is allowed to a woman apart from her husband. A thousand such statements as these occur in the book, nor is there any discrimination as to their relative dignity and usefulness. A cento of just and important rules might be collected from its pages, but they never were collected, nor were the Hindus ever favored with any brief compend which might be brought into comparison with the "ten words" of Moses.

Quite the contrary is the case with the other Indian religion or philosophy which for a time shared with Brahmanism the confidence of the people, Buddhism. There was a period when it was dominant in the peninsula, but in the seventh century it began to decline, and in the seventeenth it was extinct, although in the coterminous regions it still prevails and counts three or four hundred millions of adherents. As it is a religion without God, if the paradox be allowable, it lays great stress upon all kinds of moral duties. The great object of human desire and effort is Nirvana, the precise nature of which need not be discussed here. The theoretical way to Nirvana consists of eight steps, which I need not stay to particularize. The chief ethics of the system lies in certain commands or "precepts of aversion," which are exactly ten in number. Five of these are of universal obligation, and five apply only to the monks, i. e., the clergy of the system; for all its priests are monks, taking the three vows of poverty, chastity, and obedience. What, now, are these precepts?—First, do not kill; secondly, do not steal; thirdly, do not commit adultery; fourthly, do not lie; fifthly, do not become intoxicated. The second pentad is, first, abstain from food out of season, i.

e., after midday; secondly, abstain from dances, singing, and theatrical representation; thirdly, abstain from ornaments and perfumes; fourthly, abstain from a lofty and luxurious couch; fifthly, abstain from taking any gold or silver. Here, now, is fair room for comparison. Of the first pentad, four are rules which exactly answer to the sixth, seventh, eighth, and ninth commands of the decalogue, but the fifth prohibits simply one form of sensual indulgence, which, however gross and irrational and even bestial as it is, does not head any distinct category of morals, and is itself fairly included in the scope of the first precept which, forbidding the taking of life, forbids whatever carnal habits tend in that direction. But what shall be said of the second series, which concerns those who have embraced the religious life and laboriously seek the chief good? How puerile they are! How unspiritual and formal! Whatever claim may be made for a "comparatively pure and elevated morality" in the teachings of Buddha, it must be admitted that the ten precepts of aversion cut but a sorry figure beside the ten commandments of Scripture. The resemblance in four precepts only renders the difference in the other six the more striking. Buddhism has its good points, some of which are very admirable, but as a system it falls far short of truth and propriety. It furnishes no convenient manual which is suited to all places, all times, and all classes, and which if obeyed from the heart leaves nothing to desire.

If we turn to ancient Greece, there is no name among lawgivers that stands so high as that of Solon. So confused and variant are the accounts that we have of him that it is hard to say how much is mythical and how much is historical; and modern writers have come to the conclusion that it was the habit of the Attic writers to attribute to him every piece of wise legislation the precise authorship of which they were unable to discover. But for our purpose the exact truth upon this point is of no moment. The Solonian legislation took in a wide range. It limited estates, classified citizens according to their income, encouraged agriculture, regulated marriage, provided for the transmission of property by will, put honor upon industry, checked luxury, forbade evil-speaking; indeed, extended to almost every subject of social importance. But we look in vain for any short, compendious summation of duty. Some remarkable utterances of his have come down the stream of tradition, but nothing that can be compared with the decalogue, or that can for a moment be considered as taking its place. The best wisdom of enlightened Greece in this respect fell far behind what had been received and adopted ages before in Judea.

The case is somewhat different when we pass to the literature of the other classic race, the Latins. Here we find in existence, at an early period (462 B. C.), a series of statutes engraved on bronze tablets, which were twelve in number, and hence gave name to the code as the Twelve Tables (*Lex Duodecim Tabularum*). These were praised by Livy as the fountain of public and private law, and Cicero (*de Orat.*, I., 44) pronounced them incredibly superior to the jurisprudence of any other people. They are no longer extant in their entirety, so that their contents as a whole and even their order and arrangement are unknown. Our knowledge is gained from those portions which were quoted by jurists and others. From these fragments it appears that the first three tables treated of judicial proceedings, the fourth of the paternal power, the fifth of wills and succession, the sixth of property and possession, the seventh of buildings and fields, the eighth of injuries to person or property, from which a right of compensation arose, the ninth of public and political law, the tenth of sacred rites and observances, while the eleventh and twelfth were supplementary to the others. This, it must be acknowledged, was a code of extraordinary completeness and excellence, and it must have had vast influence in forming that peculiar character which enabled the Romans, after conquering the world by arms, everywhere to organize it by law. Yet it was only civil and political. It regulated the outward and not the inward. It announced no principles, and rested upon no supernatural authority, but so far as appears, simply put into statute form what had been already the consuetudinary law of the Latin race.

It may then be fairly claimed that the decalogue stands alone in the literature of the world.

Whether we go to the west or to the farthest east, nowhere is there found anything approaching it in correctness and completeness as a standard of human duty. All rivals fall short either in excess or in defect. They are vague, or inaccurate, or confused. They mingle the trivial with the important, or they confuse ethics with politics or economics. They overlook the state of the heart, and they omit to ground their precepts either in right reason or the will of the Supreme Lawgiver. In distinction from all these, the "ten words" stand out as a clean-out manual, resolving all duty into its essential principles, stating these with the utmost precision and clearness, and basing them upon the nature and perfections of the ever-living God. As has well been said, "There is contained in this short summary the outline of all treatises on morality and all codes of justice. Not the least blemish of any vicious or barbarous legislation is mingled with it. The form is Hebrew, national; but the truth is as broad as human life, and fitted to the wants of the race. If we compare this code with the remains of other ancient peoples, with the code of Menu, the sacred books of China, the fragments of the Persian religion, there is nothing like it."—*Talbot W. Chambers, D. D., in O. T. Student.*

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.

THE FLOWER IN THE STONE WALL.

O LONELY flower, why here unfold
Your beauty in this wall so old,
With scarcely soil enough to feed
The lowest plant, the meanest weed?
Yet thrifty and as well you grow
As better-cared-for plants. Why so?

The wind might blow you from this place,
The sun scorch your unsheltered face;
The clumsy stones of this rude wall
Might slip, and crush you in their fall;
The rain might wash the soil away
That forms your sustenance each day.

And it is even in my power
To end your life, poor helpless flower!
Then very strange it is that you
Ne'er looked about you ere you grew
Where flower has never bloomed before,
Nor will one ever venture more.

Then seemed the little flower to say,
"Here was I blown one bright spring day,
A tiny seed; and here I cling,
And into being soon I spring.
My leaves and buds came one by one,
I heard my Maker's voice, 'Well done!'"

"What cared I how the cold winds blew?
My God said, 'Grow,' and so I grew.
What cared I for the sun's bright ray?
Sheltered by creviced rocks I lay.
What cared I if the rain did fall?
I cling still closer to the wall."

And such, I thought, should be man's life;
Overcoming sorrow, pain, and strife;
A passive creature in God's hand,
Should he obey each slight command,
And ready be that place to fill
Where he may best work out God's will.

—Sel.

MOTHERS.

It is a terrible mistake when mothers do too much for their children, yet it is very difficult to draw the line between that and proper consideration for their wants and comforts. It is so natural to be anticipating for them, and mingled with the feeling there is, perhaps, a little selfishness; for the mother cannot help wishing that if she should be taken from her little ones, they may be able to look back on the time when she cared for them as one of unmixed comfort and happiness.

A mother whose heart remains young is an incalculable blessing to her children; she can enter into their games and be a child with them; she is the playfellow of her girls, and, as they grow older, is almost like their elder sister; and if she have sons, there is a camaraderie between her and them which makes home the most delightful place in the world, and "mother" the most charming of companions.

A mother's authority ought to be marked by a sweet reasonableness. The children, when old enough to comprehend more than the bare duty of

implicit obedience, should be convinced that all her rules and regulations are based on sound principles, and have their welfare for their aim and end. Thus a young girl of fifteen, invited to form one of a large party in a country house, where every one was older than herself, adhered to her mother's rule that she was always to go to bed at nine o'clock. No matter what fun was going on, what temptation was held out to induce her to stay ten minutes longer, she was gently inflexible, and would say, smiling, "Mother told me never to stay up after nine; it would n't be good for me."

Many remarkable men have had remarkable mothers. The first Napoleon never forgot his allegiance to his mother, Lucrezia Bonaparte, who had been called the Cornelia of her day. She was a woman who practiced "plain living and high thinking;" and though her son's words bore two meanings, his tribute to her worth was heart-felt when he reiterated with the deepest conviction, "France wants mothers!"

John Wesley, who was the twelfth of nineteen children, loved his mother so dearly that when he was a young man at Oxford, he used to pray that he might never survive her. And many years afterward, when word was brought him, at Bristol, that she was dying, he ordered his horse to be brought to the door of the chapel where he was preaching in Broadmead, and rode all night, never drawing rein till he reached Moorfields. Some one made a remark to him about his haste and anxiety, and he answered, "Ah, I can never have another mother."—*Sel.*

THE SUNSHINE OF LIFE.

You may fling wide the shutters, and draw back the curtains, so that the merry sunshine will warm and gladden every nook and corner of the house; but unless the wife and mother has sunshine in her heart, the home will be full of gathering shadows. Our children—the human blossoms God has given us—should dwell in an atmosphere of love and good cheer. Only in such atmosphere can their lives round into perfect fruition.

Many a woman who denies herself any relaxation or pleasure, and who is fast wearing out in a weary round of toil, consoles herself that she is doing her duty. But is she? We think not. Society is as necessary to our well-being as light and air are to the vegetable kingdom. We must have the companionship of our family, our friends, and the world about us, or life becomes a soulless grind, a never-ending treadmill, destitute of hope, courage, and ambition.

Thousands of housekeepers, conscientious, upright women, are forever overwhelmed with care, simply because they lack good judgment in planning and performing the work of the household. Less footsteps, less hand-work, more thought and brain labor, would make a little heaven of many a home where confusion and anarchy now reign supreme. Where a woman must herself do all or nearly all the work of a large family, she will find that an hour or two of planning sometimes saves days of toil. Common sense suggests that the housekeeper should shoulder no unnecessary burdens. Make plain clothes for the children. Save yourself hours at the sewing-machine, the wash-tub, and the ironing-board. Cook a variety of food, but study simplicity in the number of dishes served at each meal.

Women are, as a rule, unselfish and self-sacrificing. A female Diogenes is an impossibility; but if all housekeepers would imitate the example of that venerable philosopher, and request everybody and everything to "get out of their sunshine," posterity would receive the benefit.—*Sel.*

"PROVOKE NOT YOUR CHILDREN."

How do parents provoke their children?—By unreasonable commands; by perpetual restriction; by capricious jerks at the bridle, alternating with as capricious dropping of the reins altogether; by not governing their own tempers; by shrill or stern tones where quiet, soft ones would do; by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father or mother?—Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless listlessness and apathy. "I cannot please him, whatever I do," leads to a rankling sense of injustice, and then to recklessness—"it is useless to try any more." And when a man or child

loses heart, there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than to anybody else, and then his authority will be absolute, his opinion an oracle, and his lightest wish a law.—*Dr. Alexander MacLaren.*

JOHN WESLEY'S REPLY

A LADY once asked Mr. Wesley, "Supposing you knew that you were to die at two o'clock to-morrow night, how would you spend the intervening time?"

"How? madam," he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five o'clock to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, and lie down to rest."—*Sel.*

Special Attention.

A POWERFUL AID FOR NATIONAL REFORM.

THE object of the National Reform Association is to "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land;" and then to "enforce [i. e., "to execute with vigor." —*Webster*] upon all that come among us the laws of Christian morality." To do this they intend to change the foundation of our Government in such a way that it will have an entirely new character. It now insures perfect liberty to all citizens; they intend to change it so that the Christian religion shall be the established religion, and it will then "disfranchise every logically consistent infidel."—*Coleman, in Christian Statesman, Nov., 1886.*

The "theory of government taught in our National Constitution," is declared to be "the infidel theory."—*Speech of Rev. A. M. Milligan, in the N. Y. Convention.*

Rev. M. A. Gault, a leading worker in the National Reform movement, in the *Christian Statesman* of Dec. 24, 1885, says that the government requiring no religious test of a civil ruler is "the infidel theory of government." Hence they are the enemies of the distinctive features in the present form of government in the United States, and stand as the advocates of national Christianity, being opposed to the idea of having all share equally in the rights which this Government now insures.

And now, in order that this Government may be Christianized, the National Reform Association are desirous of uniting with the Catholic Church, to accomplish the desired result. The *Christian Statesman*, the official organ of the National Reform Association, in an editorial of Dec. 11, 1884, said:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Just think of it! The idea of joining hands with the papacy, which has put to death over fifty millions of Christians! They do not want to unite with Rome because the Church has changed,—far from it. "Rome never changes;" but because the object for which the National Reform Association is working, is identical with the policy of the Church of Rome. The "reformers" understand this, and hence they are so desirous of their help.

The following, also, is from the editorial before referred to, in the *Christian Statesman*:—

"We cordially, gladly, recognize the fact that in South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all proposals of secularism. . . . In a world's conference for the promotion of national Christianity, many countries could be represented only by Roman Catholics."

Herein we see the motive of this Reform Association; for wherever the Catholic Church has the controlling power, it there has national Christianity; but in every such place, Church and State are

united. And the extract just quoted shows that that is exactly what the National Reformers desire, and this is why they are so ready to "join hands with them." The following extract, presenting the position and power of the Roman Catholic Church in this nation in a plain and pointed manner, is from a work entitled, "Our Country :—"

"The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of Aug. 15, 1854, said : 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of Dec. 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the Church may not employ force.'"

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor : 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The Archbishop of St. Louis once said : 'Heresy and unbelief are crimes ; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.' . . ."

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words : 'Heretics, schismatics, and rebels to our said Lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"

"Cardinal Manning advises Romanists throughout the world to enter politics as *Romanists*, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. . . . From 1800 to 1880 the population [of the United States] increased ninefold ; the members of all evangelical churches, twenty-seven fold ; and the Catholic population, sixty-three fold. . . . From 1850 to 1880 the population increased 116 per cent ; the communicants of evangelical churches, 185 per cent ; and the Catholic population, 294 per cent. From 1850 to 1880 the number of evangelical churches increased to 125 per cent ; during the same period Catholic churches increased 447 per cent. . . . The average annual growth of the latter [the Roman Catholic Church] from 1870 to 1880 was 176,733, while from 1883 to 1884 it was 231,322." In the Territories in 1880 "Rome had eighteen times as many as all Protestant bodies. We are told that the native Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into these Territories. True, but they are *energetic enough to be counted*. The most wretched members of society count as much at the polls as the best, and too often *much more*."

This power is one that the "reformers" cannot get along without ; and, their object being one, they "will gladly join hands." That the Catholics will be willing to unite when the proper time comes, is evident from a recent Encyclical Letter of Pope Leo XIII., published in 1885, which says :—

"We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the Church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs ; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitution of States and legislation to be modeled to the principles of the true Church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart and soul and body and mind in defense of the Church and Christian wisdom."

This is exactly what the National Reform Association is endeavoring to do. Hence it is evident that just as soon as the Church of Rome sees that it will give Romanism a greater foot-hold in this Government, she will then be ready to unite with

the "reformers." But the National Reform party *must go to Rome* ; for Rome will never come to them. And this they will do, even though it be exceedingly humiliating, and they have to suffer repeated rebuffs. This is shown by the following from Rev. Sylvester F. Scovel, president of the Wooster University, and a vice-president of the National Reform Association :—

"This common interest [of all religious people in the Sabbath]—Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such ; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation."

So it is a *necessity* for them to have the help of the Catholic Church. And then, when Christianity is the established religion, the Catholic Church being a leading power in establishing that religion, it will be sure to have its share in the Government ; while in Catholic communities the office-holders will all be Catholics. But as further evidence that the objects of the religious amendmentists are identical with the desires of the Church of Rome, compare the following statements :—

Pope Pius IX., in his Encyclical Letter of Dec. 8, 1864, anathematized "all such as maintain that the Church may not employ force."

The National Reform Association says : "*Enforce upon all* that come among us, the laws of Christian morality."—*Christian Statesman*, Oct. 2, 1887.

So the National Reformers "will *gladly* join hands with them ;" *both* want to make this a Christian nation by force, if necessary. The "reformers" are even willing to resort to a "bloody revolution" ! Rev. M. A. Gault, says :—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in government without a bloody revolution, will depend entirely on the strength and resistance of the forces of antichrist."

And right in this connection, we find the Catholic Church a *powerful aid for National Reform*. It is the so-called "Society of Jesus," which was the right arm of the "Holy Inquisition," and a power by which many a "heretic" was brought to "justice." And by this very means, when this country shall attempt to "*enforce upon all* that come among us the laws of [what they call] Christian morality," the Catholic Church will do the utmost in its power to root out the "heretics," "infidels," "atheists," or by whatever name they may be called, as they have been repeatedly commanded to do when it is within their power. As has been previously quoted :—

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words : 'Heretics, schismatics, and rebels to our said Lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"

But the oath which is taken by the Jesuit is far worse.

THE OATH OF THE JESUIT.

"I, A—B—, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the saints and sacred host of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that His Holiness, Pope — is Christ's Vicar General, and is the true and only head of the Catholic or universal Church throughout the earth ; and that by the virtue of the keys of binding and loosing, given to His Holiness by my Saviour, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed ; therefore, to the utmost of my power, I shall and will defend this doctrine, and His Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever ; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any

heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of His Holiness' agents, in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the mother Church's interest, to keep secret and private all her agent's counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which, I, A—B—, do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably ; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist ; and witness the same further with my hand and seal, in the face of this holy convent, this—day of—A. D., etc.

Think of it ! They will "assume any religion heretical, for the propagation of the mother Church's interest ;" they also "renounce and disown any allegiance as due to any heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers." Hence, they are the *sworn enemies of this Government* ; and whenever they have the power, they will do just as they did during the Dark Ages. But this is the "policy" of the Roman Catholic Church. "*Rome never changes*." This is confirmed by the writing of Lord Macaulay :—

"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. . . . The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place."—*Essays, Von Ranke*.

Such is the religion with which the "reformers" "will gladly join hands." But little else could be expected, after all, though the National Reform Association know perfectly that these are all facts ; for Rev. Jonathan Edwards, D. D., LL. D., a vice-president of that association, says the Christian denomination of Seventh-day Baptists must be called "atheists," and are to be treated as such, just *because they oppose National Reform* ! The language he uses, after speaking of the atheist, deist, and Jew is :—

"The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy. These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. . . . They must be named from him (the atheist) ; they must be treated as, for this question, one party."

And then he says again :—

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

No wonder, then, that they are ready to unite with the Roman Catholic Church, Jesuit and all, for *they use the same arguments and the same tactics* in advocating a national religion ; "it is one of the *necessities* of the situation." But are the American people ready to deliver this Government into the hands of its sworn enemies ? Are they ready to let down the barriers that now forbid these religious zealots to give vent to their bitter feelings under the guise of loyalty and patriotism ? Are they ready to make the Government a persecuting power ? Again I ask, Are they ? You have a few facts before you ; what do you think ?

W. A. BLAKELY.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 2, 1887.

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

WHAT DOES GOD WRITE?

"AND the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16. It is a wonderful thought that the great God should ever leave among men a writing to communicate his will to them, each letter of which was traced by his own omnipotent hand. Yet that such was the fact the Scriptures over and over again state, and every believer in the Bible readily accepts.

And the information is equally definite in reference to what he wrote—it was those ten divine precepts which cover all the original duties involved in our relation to him, and to our fellow-men; and the imperishable rock composed the tables on which they were written, and the position of honor assigned them was within the golden ark in the holy of holies.

This writing God calls "his covenant," inasmuch as, being a transcript of his will, it must necessarily be the basis of every arrangement through which he condescends to bestow his favors upon men; and it was given at the time when he entered into that covenant with Israel recorded in Ex. 19, which included the sanctuary service (Heb. 9:1), and called for a copy of the moral law, with reference to which that service was performed, to be deposited among them.

That covenant with Israel was called "the first covenant," and extended to the first advent of Christ. The time having then come for the greater blessings to be conferred which were promised through the seed of the woman, a new covenant was made by God with Israel and Judah. Here the Antinomian thinks he finds a good opportunity to drop out the law, and undertakes to do so. But, lo! God has something to say about his law in the prophecy of this new covenant, and specifically declares the position it is to occupy in the new arrangement; and this must forever settle the matter. He says (Jer. 31:33), "I will put my law in their inward parts, and write it in their hearts." This is quoted by Paul (Heb. 8:10): "I will put my laws into their mind, and write them in their hearts."

The particular point to which we wish the reader to direct his attention, is the declaration that God promises to "write" something under the new covenant. And now we inquire what will be "the writing of God" under the new covenant. We are told what he wrote under the first covenant, and the only thing he wrote. When he says that he will write again, there is certainly undeniable allusion to the first writing; and if the second writing is to be anything different from the first, it should be so specified. But, behold, when we come to the specification of what he will write, it is expressly stated to be the same thing: "I will write my law in their hearts." The place where it was written while the first tabernacle was standing, was on the tables of stone, to be deposited in the ark as a visible center around which all their worship revolved. Now the priestly service having been transferred to heaven, and the covenant being now individual, not national, God by the Holy Spirit writes his law in the heart of every converted child of his. The writing must be the same as what he wrote on the tables of stone. And, in fact, we cannot conceive of the great God coming down to write for mankind any inferior writing—anything less sublime and sacred than his own holy and immutable law.

J. W. MORTON AND THE SANCTUARY QUESTION.

IN the *Sabbath Recorder* of July 21, 1887, appears a very singular article from the pen of him whose name stands at the head of these lines. As it is designed to controvert publicly the position of S. D. Adventists, it challenges some notice at our hands. Had he confined himself simply to the theology of the question, we might have let it pass unnoticed; for when a person still clings to the fog and mysticism of medieval theology, instead of exchanging that musty pabulum for the clearer light and more satisfactory conclusion of modern investigation, in this age of advanced

Biblical knowledge, he could hardly be expected to present anything worthy of serious refutation. But when he seeks to hold up the denomination to the concentrated gaze of all whose attention he can secure, and then descends to the work of perverting their views and grossly misrepresenting their position, it becomes a very different matter, and some one is called upon to remind him that he is doing a work very unworthy of his profession, to say nothing of his years.

Respecting his theory on the Sanctuary question, it is unnecessary for us to say anything to those who have investigated our views upon that subject, and understand the reasons upon which they rest. But we can hardly refrain from noticing a point or two, that the reader may get something of an idea of the condition of his mind on this subject.

1. He admits that there is a sanctuary in heaven, but claims that it has but one apartment, and that is the "most holy place." To this it is sufficient to reply that the earthly was a type of the heavenly, and the "pattern" according to which Moses was commanded to make the earthly, was the heavenly Sanctuary itself. Working after that pattern, Moses made a sanctuary with two apartments, a holy place and a most holy place. Yet Mr. Morton says the pattern had but one apartment. Then Moses was a wonderfully stupid builder, so phenomenally stupid that the Holy Spirit itself could not save him from such a blunder! But no; the fact that Moses made two apartments in his likeness of the heavenly temple, is a demonstration that the latter has two apartments also; and it is utterly useless for men to deny it. This fact being forever settled, we inquire, If there are two apartments in the heavenly temple, what are they for? Why will not people be consistent on this question?—It must be that a priestly service is performed in both; and the priests here on earth, in both apartments, served unto the example of a like service in heaven. So Paul directly testifies. Heb. 8:5. Then it follows, as clear as type and symbol and direct statement can make it, that as the two apartments of the earthly sanctuary typified the two apartments of the heavenly, so the service in each apartment here typified a like service there; and therefore the service in the temple above must follow the same order as that performed here in the shadow which that cast on earth; namely, a long service in the first apartment followed by a short service in the second, which service consisted in making the atonement (Lev. 16), and finished the yearly round of the tabernacle ministry. So Christ will finish his priestly work by a short work of atonement in the most holy place of the heavenly Sanctuary; and then, his work as mediator being done, he will come in all his glory as King of kings and Lord of lords. In strict accordance with the type, this closing work is the cleansing of the Sanctuary; and it is most appropriate that the time when Christ enters upon that momentous division of his priestly work, should be noted in prophecy, as it is in Dan. 8:14: "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed."

2. Mr. M. will have Christ perform no service above, except in the most holy place. He says:—

"The services performed by the priests in the court of the tabernacle and in the first tabernacle itself, were all typical of the work of Christ on earth, and were completely fulfilled when he expired on the cross."

According to this, Christ must have performed a portion of his priesthood on earth; but this directly contradicts the apostle Paul, who declares positively that he accomplishes no part of his priestly work here below. In Heb. 8:4, 5, he says: "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things." That is, all the work of the tabernacle priesthood performed here was to be performed by those priests who were ordained thereto by the law of Moses; and all the priesthood of Christ must be performed in heaven. The text referred to (Heb. 7:26, 27) simply relates to the fact of his giving himself as an offering. But his priesthood could not commence till he had provided the offering wherewith he was to plead for man before his Father.

3. He has Christ make the atonement immediately on his ascension to heaven. He says:—

"In the natural order of things, the atonement preceded the session of Christ on the mediatorial throne. . . . His very first act, therefore, after his ascension, was to present his atoning blood in the holy of holies. There he sat down by the Father's side."

This is no particular improvement over the more common error that the atonement was made upon the cross—an error which inevitably leads to Universalism or the most ultra predestinationism. What he lays down as the "natural order," every reader of the Old Testament knows is exactly the reverse of the natural order; for in that yearly round of priestly service which prefigured the work of Christ in heaven, making the atonement was the *closing up* of the work, not the *beginning* of it; it was the *last* act, not the *first*. If this is not so, and if Mr. M. is not entirely wrong in his position, then the type deceives instead of instructs us, and the shadow plays false to the substance which cast it.

4. He falls into the usual chaos over Heb. 10:20. Verses 19 and 20 read as follows: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." In reference to this Mr. M. comments as follows:—

"The veil therefore was an essential part of the earthly sanctuary. This veil represented Christ's human nature—his flesh. Heb. 10:20. When this human nature was lacerated on the cross, and he was in the agonies of death, 'the veil of the temple was rent in twain.' The mortal flesh was thenceforward to be replaced by the glorified and immortal body, in which the worshiper might approach into the presence of God."

The person who can evolve an intelligible idea from such a view of the subject ought to rise and explain. Moses was commanded to make a tabernacle and all its furnishings according to patterns which were shown him. According to the view here set forth, it seems that "Christ's human nature" was shown to Moses, and he was commanded to make something to represent it; and the nearest likeness he could devise was a curtain of fine linen, wrought all over with figures of cherubim suspended before the most holy place of the sanctuary! But it is said that after this mortal flesh, this veil, was "rent in twain," it was "to be replaced by the glorified and immortal body." Then was there not another veil immediately set up when the first was destroyed? And then Mr. M. says that *in this* we approach to God, but Paul says that we have a way *through* it. The ancient apostle and the modern expositor are a good ways apart, and one or the other is fearfully mixed. But a slight transposition will free the text from all ambiguity, and make the apostle's meaning clear and consistent. Thus: "Having, therefore, brethren, boldness to enter through the veil into the holiest by the blood of Jesus, by a new and living way, that is to say, his flesh, which he hath consecrated for us." Thus it appears that Christ's "flesh," that is, the offering which he has provided, is—not the veil, but the new and living way by which we enter through the veil into the Sanctuary on high, and have access to the one mediator between God and man.

5. To prove that there is but one apartment in the heavenly Sanctuary, Mr. M. quotes those texts in Hebrews which speak about the "holy place," as it is rendered in the common version. Thus Heb. 9:8: "The Holy Ghost this signifying, that the way into the holiest of all [or, Revised Version, holy place] was not yet made manifest, while as the first tabernacle was yet standing." Verse 12: "Entered in once into the holy place." Heb. 10:19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." And, following the Revised Version, he quotes Heb. 9:24 as follows: "For Christ entered not into a holy place made with hands, like in pattern to the true." Now Mr. M. knows better than to quote these texts thus, and make this application of them. He is a Greek scholar, and well understands that in every one of these instances the word is in the original in the plural number, reading "holy places," and should be so translated. This would seem like a deliberate attempt to deceive and mislead the uninformed. But we will not accuse him of this. His course is rather to be attributed, perhaps, to the bewildering influence of a false theology which has led him, like the translators themselves, to turn their rendering into a lie in obedience to its imperious demands.

6. Speaking of S. D. Adventists, he further says:—

"They teach that when Jesus *did* enter into the holy place, it was not for the purpose of presenting his blood, and thus making an atonement, for the sins of his people, but rather that he might enter upon what they call 'The Investigative Judgment,' for the purpose of ascertaining from the books of God's remembrance the actual moral and spiritual

condition and character of those who in all ages have professed to be his people."

We are utterly unable to account for such a statement as this; for by the insertion of the word "not," which should not be there, it expresses exactly the reverse of the truth. The very thing we do teach, as every reader of our literature knows, is that Christ entered the most holy place for the very purpose of presenting his blood, and making an atonement for his people. And from the very nature of the case, this is the "Investigative Judgment." We do not claim that we find this term in the Bible; but we adopt it as being the most clearly expressive of the nature of this portion of the Judgment work; and a moment's thought must convince any one that just such a Judgment, or investigation of character, and decision of cases for salvation or destruction, must precede the coming of Christ, inasmuch as when Christ appears there is no time allotted for investigation of character, but in a moment, in the twinkling of an eye, the two classes, righteous and wicked, both dead and living, are divided, the righteous being made immortal, and the wicked given over to destruction. Well, it may be asked, could not God do this?—No doubt he could; but he has seen fit to reveal to us that when the Judgment sets, books are opened (Dan. 7:9, 10), and from the record therein men are to be judged according to their works. Rev. 20:12. Mr. M. thinks our view contrary to the Scriptures because it is as King that Christ judges the people. In this he overlooks the fact that in all judgment work there are two divisions: the judicial, through which examination is made and sentence passed; and the executive, through which the decision rendered is carried into effect. It is as King that Christ engages in this latter work of Judgment, not in the former; as King he executes the Judgment, but does not investigate. This latter work is all done in the Sanctuary, while the "Ancient of Days," the Father, sits in Judgment (Dan. 7:9), and Christ, as he makes the atonement, presents the cases to him for acceptance.

7. He speaks of us as "the self-styled 'Remnant Church.'" This is no self-styling of our own. The Bible calls the last generation of Christians, those who will be living at the second coming of Christ, "the remnant of the woman's seed." Rev. 12:17. Now whether there is such a body on the earth to-day or not, all depends on the question whether or not we have reached the last days and Christ is about to appear. If we have reached that time, as we suppose, there is a "remnant" of those who have constituted the church, now on earth. And whenever that time comes, all who are ready for Christ's coming will belong to that "remnant." Even Seventh-day Baptists, if they are saved, must help compose it. We really do not see the call for the sneers with which he interlards his essay on this point.

8. He says that the 2,300 days are literal days, and that the prophecy has been fulfilled, and that if he knew more of history he could tell where. It will be enough if the reader will consider what a wonderful prophecy, on this ground, this would be. Twenty-three hundred literal days are not quite six and a half years. And when the angel propounded the momentous inquiry, "How long shall be the vision . . . to give both the Sanctuary and the host to be trodden under foot?" how sublime would be the answer, would it not, "Unto six years and a quarter; then shall the Sanctuary be cleansed"? He admits that in Num. 14:34 and Eze. 4:4-6 days represent years, yet cannot see how in the symbolic prophecy of Dan. 8:14, days can also represent years. He says:—

"I am perfectly satisfied, on the contrary, that there is not a single passage in God's word in which it is clear from the context that this word [day] has any such meaning."

Has he ever read Dan. 9:25? Here a period of sixty-nine weeks is marked off, to reach from the commandment to restore and build Jerusalem to the Messiah the Prince. All expositors, except Jewish, understand this to refer to the revelation of Christ at his first advent. In sixty-nine weeks there are 483 days. Were these days literal, or do they represent years? It would be the merest quibble to object that the word "days" is not here used. No one can deny that the same principle is here involved. If the time is literal, it is 483 literal days. If it is symbolic, it is 483 years. According to Mr. M. it must be literal. But who supposes that a prophecy was given covering only sixty-nine literal weeks—about a year and a third—before the manifestation of Christ as the Mes-

siah the Prince? Or who supposes that a commandment to restore Jerusalem went forth a year and a third before Christ came? The idea is too absurd to mention. But if the days in Dan. 9 are symbolic, a day for a year, the days in Dan. 8, which Dan. 9 is given to explain, are also symbolic.

9. Enumerating a few of our "so-called expositions," he calls them the most "complete column of assumptions," he has ever seen set up. In answer he simply writes down "assumption," offering no proof whatever. But as his *ipse dixit* is worth no more than so much air issuing through any other human larynx, we pass it by.

10. We now come to the crushing climax of his whole effort. He says:—

"What I have written above respecting the teachings of the self-styled 'Remnant Church,' I have written in all sincerity and good will, but with very little hope that any member of that body will be influenced thereby. I know full well that though the doctrines criticised above are diametrically opposed to the Bible, they are in perfect accord with the teachings of their prophetess, whose so-called relations [revelations?] are permanent with those who believe in her inspiration. If the apostles contradict her 'visions' and 'testimonies,' so much the worse for the apostles! But I do most earnestly entreat those of God's dear people who still believe in the Bible, and the Bible alone, as the rule of faith and manners, to pause and weigh the matter carefully before plunging into this miry pool of human invention."

We are sorry Mr. Morton could not finish his essay without unveiling to public view a darkened chamber of his soul out of whose murky recesses the serpent of falsehood thrusts its head to hiss, and the blind owl of bigotry and prejudice lifts up its voice to hoot. If he has investigated the subject at all, he knows that the views we hold on the question of the Sanctuary were not suggested by any vision from sister White, and in all our investigations of the subject we never appeal to any of her writings, but rest the argument wholly upon the Scriptures, taking the ground on this, as upon all other subjects, that whatever is not sustained by the Bible must fall. But he must have his fling at the "prophetess," even though it be at the expense of truth; he must endeavor to raise prejudice against us, by representing that we would deliberately set aside a positive statement of the apostles, in behalf of a vision or testimony from sister White. All this foolish clap-trap about the Bible and the Bible alone, which we italicise in the foregoing extract just as he published it, is getting a little stale. The profession of "good will" with which he prefaces these statements might well have been dispensed with. We will forego that, sad as it would be, if he will keep himself in harmony with facts. A little less "good will" and a little more truth would be a wonderfully good exchange for him in our opinion. On the subject of the Sanctuary we have no misgivings. It throws a flood of light most wonderful on the philosophy of the plan of salvation, the relation of the two dispensations, and the position and work of Christ, the Redeemer of men, in our behalf. Nothing can exceed the beauty and harmony of the view which it presents. If it is truth, all the mighty hosts of heaven are enlisted in its behalf, and it cannot be overthrown. Mr. M. calls upon his brethren to be careful not to plunge into "this miry pool of human inventions." We call upon our brethren to give themselves to God by a new, more full, and perfect consecration, that they may everywhere become the vehicles of divine power, and channels through which the light of the glorious gospel may go forth to those who sit in darkness.

A WORD FROM ENGLAND.

SINCE returning from Norway to England, we have been extremely busy, and have had hardly time to attend to our own personal correspondence. We have visited Grimsby, Aberystwith, and Southampton. Sister White, also, came to England, and has visited a number of places. We find that there are quite a number of individuals not of the poorest class, who have become interested in the truth, in different parts of the country. Many have not fully decided, but feel favorably inclined toward the truth. Among the better classes there seems to be a spirit of liberality toward dissenting denominations, they seeming to feel that they are the guardians of religious liberty. While not favoring the religious tenets of dissenters, they believe it is the privilege of every man to believe and preach with the most perfect freedom his sentiments. This class of individuals are free from the

religious bigotry we find so often in America, and we are certain that with the blessing of God, if a proper course is pursued, many of them will take their stand upon the truth.

The ladies who came over to enter the Bible work, are located in the North of London. They are having some success, gaining access to families where the prospect is that some good may be accomplished. But whoever comes to England to labor, needs, first, a deep religious experience; and, secondly, a spirit of adaptation to the work that will lead them to conform in matters wherein there may be no principle involved, that they may be more successful in gaining access to the people.

After looking the field over, we have concluded that the most effective method of labor will be to establish a training mission, where individuals of the better class, selected from different parts of the country, may receive an education in the work. There is another class, also, who can make a success of going from house to house, securing subscribers for the *Present Truth*, and delivering the paper each issue. Through the efforts of Bro. Lane and others, some have already become very successful in this work. While the profit of the office is not much from the sale of papers in this way, it serves to carry the light of truth to many homes, and at the same time it is developing workers.

We cannot see how the cause can be self-sustaining in England at the present time, if ever, unless it be through the especial donations of its friends; and it will require no little outlay of means to place the work where it will begin to bring back returns. What has been done in England God has blessed, so there are at present about one hundred and fifty Sabbath-keepers; but the work has not been upon that basis which has reached the better classes as they must be reached. However, while the papers have been distributed, they have fallen into the hands of some who have sent to the office of *Present Truth* for books and publications, in amounts worth from a few shillings up to pounds; and thus the seed has been sown which in time must bear fruit.

July 6 Elds. Robinson and Boyd, and others of their party, sailed on the *Hawarden Castle* for South Africa. Bro. Robinson embraced the Sabbath many years ago in the State of Maine. Personally we have been intimately acquainted with him for many years. From the time he first thought of giving himself to the ministry, we have felt a special interest in him, and during his entire ministry we have been closely related in the work; and when we saw the vessel leaving the wharf, which was to convey him, with others, to a distant field, we felt deeply the separation. We pray that the blessing of God may attend the efforts of these laborers as they go to a new field where there will be difficulties to meet which are never experienced in America. If success attends their efforts, as we believe it will, it will not be because difficulties are not found, but because God gives victory to his truth. It is his work, and it is to his own name's honor and glory that his truth should go with power and conviction to all portions of the earth.

The night before sailing, the missionaries to Africa, with others who were in the city, met at Tranter's Hotel, where two hours were spent in counseling and having a season of prayer together. The blessing of God seemed to rest down upon us to some extent as we sought him for a fitting up for the work before us. Sister White was present, and her words of instruction to those entering new fields were appreciated by all.

We have moved our quarters from 22 Ironmonger Lane, where our people have stopped for many years while in London, to Tranter's Temperance Hotel, Bridgewater Square, Barbican, London, where we find better accommodations. We can recommend this latter place to our friends in America as being a hotel where first-class accommodations may be secured at cheaper rates than in our American cities. We would also mention the firm of Bywater, Tanqueray, & Co., 79 Queen Victoria street, as one which has rendered us much assistance in securing tickets, in making purchases, and in locating in London. All mail matter, or any business sent me from America, can be sent in their care, unless otherwise especially ordered, through whom I shall receive it promptly. We are negotiating with them at present, with a view to establishing business relations with them, they acting as our agents.

We trust the blessing of God will be over his work here. There are financial openings before us which

we hope will in due time yield much help. We have already received from one individual a donation to the African Mission, amounting to £20 (\$100). We have courage to believe that the time has come for God to work, not only in England, but all over the world. There is a great work before us which we are just entering, and we are far behind the opening providence of God. It is not because we have always done right, or have always been faithful to the trust which he has committed to us, that he blesses our work; but the time has come when the cause must move forward, and whoever will give himself unreservedly to labor for God, will be used to his glory. None are too feeble, if only their hearts are molded by the divine Spirit. We know our friends throughout America will pray for the work in London. We shall give our brethren more particulars as the work develops.

S. N. H.

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.

392.—THE "TWO COVENANTS" OF GAL. 4:24.

What are the "two covenants" spoken of in Gal. 4:24?

MRS. T. R. T.

That represented by Hagar was the old ceremonial system of typical laws and ordinances; that represented by Sarah is the gospel dispensation, with its several ordinances. The allegory is carried still farther, and the old covenant is said to be represented by the literal city of Jerusalem as it existed at the time Paul wrote his letter to the Galatians, and the new covenant by the New Jerusalem above.

393.—PLEASURE-RIDING AND VISITING ON THE SABBATH.

Do you regard it as a violation of the Sabbath for Sabbath-keepers to go pleasure-riding, visiting, or strolling about the country or city on the Sabbath?

L. O. S.

To this question we answer, in general terms, Yes. To go riding purely for the pleasure of the ride; or to go visiting and engage in conversation that is not in keeping with the spirit of the Sabbath; or to stroll about town where business of all kinds is being carried on; or to indulge in an extended ramble in the fields or woods, purely as a pleasure ramble, must be regarded as violations of the Sabbath. Instances may arise where it would be justifiable for one to take a ride upon the Sabbath, as, for example, in the case of an invalid who needed and would be benefited by the same, and it could not be had upon other days of the week. It is right and proper to visit the sick on the Sabbath, and minister to their comfort to the extent of one's abilities. Other cases may also arise in which visiting of a proper character is admissible. In all cases the conversation should be in harmony with proper Sabbath observance. A quiet walk in localities remote from business and travel, or as much so as one's surroundings will admit, cannot be regarded as objectionable. Judging from Luke 6:1, we conclude that our Saviour and his disciples were accustomed to take such walks upon the Sabbath. In all these matters the command "Remember the Sabbath day to keep it holy," should be borne in mind, and the thoughts, the conversation, and the general demeanor should be in harmony with the holy character of the day. The Sabbath is a memorial of God's creative work, and there can be nothing amiss in reflecting upon God's handiwork upon his day, or in communing with nature as one is given opportunity by such a walk as has been mentioned. We do not regard it as absolutely necessary for one to remain indoors all day in order to properly observe the Sabbath; neither can a rule be laid down that will be of universal application. One purpose of the Sabbath day is to afford an opportunity for physical rest; but rest does not always mean inactivity; rest means a change from that which is wearisome, and may as frequently be obtained by a degree of activity as by complete inactivity. Thus it must occur that what would be restful to one person would be tiresome to another. The objects that should be kept prominently in view in observing the Sabbath are, to glorify and worship God, secure spiritual benefit to ourselves and others, and obtain physical rest and recuperation. Care should be exercised that this order is not reversed, and physical benefits allowed to take the lead.

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.

THE VALLEY OF SILENCE.

I WALK down the Valley of Silence;
Down the dim, voiceless valley alone;
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown.

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the human and sin.

And still did I pine for the perfect,
And still found the false with the true;
I sought mid the human for heaven,
But caught a mere glimpse of the blue;
I wept as the clouds of the world veiled
Even that glimpse from my view.

I toiled on heart-tired of the human,
I moaned mid the mazes of men,
Till I knelt, long ago, at an altar,
And heard a voice call me; since then
I walk down the Valley of Silence,
That lies far beyond mortal ken.

Do you ask what I found in the valley?—
'Tis my trysting-place with the Divine.
When I fell at the feet of the Holy,
And about me the voice said, "Be Mine,"
There arose from the depths of my spirit
An echo, "My heart shall be Thine."

Do you ask how I live in the valley?—
I weep, and I work, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses of May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing.
That to men, like the doves of the deluge,
The message of peace they may bring.

But far out on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence,
That never shall float into speech;
And I have had dreams in the valley,
Too lofty for language to reach.

And I have seen thoughts in the valley,—
Ah, me! how my spirit was stirred,—
And they wear holy vails on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?—
It lieth afar between mountains,
And God and his angels are there;
And one is the dark Mount of Sorrow,
The other the bright Mount of Prayer.

—Sel.

MICHIGAN.

ARMADA.—Our tent has been pitched for two weeks, and the attendance averages about forty-five or fifty. We are just introducing the third message. The intense heat and hurry of harvest have hindered many from attending. A letter from Sr. Nellie Weber, who is holding readings at St. Louis, informs us that four have decided to keep all the commandments, and others are deeply interested.

July 25.

D. H. LAMSON.
A. O. BURRILL.

IDAHO.

MOSCOW.—We pitched our tent in this place June 23, and have been holding meetings for the past three weeks. The first evening of our meeting every church bell in town was rung, and the ministers gave the members of their respective flocks especial warning against the "wolves in sheep's clothing." As the result, very few except outsiders have attended. Some of these, however, are considerably interested, and quite a number have expressed their conviction of the truthfulness of our views, but have not yet decided to obey. Bro. W. W. Steward is with me, assisting in caring for the tent, etc. We hope some few honest souls may yet see the light and walk in it.

July 15.

JAMES W. SCOLES.

INDIANA.

NORTH SALEM.—Two only have given themselves wholly and unreservedly to the truth at this place.

A number of others are keeping the Sabbath, but are under church pressure. A Disciple church of nearly 500 members holds sway, and has united its powers against us. Their minister preached two opposition sermons, full of bombastic and denunciatory statements, both of which we answered in the presence of himself and congregation. The Lord gave freedom in presenting the truth, and so completely gave us the victory that his own people refused to permit him to discuss the subject further, for fear of breaking up their church. This was followed by boycotting and fence-work, to keep their members and others from embracing our faith, an argument which I have not yet been able to answer.

A stroke has been given the Antinomian position, and I think the field is open for future labor without much molestation. I thank the Lord for his goodness, and desire to labor on.

July 25.

J. P. HENDERSON.

GEORGIA.

FORT VALLEY AND ATLANTA.—At last report I had pitched the tent in Fort Valley. I stayed about three weeks, when illness obliged me to close my meetings. As a Methodist revival was in progress while I was there, the attendance was very small. We sold some books, and obtained a few subscriptions to our periodicals. Eld. Killen was with me during a part of this meeting. I now have the tent pitched in Atlanta, corner of Fair and Grant Sts. The congregations have ranged from five to sixty. There are seldom more than twenty present, but those who do attend are deeply interested.

Some books have been sold, and subscriptions obtained for our papers. Calls have come in for Bible readings until our mission workers now have all they can do. We have had our tent here about four weeks, and held our first Sabbath meeting last Sabbath. Some five or six have commenced to keep the Sabbath, and others are almost persuaded. Our mission workers are enduring this extremely hot weather better than was expected. This is owing, no doubt, to strictly hygienic fare. All are doing what they can to help along this good work.

July 18.

WISCONSIN.

NORTH PRAIRIE AND MILWAUKEE.—The attendance at our meetings at North Prairie is increasing, and some are much interested. Last night about 350 listened to a discourse on the Sabbath question. The M. E. minister has warned his flock to "beware of false prophets;" but some of them say that all they hear at the tent is Bible. Our book sales amount to \$3.55, and donations to \$7.12. The people receive us kindly as we call at their homes. We feel that the Lord is helping, and we are hopeful that we shall not return from this field empty-handed.

Last Sabbath we had some very good meetings with the church in Milwaukee. Three more have begun to keep the Sabbath. Our last report said their Sabbath-school numbered twenty-five. It should have said forty-five, and more are uniting with it. We are trying to seek that humility that will give us access to the hearts of the people.

W. W. SHARP.
E. W. WEBSTER.
S. SWINSEN.

OGDENSBURG.—After leaving the camp-ground at Beaver Dam, Wis., Bro. Snow stayed over Sabbath with the brethren at New London, and held quarterly meeting. On arriving at Ogdensburg, where we had shipped our tent, we found that it had not come. Bro. S., while waiting for the tent, met with the church at Royalton, and held five meetings with them. At the last meeting one man expressed himself in such a way as to give us strong hope that he will soon obey the truth. After a delay of two weeks our tent arrived. We secured a pleasant location, pitched the tent, and held our first meeting July 16. We secured a large attendance at our first meeting by advertising a temperance lecture. About 150 heard the lecture, and since then our average attendance has been about 120, which is more than we had reason to expect. We have held five meetings, and the best of attention is given. The people are kind, and speak favorably of the meetings. We have had much freedom in presenting the truth, and it seems to be well received. We hope for good results. Will the brethren of Wisconsin pray for the work here?

July 21.

T. B. SNOW.
J. W. WESTPHAL.

RHODE ISLAND.

GREEN HILL AND PROVIDENCE.—I attended the district quarterly meeting at this place July 9, 10. Quite a large number of our people from the surrounding country were present. All manifested a desire to draw near to God, and expressed their willingness to assist in carrying forward the work. On Sunday afternoon many not of our faith came out to listen to the truth. They paid excellent attention, and we trust the occasion was a profitable one.

I came to Providence July 11, and during the past

week have been assisting Eld. Goodrich in a series of meetings now in progress here. The tent is located on a beautiful plat of ground in the northeastern part of the city, surrounded on all sides by respected and well-to-do citizens, some of whom attend the services regularly, and do much to show their appreciation of our labors among them. The interest has been good from the beginning. The people seem anxious to learn about the truth, and manifest surprise that they have so long been clinging to error and the traditions of men. Although the meetings have continued but a short time, yet some fruit already can be seen. Several, having decided that the way of the commandments is the way of peace, are beginning to act accordingly. Four or five have recently taken their stand on the Sabbath, and others are deciding. The Lord is at work for his people, and many tokens of his love and favor are seen.

Bro. F. W. Mace and O. O. Farnsworth have a tent pitched in the southern part of the city, about two and one half miles distant. As far as we are able to judge, success is attending their efforts. We are of good courage, and expect to see a good company brought out here during the present season. May God bless the work in Providence.

July 19.

ARTHUR L. WRIGHT.

VIRGINIA.

MT. CRAWFORD.—We closed our meetings last night, Sunday, after remaining here eight weeks. The interest has been good throughout. The tent was crowded the last night. Surely the hand of the Lord has been with us in these meetings. People have been aroused in every direction for miles. We leave a goodly number keeping the Sabbath, and many others, we believe, will soon obey. We sold between twenty-five and thirty dollars' worth of books, and received over thirty-two dollars in donations. We also obtained seventeen subscribers for the REVIEW. We hope to be able to organize a church here soon. Our brethren are very anxious that a meeting-house shall be built, and they are ready to donate for that purpose. We do not believe there will be any difficulty in erecting a house of worship here in the near future.

Surely the Lord has blessed the efforts put forth the past few months, for the advancement of his cause in Virginia, for which we praise his holy name. We expect to remove to Harrisonburgh to-morrow, to prepare for our camp-meeting. Brethren and sisters, pray that God may bless at this camp-meeting, and that hearts may be impressed with the truths of the Third Angel's Message, and accept of the same. If God's people all seek for a closer connection with Heaven, God will clothe his servants with power, and the world will soon be warned of the coming Saviour, who will gather home his people to the mansions he has gone to prepare.

July 18.

M. G. HUFFMAN.

R. D. HOTEL.

MARSHALL.—We closed our meetings Sunday night, July 17. Since our last report, our congregations have been increasing, except for about two weeks, when the stay-away argument was used against the truth. The ministers did all in their power to keep the people away from the tent. But the powers of darkness gave way, and our meetings increased in interest to the close. There were about two hundred out Sunday evening, and the best of attention was paid to the word spoken. The minister mentioned in our last report, who was to come and show the people the true Sabbath, did not arrive for two weeks; and when he came, he stayed only one night. He preached on Sunday evening, but did not mention us as a people, nor did he say anything about the truths we hold dear. Thus the enemy has failed in every effort to oppose the truth. To God be all the praise! As the result of our meetings, three signed the covenant and many others have promised to sign it when we return. Some are making arrangements to keep the Sabbath. Our book sales amounted to \$5.27, and donations to \$8.56.

Times are hard here in this State, owing to the failure of the wheat crop. There is a fine prospect for a large corn crop. After we had taken down our tent and shipped it to Harrisonburgh, we remained three days longer to visit and solicit subscribers for our periodicals. We obtained four yearly subscriptions for the REVIEW and one for the *Gospel Sickle*, besides obtaining the promise of as many more when we returned from camp-meeting.

The Lord has been good, and has opened the way in many places since we came here, that his truth may go to the people in Old Virginia. We have secured the privilege of reporting our camp-meeting through two of the daily papers of Alexandria which have a large circulation. We desire to keep humble, so that the Lord may use us to his glory.

July 21.

G. A. STILWELL.

R. T. FULTZ.

PENNSYLVANIA.

PENNSBURG.—I have now been here five weeks, and have spoken twenty-nine times. The donations amount to \$18.15, and book sales to \$13.41. I have also taken three orders for *Herold der Wahrheit*. There

is still a good interest to hear. Probably no less than 400 people listened attentively last evening to the subject of National Reform and the mark of the beast. Yesterday an opposition Sabbath sermon was preached, with the promise of having all Sabbath claims answered next Sunday. The minister spoke well of us. He expressed himself as having more respect for us than for many of his own people. He said that we were an honest, conscientious people, while many of his denomination were contending for the day of the Lord, but not for the Lord; and while they argued for Sunday rest, they spent the day in idleness and gluttony.

The speaker claimed that the conversion of Constantine was the greatest victory for the Lord on this side of the resurrection of Christ; and that as the Lord raised up Cyrus in Persia, Joseph in Egypt, and Washington in America, to accomplish a special work, so he raised up Constantine for a special work, which was to promote Sunday, and elevate it to the throne where it is found to-day, and where it will remain for time to come until the Sabbath of Adam, and Noah, and Abraham, together with this new institution, the Lord's day, is swallowed up by the never-ending Sabbath of eternity.

The discourse was quite flowery, but the arguments were easy to answer. Inasmuch as this minister is considered a great light, the interest is running high. With the help of the Lord we shall prepare the minds of the people for the concluding portion of his discourse, which is promised next Sunday. The people seem to appreciate reading matter, and in the supply of this we are kindly favored by the friends in Pricetown and Bethlehem. I trust that this interest will bring forth fruit for the kingdom, and that the Lord of the harvest may graciously supply his Holy Spirit.

July 25.

J. S. SHROCK.

TENNESSEE.

LANE AND BARREN PLAIN.—A few years ago Eld. Fulton held a series of meetings in the neighborhood of Lane, Dyer Co., and as a result two embraced the Sabbath. Strong prejudice existed for quite a while, until finally a gentleman wrote an article in favor of Sunday observance, and had it published in the county paper. The enemies of the truth thought the argument unanswerable. But one of our brethren concluded he would respond to it, through the same paper. He did so, making plain every point, so that the people began to think there was more to the Sabbath question than they had thought at first. They began to urge their minister to preach on the subject, which he agreed to do the fourth Sunday in June.

Our brethren thought this the proper time to let our light shine, and they sent for me to come to their assistance. I went and listened to the arguments against the truth. Nothing new was presented, except that in giving the origin of Sunday the minister made the statement that the heathen worshiped the sun on that day, and that we were children of the heathen fathers, and not Jews. In reply, I quoted John 8:44. He also stated that the heathen fathers worshiped the sun with their faces toward the east. It was not difficult for me to show from Eze. 8:16, that those people who worshiped the sun with their faces toward the east, had turned their backs toward the temple, and that in that temple was the ark, and in that ark the law of which the Sabbath was a part; and that people could not become sun worshipers unless they turned their backs to the Sabbath. The Lord by his Spirit greatly aided me in getting the truth before the people. I remained and gave twelve discourses. As a result, seven signed the covenant, two were baptized, and others promised to keep the Sabbath.

The truth is so plain that when the honest see and understand it, even in a State like Tennessee, where the law is against us, they are compelled to obey. I expect to organize a church here soon. I now have my tent pitched near Barren Plain, Robertson Co., and have held six meetings with a good interest. Some are buying books, and last night the collection amounted to three dollars. I am all alone in the work here, but am of good courage.

July 18.

J. M. REES.

COLORADO.

GRAND JUNCTION.—We began meetings here May 19, and closed our labors July 10. This place is on the west side of the Rocky Mountain range, and about twenty miles from the Utah line. It is situated in the valley of Grand River, and derives its name from the junction of the Gunison and Grand rivers. It is a new town, having been built since the railroad came through about seven years ago. It is the end of one division of the railroad, and therefore many of its inhabitants, who number about one thousand, are railroad men. The prevailing religion is the Catholic. They have a church building and a priest located here. Other denominations are represented, but none except the Southern Methodist has any regular meetings. Skepticism and infidelity prevail, as is the case in nearly all these western mountain towns, to a great extent.

We were well received, and treated very respectfully from the first, the two weekly papers granting us free, limited space as we desired, from time to time. But the mass of the people care nothing for

religious things after the novelty is past. We noticed this by observing the meetings of one or two noted speakers of the Episcopal and Methodist denominations, who preached here on two different occasions. Our congregations were not large, but a few honest souls came quite regularly. During the first four weeks, the wind and dust blew almost incessantly, and in spite of all our precaution our tent was blown down once, causing no serious damage, however.

Bro. States came here three weeks before we began meetings, and gave family Bible readings. As a result, three were almost convinced of the truth before meetings began, and these are now keeping the Sabbath. Our donations amount to \$18.70; book sales, \$26.75. The result of our meetings is that we leave eight keeping the Sabbath. One of these is a young man about thirty years old, who never before made a profession, but, on the contrary, was very profane, and used tobacco in all forms. When we saw him lay these habits aside, and heard him pray for strength to overcome, our hearts were rejoiced. The principal dentist of the place has thrown away his tobacco, and with his wife has signed the covenant. These souls are all dear to us, and we expect to meet them amid brighter scenes, where happy associations of the saints of God shall never end.

Although our expenses were high, as everything costs so exorbitantly, and there were others who we would have been glad to see accept the truth who did not, yet we shall never regret having labored in this place, even under discouragements. There is quite a fertile farming territory about Grand Junction, occupied to a considerable extent by eastern people, with whom it is hoped Bible readings will be held after the busy season of the farmers is past, hoping thereby to strengthen this little company. Sr. Haskell remains for a time, to do missionary labor with some interested ones, and assist in Sabbath meetings.

July 17.

GEO. O. STATES.

C. P. HASKELL.

DAKOTA CONFERENCE PROCEEDINGS.

THE eighth annual session of the Dakota Conference of S. D. Adventists was held in connection with the camp-meeting at Mitchell, Dak., June 22-28, 1887.

FIRST MEETING, AT 9 A. M., JUNE 23.—A. D. Olsen in the chair. Meeting opened by singing and prayer. Six ministers were present. Thirty-six delegates, representing eleven churches, were in attendance. Minutes of the seventh session were read and approved. After some remarks by the President regarding the duties and responsibilities of this Conference, he was authorized to appoint the usual committees.

Voted, That our ministerial brethren from abroad be invited to participate in the deliberations of this Conference.

The Chair appointed as Auditing Committee the following persons: N. P. Nelson, J. A. Childs, L. C. Nelson, E. O. Burgess, Chas. Ransom, and Conrad Reischwig.

Adjourned to call of Chair.

SECOND MEETING, AT 9:30, A. M., JUNE 23.—At roll-call forty-five delegates responded, nearly all of the churches being represented. The remaining committees, as appointed by the Chair, are as follows: On Nominations, Marcus Streman, J. A. Childs, Conrad Reischwig; on Resolutions, Elds. Geo. H. Smith and R. M. Kilgore, and Prof. Prescott; on Credentials, S. B. Whitney, Jacob Reischwig, J. J. Devereaux.

The following churches were admitted into the Conference: Ellsworth, with eight members; Cresbard, thirteen; Watertown, twelve; Huron, ten; Lake Side, fourteen; Rapids City, eight. Requests were made that laborers be sent to Aberdeen, Bloomington, Elk Point, and Black Hills.

Adjourned to call of Chair.

THIRD MEETING, AT 10:15 A. M., JUNE 24.—The Committee on Resolutions presented the following partial report:—

Resolved, That we will use all reasonable efforts to encourage the young people of all nationalities in this Conference, to attend the College at Battle Creek, and prepare themselves for usefulness in the cause of God.

Resolved, That we invite all brethren and sisters throughout this Conference, to donate a sum of not less than ten cents per month to be a fund for the poor, to be paid to the librarians in connection with the monthly missionary offerings, at each monthly meeting; and that this money be sent each quarter to the Conference Treasurer, to be disbursed by the Conference Committee upon order of the President.

Resolved, That this Conference send a minister with his family to the Black Hills, to build up and strengthen the work already begun there, and, if possible, send one or two Bible workers with him.

Some very earnest and pertinent remarks were made by Prof. Prescott upon resolution one, after which the meeting adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., JUNE 26.—Elds. Farnsworth and Kilgore made some remarks upon the first resolution, after which it was adopted. The second resolution was then read and laid upon the table. The third resolution was read and adopted.

Committee on Nominations made the following report: For President, A. D. Olsen; Secretary, S. A. Childs; Treasurer, A. H. Beaumont; Conf. Committee, A. D. Olsen, Jacob Reiswig, and N. P. Nelson; Camp-meeting Committee, M. Streman, J. J. Devereaux, Henry Dell. The names were considered separately, and all the nominees were elected.

Adjourned to call of Chair.

FIFTH MEETING, AT 9:45 A. M., JUNE 27.—It was voted to elect the Conference delegates at the April quarterly meetings, and to authorize the President to appoint the Auditing Committee out of the delegates chosen; and that the church clerks make out the credentials as soon as possible after the election, and forward them to the Conference Secretary. A. D. Olsen and Jacob Reiswig were elected as delegates to the next General Conference. The Committee on Credentials and Licenses presented the following report: For credentials, A. D. Olsen, Jacob Reiswig, G. H. Smith, L. H. Ellis; for license, Marcus Streman, B. J. Cady, Valentine Leer; for colporteur's license, N. P. Nelson, Sr. C. C. Whitney.—Adopted.

Some very earnest remarks were made by Eld. Farnsworth, regarding the ministry and the necessity for earnest, diligent workers, if we desire to see the cause of God advance.

Resolved, That we tender a vote of thanks to the authorities of the city of Mitchell, for the use of the fair grounds, and other courtesies extended to us as a people; also to the R. R. companies and to the papers who have so kindly published the camp-meeting reports; and that this resolution be published in the city papers.

Resolved, That as a Conference, we extend to our beloved brother, G. I. Butler, our tender sympathy for him in his sickness, and assure him of our earnest prayers in his behalf; and that we ask him to accept this expression of our continued and brotherly love; further—

Resolved, That we cordially invite Bro. Butler to visit our Territory, with a view to his recuperation.

Conference then adjourned *sine die*.

TREASURER'S REPORT.

Cash on hand June 30, 1886,	\$ 663 37
Paid in during year,	5,963 30
Total,	\$6,626 67
Paid orders,	\$3,957 31
Paid new Treasurer,	2,638 27
Total,	\$6,595 58
Balance in favor of Conference,	\$31 09
A. D. OLSEN, Pres.	
GEO. SNYDER, Sec.	

THE NORWAY CAMP-MEETING.

OUR readers will be interested to peruse a report of this meeting from a European stand-point. The following, from a special correspondent, was published in the *Morgenposten*. It was headed, "Tour to the Camp-meeting at Moss:"—

"It was nevertheless something new when the Seventh-day Adventists had appointed a camp-meeting in the Bellevue Grove, on Jel Island, near Moss, from the 8th to the 14th of June. This was new both on account of the length of time they were to continue, and because they were going to dwell in tents; besides this, speakers were to come from distant lands. As far as we know this is the first camp-meeting ever held in Europe, while in America the so-called camp-meetings are quite common. In such a camp, for instance in Michigan, where the Adventists have their greatest numbers, may be found from two thousand to three thousand people. They hire the ground, arrange regular streets, and appoint every one a place for his tent. They have a plan of the grounds by the help of which every one can be easily found. It is a perfectly organized temporary city. At the services in such a camp ten thousand to twenty thousand people often gather. The meeting at Moss, of course, was not so grand an affair, yet they had a large tent for the congregation, sixty feet long and forty feet wide, arranged in strictest harmony with the precepts of the Lord to Moses. We found also some small tents, in which about one hundred persons lived. The tents are very fine and pleasant, and generally arranged for two families. At first we come into a small every-day room, which stretches across the whole breadth of the tent, and is covered with carpet. The walls are decorated with green leaves and flowers. Altogether we received the impression that the people occupying these tents must be an economical and well-to-do people. Nothing was seen in the line of taking up collections, for which the Adventists deserve praise.

"Besides the one hundred living in the camp, there are about fifty persons taking part in the meetings, who live in different places in the city. There were also in the camp about forty children, belonging to Sabbath-schools in Christiana. This society numbers all together about 30,000 members, most of whom live in America. In Europe, Sweden has the greatest number of Adventists.

"In proportion to their numbers, the Adventists manifest wonderful activity in their work. They have no less than seven printing-offices. Most of

these offices are owned by the denomination, and have cost great sums. For instance, the building in Basel, lately finished, has cost about £6,160. From three of these offices no less than 65,000,000 pages of tracts and periodicals have been issued. Besides these, the society has two colleges, and an immense Sanitarium at Battle Creek, Michigan, said to be the largest in the world. In Christiana, as we all know, they have their own meeting-house, in Akersgaden 74 [along-side the Lutheran meeting-house], a building which is said to have cost about £2,875, in which is also their printing-office. It was principally through the efforts of Mr. J. G. Matteson that Adventism was first introduced among us. He commenced the work in Christiana in 1878. There are now eight churches in Norway. This society has energetic city missions, as well as ship missions, in the largest cities by the sea.

"Judging from the program posted in the tents, giving the order of exercises, which is here the same as commonly arranged in all their camp-meetings, the time is pretty fully occupied.

"The program is as follows:—

"Hour of rising, - - - - -	5:00 A. M.
Prayer-meeting, - - - - -	5:30 "
Breakfast, - - - - -	7:00 "
Morning prayer, - - - - -	8:00 "
Business meeting, - - - - -	9:00 "
Preaching or missionary meeting, - - - - -	10:00 "
Dinner, - - - - -	1:00 P. M.
Preaching, - - - - -	2:30 "
Business meeting, - - - - -	5:00 "
Preaching, - - - - -	8:00 "
Hour for retiring, - - - - -	10:00 "

"As you see, they have business meetings. The camp-meeting is held not only for preaching services, but the European Council is also in session. Their decisions, however, are not binding until ratified by the General Conference, which meets every year in America. The operations of this society are directed by a committee of seven members, the chairman of which is Geo. I. Butler; and of this committee Messrs. S. N. Haskell, of America, O. A. Olsen, of Norway, and W. C. White, of America, were present at this meeting. Among other speakers present from abroad we may mention, from America, Mrs. E. G. White, J. H. Waggoner, D. A. Robinson, C. L. Boyd, and Wm. Ings; from England, S. H. Lane and J. H. Durland; from Russia, L. R. Conrad; and from Switzerland, B. L. Whitney. The above-named Mr. White is a son of Mr. James White, who in 1848, first introduced the sect. The meetings on Sunday were attended by about 1,000 people. In the forenoon a defense was made of their practice of keeping holy the seventh day; in the afternoon Mrs. White spoke of the doctrine of the second coming of Christ. Later in the afternoon Mr. J. G. Matteson reviewed Pastor Frants Bruun's article in the *Aftenposten*.

"We noticed in the camp, besides the dwelling tents, a tent for the sale of books, and a tent where victuals could be obtained. According to the announcement at the meeting Sunday, they intend to continue on Jel Island one week longer, not leaving until the 21st of June."

June 14.

CANVASSING WORK IN GEORGIA.

THE canvassing work as a successful means of getting the truth before the people, is no more simply an experiment. Each day's experience multiplies the proof that this branch is the right arm to the progress of the cause in this State. While talent and education are always desirable, devotion and consecration must not be overlooked. What the Lord wants in the great State of Georgia is men and women who are devoted, consecrated, and true to him. Remember, brethren, when you first heard the truth, it was by the efforts of some individual directed by the Spirit of God, and can you expect others to come to a knowledge of the truth unless efforts are put forth in their behalf?

Each one is held responsible for the light he has received, and unless we carry this light to our fellow-men, will not their blood be upon us? Shall we who have received the truth, and who profess to love it so much, sit idle while our brethren who are groping in darkness pass on unwarned of the great events which are to transpire in the near future? Brethren, take your Bibles and read Matt. 25:14-30. Our Saviour has gone to a far country, and left his goods with us. Just a little way in the future he will return to reckon with his servants. Can you expect to come up to the Judgment with your talent hid in the earth, bringing no sheaves, to receive the words, "Well done"?

If those who are hesitating in regard to engaging in the canvassing work will have faith in God, and take hold of this work as never before, God will open the way before them, and success will follow. All can engage in this missionary work, and God will as surely bless the efforts of those who consecrate their talent to this branch of his work as he will those of the living preacher. No doubt there are many in this State who have the ability to labor in this department, but they need instruction to qualify them for it. We request the brethren and sisters throughout the State to send us at once the names and addresses of any in their localities who they think would make

good canvassers, that we may correspond with them. Address me at 229 S. Pryor St., Atlanta, Ga.

CHAS. F. CURTIS, State Agt.

THE CANVASSING WORK IN KANSAS.

AT our last camp-meeting arrangements were made for several companies to start out at once in the canvassing work. We had then had but a few months' experience in this special part of the work, but that little experience had given us great hopes that much would be done in the way of selling our books. No doubt all would be glad to know that our expectations were being realized. But we are in a world of disappointments. Not that we are preparing to say anything discouraging, but exactly the reverse, for those who are at work. Our disappointments have consisted in the failure of some to enter the work who we had confidently expected would do so.

It is true that some who are just starting have not had such success as is expected by experienced workers. But this is not surprising; indeed, it would be surprising if such were not the case. Some of those just starting have had remarkably good success. Companies that have attended strictly to business, have sent in good weekly reports, some running as high as 140 orders in a week. Dear brethren, what will our work be from this time on?—Just what we make it. The canvassing work will not move unless we take hold of it and move it. There is no lack for persons of natural ability for this work. If this ability is consecrated to God's service in this branch of the cause, our most sanguine expectations will be realized. We are glad to report that obstacles are being removed, and companies are engaging in the work in a way that gives us much encouragement.

Now is the time to work. There has never before been such a prospect for an abundant crop of corn in this State, at this season of the year, as at present. The outlook for farmers is encouraging. Church-elders and T. and M. officers, have you a burden for the canvassing work? If so, talk of the matter earnestly to those who ought to engage in it. If you feel no special interest in this branch of the work, seek the Lord with all your heart till you realize something of its importance and magnitude. Then urge those that ought to be out in the field, to go. Talk to those who are not interested until they become interested. Let every minister realize that he has a duty to perform in this direction. Let those that have been intending to go to work *intend* no longer, but *go to work*. The blessings that God bestows upon us are given that his purpose may be accomplished on the earth.

Do not wait for me to visit you before you commence labor. I am going about over the State as fast as I can look after the work. Be gaining an experience now, while everything is favorable and God's blessings are so richly resting upon us.

N. P. DIXON.

CANVASSING IN NEBRASKA.

KNOWING that our people are interested in the canvassing work in this State, and having been requested by different ones to inform them how much is being done, I take this means of doing so. I do this more to encourage some who seem to be halting between two opinions—between duty and inclination. I began work in Adams county May 2, and have worked steadily since, averaging about four days per week in canvassing. Up to date I have sold eighty-six copies of "Sunshine," 125 of "Marvel of Nations," three of "Thoughts on Daniel and the Revelation," and other books, principally Bibles, to the value of \$45, making a total value of about \$300.

I have taken sixteen subscriptions for *Good Health*, one for the *REVIEW*, and thirty-four for the *Sentinel*. Three weeks of this time I spent in canvassing for *Good Health*, and in delivering books. The small grains in some parts of the township I worked were a failure, but I had good success in delivering, making good all orders I lost. More than half of these orders taken were for September delivery. I am now in Merrick county, and have worked seven days, and taken sixty-three orders. Crops are better here than in Adams county. Bro. F. C. Yale is with me, and is doing well. There have been from two to six in our company, and all are doing well considering the experience they have had. There are many more in this State who could do as well, or even better, should they devote their time and ability to this work. May God give us the true missionary spirit, that we may labor for the salvation of souls; and as we sow the precious seed our own souls will be watered. I am of good courage in the Lord. To him be all the praise!

July 17.

J. W. BOYNTON.

OHIO CANVASS AGAIN.

THE work is gradually making progress in our State, and new canvassers are starting out. Some of those working with "Marvel of Nations" have had remarkable success. All, I believe, who have lately started, are doing well. The work is new, and we shall have to learn of each other the best methods of labor. No one should become discouraged if he does not succeed the first week. Make up your mind that

you are going to make the work a success, and study the plans adopted by those who do succeed.

One of our canvassers for the "Marvel of Nations" took thirty-nine orders the first week (five days), forty-one the next week, and fifty-one the third week. Of course this is an exceptional case; about one half this amount, I think, is an average.

But some say, "There is no trouble in taking orders, but when the delivery comes they will not take the books." We cannot answer fully from experience as to the truthfulness of this statement, as our deliveries mostly come in August thus far. But one brother who canvassed three days to see what he could do, took seventeen orders, sent for the books, and delivered sixteen of them; and he was so encouraged that he immediately arranged his business, and has started out, he says, to sell books till the Lord comes.

We hope to see all of our canvassers at the camp-meeting at Cleveland, also all who wish to engage in this work. We expect Bro. Eldridge, of Battle Creek, Mich., who has the general supervision of the canvassing work, and others, to be present to instruct in this branch. The plans adopted by the Kansas Conference, of organizing into companies, will be considered, and probably carried out here in our State.

Will our ministers and workers and brethren and sisters throughout the State use their influence to secure the attendance at the camp-meeting, of all who could possibly engage in the work? We expect to see a grand revival of the canvassing work in Ohio. And may God help us to so connect with Heaven that he can work for and with us. W. J. STONE.

Special Notices.

REDUCTION OF FARE TO THE INDIANAPOLIS CAMP-MEETING.

We have again secured reduction of fare through the Central Traffic Association. Those paying full fare and getting a certificate will be returned at one-third fare. I think this will apply to all the railroads entering the city. Full instruction will be given in a few weeks. Trains will stop at the grounds at the northeast part of the city, on the Lake Erie & Western and Mowen railroads. We shall endeavor to have the ticket offices supplied with certificates.

WM. COVERT.

VERMONT CAMP-MEETING.

This meeting will be held at Vergennes, on the same ground as last year. Reductions of fare have been secured on all roads, except for local points on the Burlington & Lamville, as follows: Those coming over the Bennington & Rutland and the Missisquoi Valley will be furnished with free return tickets on the camp-ground, over those roads only. The Vt. Central will furnish round-trip tickets for fare one way, between St. Albans and Bellows Falls and Essex and White River Junctions. Those coming on the Passumpsic River will purchase round-trip tickets to St. Johnsbury or Wells River. Those coming on the Wells River Road will purchase round-trip tickets to Vergennes via Montpelier and Essex Junction. Also on the St. Johnsbury & Lake Champlain, to and from Burlington via Cambridge Junction, at Burlington they will call for round-trips, to and from Vergennes.

COMMITTEE.

TO OUR CHURCHES IN MAINE.

We wish to say to our people in Maine, that the Maine Central R. R. has kindly granted us the usual reduction of fare to our camp-meeting, which is to be held at Bangor, Aug. 23-30. Those purchasing tickets at Vanceboro or at way stations will please call for excursion tickets to the S. D. A. camp-meeting at Bangor; and those who take the train at Portland or at way stations will do the same. By paying full fare to the meeting, your tickets will return you free. Let all be particular to call for excursion tickets to the S. D. A. camp-meeting, as no free return tickets will be granted on the camp-ground. On leaving the train at Bangor, please remember to deliver your checks to a man who has "Camp Ground" on his cap and also on his wagon; as special arrangements have been made with him to take the passengers to the ground, situated on Garland St., near the circus ground, about one mile from the depot. J. B. GOODRICH.

TO THE LABORERS IN NEW YORK.

We request all who have been in the employ of the New York Conference since Sept. 1, 1886, and all the canvassers in the State, to report to me by Sept. 1, giving the following items:—

1. The time spent in the work.
2. The kind of labor performed.
3. The results of such labor.
4. An itemized statement of receipts and expenses,

giving the date of each item, name of person from whom you have received money, and for what purposes expenses were incurred.

This does not refer to personal expenses for clothing, etc., but to traveling expenses, board, etc.

Blanks will be sent out to all our laborers, that will assist them in this work. If all do not receive one by Aug. 15, please write to Eld. J. E. Swift, 128 Rhode Island St., Buffalo, N. Y., and he will supply you. All reports should close with Sept. 1, 1887, so as to be in time for the Conference. We trust that all will be prompt and thorough in making out these reports, as this will lighten the burdens of the auditing committee. M. H. BROWN, Pres. N. Y. Conf.

CANVASSERS' CLASS AT LIGONIER, IND.

THE State agent is expected to be at Ligonier, Ind., during the time of the State meeting, Aug. 11-14. A canvassers' class will be organized, and instructions given for the benefit of all who desire to engage in this important branch of the work. This class can continue in session as long as those interested deem it best. Every one in Northeastern Indiana who has any idea of canvassing for any of our books or papers, should avail himself of the excellent advantages to be gained in this class. It makes no difference how much experience you have had, you can be benefited. All who are interested in the spread of the truth should interest themselves in the success of this work. Everybody in Indiana must be warned of what is coming upon this nation; and we expect the canvassers to accomplish no small amount of this work. Many are entering upon the work, and some are succeeding quite well. I know of none who have started right and persevered who have failed. There can no longer be any doubt about the great and mighty work that is to be accomplished by our publications. Millions will read the truth from them. Hundreds should be engaged in the sale of them, and in taking subscriptions for our excellent papers. None in the ranks of Seventh-day Adventists need be idle. We have no place for drones, nor time to spend with murderers. A work of great magnitude is upon us, and all must help or perish. WM. COVERT.

WORKERS' MEETING FOR NEW YORK.

Our workers' meetings have been seasons of encouragement and profit, so much so that we cannot think of omitting such a meeting this year. Although we have had but two, our experience has proved that they are an important adjunct to a camp-meeting, and contribute greatly to its success.

The meeting this year will be held at Utica, commencing Tuesday, Aug. 30. The camp-meeting committee and the Conference committee are hereby requested to meet me on the ground the previous day, for consultation and to lay plans.

We desire to have the attendance, not only of the laborers in the Conference, but also of the officers in our churches and Sabbath-schools, our directors, and all the brethren and sisters who desire to attend and have a part in the labors and blessings of the workers' meeting. Instruction will be given in Bible-reading work, in canvassing, and in the duties of church, tract society, and Sabbath-school officers; and every effort will be put forth to make the meeting one of interest and profit to all. We shall endeavor to obtain help from abroad for this meeting, and we think we shall succeed.

Let none of our laborers remain away, but lay plans to attend from the first. A special effort will be made to seek the Lord and secure his special blessing, and a fitting up for the work of God such as we have never had before. Brethren of New York, pray for the success of our workers' meeting as well as our camp-meeting. M. H. BROWN.

VERMONT CAMP-MEETING.

THE time is very near for this annual gathering of our brethren and sisters in this State. We are happy to learn that preparations are being made by them to attend the meeting, with hopes that it may prove a profitable occasion. Calling to remembrance the presence and manifestations of God's blessing to us in former meetings, of this kind, we may hope for a refreshing season the present year, if all earnestly and humbly seek the Lord, and come up to this convocation bringing his Spirit with them. We are hastening on to the end of probationary time, and what will be the record of our lives when completed?

Heretofore the General Conference Committee have favored us with good help during our camp-meetings, for which we should be truly grateful. Owing to the absence of several of our experienced laborers, the sickness of others, and the fact that several other camp-meetings are appointed for the same time, what help may be furnished this year we do not know; but the committee will do for us the best they can. It would afford us much satisfaction to be with you, and participate in the tokens of God's love and approval which we trust will be experienced by all. At this meeting we hope many will receive a knowledge of the truth, embrace it, and be saved through faith and obedience.

And now, beloved, suffer a word of exhortation: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

A. S. HUTCHINS.

NORTHWESTERN KANSAS CAMP-MEETING.

It is believed by the brethren that Stockton is the best location that could have been found for this meeting this year. Although not in the geographical center of the territory from which the attendance is expected, the favorable prospect for an abundance of everything grown in the country, to supply the wants of those in attendance, will probably more than compensate for the distance some will be obliged to travel. Besides, it is hoped that good may be done by presenting the truth at this place. The drouth in local parts of Northern Kansas will release some from their ordinary farm labors, so they will find it easier than usual to leave home to attend the camp-meeting. Besides, at such a time above all others we ought to make special efforts to draw near to God. Anciently such things were looked upon as judgments sent by God to call the wandering affections of his people back unto him. Should they be considered any the less so now?

It is expected that a workers' meeting will begin Aug. 12, for the benefit of all laborers in the different branches of the work. Bro. Dixon will be present to give instruction in the canvassing work, and we have applied to the General Conference for ministerial help for the meeting. Let all read the article on camp-meetings in "Testimony No. 31," p. 158, and make a personal application of the instruction given for such occasions, and then come to the meeting expecting a great blessing. Let us come and do well our part, exercising faith that the Lord will do his part. OSCAR HILL.

THE MAINE CAMP-MEETING.

BRETHREN AND SISTERS: As the time is drawing near for our annual gathering upon the camp-ground in Maine, I wish to say a few words in reference to it. Every year makes our meetings more important, as events are transpiring which give unmistakable evidence that we are drawing near to the final scenes of this world's history. As God has committed to us the most solemn message which is to go to the inhabitants of the world, and as his hand is clearly revealed in connection with it, by the rapid progress which it is making in other lands, we hope that our people in Maine will make special efforts this fall to attend the yearly gathering. Come at the beginning and stay till the close. A few more yearly gatherings and we shall come to the last.

We all need the instruction and benefit which can be derived by being at our general meeting, as efficient help will be sent by the General Conference; and we have the privilege of listening to their solemn words of warning only once a year. Many of our people are deprived of ministerial help, therefore they should make earnest efforts to attend the camp-meeting. Begin at once to lay your plans, and work in accordance with them, so that nothing will hinder your attending through the whole series of meetings, as important matters are to be considered in connection with our camp-meeting. Every lover of present truth is interested in the progress of the work, and the presence of every one is very much desired. Invite your friends to come with you; and pray much for the blessing of God to rest upon the meeting, that it may prove a success in bringing souls to see the importance of obeying God, and walking in the rays of light that are shining upon the pathway of his people. J. B. GOODRICH.

NEBRASKA CAMP-MEETING.

AFTER much thought and prayer, it has been decided to hold this meeting at Grand Island. This is the most desirable place we could find, and in many respects it is all we could ask. The location is very central, and the railroad facilities are ample. The grounds are located in the edge of the town, on a street-car line which runs to both the U. P. and B. & M. depots. The ground is high and dry, with a fine heavy sod. There are two nice lakes, with sandy bottoms, within half a mile of the grounds, where baptism can be administered. There will be two wells of good drinking water. In fact, everything is as good as we could desire, except there is a lack of shade trees; but as the meeting will be held late in the season, the sun may be as desirable as the shade. The Board of Trade of Grand Island have shown their interest in the meeting by doing more for us than we asked. They furnish the ground free, put down two wells at their expense, and give us two hundred dollars in cash. We praise God for giving us favor with this people, and trust they may be richly rewarded in spiritual things, and thus be repaid for their kindness. While the money is appreciated, we are most thankful for the spirit they manifest in the matter, and think the people will be much more likely to take an interest in the meeting and attend the services, than they would had they not helped in this way.

Too much cannot be said about the workers' meeting, which will commence Tuesday, Aug. 30. Every one of our churches and companies of Sabbath-keepers should have from one to ten representatives present. The instruction given at this time will be superior to any ever given before in the State. All who attend this drill should come as early as Monday, Aug. 29, and thus be able to join the class and receive the first instruction Tuesday morning, at nine o'clock. Those coming at this time should obtain certificates from the agents where the tickets are purchased, paying full fare when coming; which certificate, when signed at the camp-ground, will entitle the holder to return at one-third fare any time before Sept. 22. These certificates must be obtained or full fare will have to be paid both ways. Bring bedding and all the provisions you can, and the expense of living on the ground will be but little more than living at home.

Let the church and tract society officers in every locality see to this matter at once, and have the attendance as large as possible. The street-car company at Grand Island will furnish our workers free passes, and checks to all our people at reduced rates.

The reports of labor of those in the employ of the Conference should be handed to the secretary Sept. 6, instead of Aug. 6, as stated in a previous notice. Let us pray that all who should, may attend this meeting.

NEB. CONF. COM.

VERMONT CAMP-MEETING.

DEAR BRETHREN: It will not seem officious in me to say a few words in reference to the camp meeting, as my interest for a part of the Conference year has been entirely with you. Some hearts will rejoice greatly at the return of this precious season; some will regard it indifferently; but no one whose heart is with the Lord will be guilty of this. We cannot measure the eternal interests crowding so thickly upon us. They are vast as all the immensity of God and eternity, while all combined worldly interests sink into utter insignificance. An interest that mounts to the very heavens should call us all out to the camp-meeting. It affords a most precious opportunity for seeking God, and for mutual encouragement and exhortation, when all can leave the perplexities of home, and occupy their mind, heart, and strength to secure the one thing needful. Then, again, it affords occasion to let our light shine and make our influence felt as at no other period of the year. Do we love the Lord and his truth? Some do not. If we do, we shall improve this season.

Being so few and scattered, our influence is felt but little; but the glorious light and the burning truth can, by all the concentrated fire of our ranks in one great blaze, be made to most sensibly affect the people. So, then, apart from our personal interest, we should feel it a duty which we owe to the cause, and to our fellow-men, to go to the camp-meeting. This year will be the last, this camp-meeting the last, with some of us. Can we let the last opportunity pass forever unimproved? God forbid, is my humble, earnest prayer.

But very few realize what it takes to secure the favor of God and the final entrance into the city prepared for the righteous. But very few realize what the "great wrath" of the Devil means, and those who do not, are not prepared to "resist steadfast" his darkness and devices. Many in Vermont feel a desire to go to the camp-meeting, who do not set their faces as a flint, and say, If the Lord spare my life, I will go. The Devil, knowing them to be irresolute and weak, and that they are the ones in special need of help, and to be most profited by the camp-meeting, plies his arts to hinder them. Unforeseen matters come up, everything works against their going, reason upon reason seems to present itself why they should not go; so they excuse themselves. It is the work of the Devil, every bit of it. No worldly hinderance should be consulted for a moment. Let us not "forsake the assembling of ourselves together," but let us "exhort one another; and so much the more as we see the day approaching." The refreshing is upon us. Who will have a loud voice to join in the loud cry?

The scattered brethren of Burke and vicinity, and elsewhere throughout the State, also the brethren of Troy and East Richford, should make special effort to attend, as they have commonly been but slightly represented. And all our churches, as they have had very little ministerial encouragement, should be on hand. Were I to lay this one solitary grace by the side of millions of gold or the world and all its riches and honors, it would wholly outvalue them all. We should appreciate such means of grace and the gift of God. Dear brethren and sisters, put forth every effort to bring your relatives and friends with you to the meeting. Consider their spiritual welfare and be earnest concerning them. Lift the voice like a warning trumpet to their ears. Plead before God, until you can feel to plead with friends and neighbors to heed the truth before it is too late.

I have written Bro. Hutchins to attend, and I also expect to be present; and I am sure Bro. H., with all his love for the truth and interest for Vermont, with the unanimous voice of our people there echoing in his ears this request,—I say, I am sure he will not fail to be present. The brethren in charge of the Conference will secure the best of help, and we may have

the greatest feast of good things, the grandest outpouring of God's Spirit, that has ever been witnessed in Vermont.

I. E. KIMBALL.

July 16.

News of the Week.

FOR WEEK ENDING JULY 29.

DOMESTIC.

—There were five fatal cases of sunstroke at New York Friday.

—The Eastern peach crop promises well, with prices moderate.

—Massachusetts has a new law designed to prevent girls under fifteen years of age begging or peddling.

—A prohibition ticket for city and county officers was nominated Tuesday night at New York.

—A heavy rain-storm Monday, in the Mohawk Valley, washed out grain fields, ruined roadways, and flooded creeks.

—The Cunard Company has been sued at New York for damages arising from the Oregon disaster.

—John Taylor, President of the Mormon Church, died at Salt Lake City Monday evening. The remains will be interred next Friday.

—The funeral of John Taylor, the Mormon chief, took place at Salt Lake City Friday, and was attended by a large concourse of people.

—John H. Thomas and Walter and Thomas Hobbie, while bathing near Smith's Ferry, Iowa, were sucked into a whirlpool and drowned Monday.

—Notwithstanding the drought, it is said that the corn crop of Kansas will be abundant, and that there will be millions of bushels to spare in the State.

—A violent thunder-storm and rain-storm, Thursday night, in the Franklin Falls (N. H.) district, ruined crops and washed out highways. The loss is heavy.

—The house in which Mrs. Harriet Beecher Stowe wrote "Uncle Tom's Cabin," was destroyed by fire at Andover, Mass., Tuesday night. Loss, \$30,000, partly insured.

—Half the buildings in David City, Neb., including two churches, were leveled by a tornado Friday evening. One man was killed. The financial loss is placed at \$200,000.

—The anti-poverty society at New York has received \$5,067 during its fourteen weeks' existence, and has \$92 on hand. It has spent \$1,286 in tracts, and has 1,252 members.

—The devastation by the recent flood in the Great Barrington (Mass.) region has been so complete that it is believed it will take years to restore the land to its former fertility.

—One thousand feet of the track of the Erie Road have been washed into the Susquehanna River, four miles west of Susquehanna, Pa. Land-slides have caused the abandonment of the Jefferson branch.

—Fire in the "Big Boston" Building at Minneapolis, Minn., Tuesday night, burned out W. E. Steele & Co., extensive clothiers; also the Franklin Bazar and some other firms. The loss is placed as high as \$750,000.

—In No. 1 slope of the Susquehanna Coal Company, at Nanticoke, Pa., an explosion of gas occurred Monday morning, mangling three miners in a shocking manner. One of the victims is dead and the others cannot live.

—A terrific cloud-burst took place at North Hillsdale, Mass., on Saturday, doing immense damage. Heavy and destructive storms also took place at Phillipsburg, N. J., at Elizabeth, N. J., and between Hillsdale and Craryville, Mass.

—A construction train on the Chicago and Alton Railroad was run into by a freight near Hopedale, Ill., Wednesday afternoon. Twelve men were killed, and many others injured. The responsibility for the accident has not been located.

—A new discovery is that by the use of citrate acid or citrate of silver sea-water may be made drinkable. By this means chloride of silver is precipitated and a harmless mineral water is produced. An ounce of citrate makes a half a pint of water drinkable.

—Owing to the recent storms swelling the small streams, the Little Lehigh River, Thursday morning, overflowed its banks, and water dashed into a large number of iron ore mines in Long Swamp township, Berks county, Pa. Two hundred men are thrown out of employment.

—Doors formed of two thick paper boards, stamped and molded into panels, and glazed together with glue and potash, and then rolled through heavy rollers, are coming into use. They are better than wood in that they will not shrink, swell, crack, or warp. They are made waterproof with a mixture.

—Heavy thunder-storms swept over New York and New England Friday afternoon. The lightning caused much damage. The Y. M. C. A. building at Brooklyn was struck, and many of its occupants were stunned. The Rittenhouse (N. J.) Woolen Mills were burned down, and on the Massachusetts coast shipping had a rough experience.

—An important conference will be held in New York City Aug. 23, to consider the requisition laws of the various States, and to take action toward harmonizing and reducing them to order. The call for the conference is signed by the governors of New York, Massachusetts, Ver-

mont, Connecticut, and Pennsylvania, and the meeting is designed to include representatives from all the States.

—Some one in Iowa has introduced to notice a new fuel which is destined to take the place of coal in the prairie countries. This fuel is made by grinding cornstalks and coarse prairie grass together, moistening them, and then pressing the pulp into blocks about twelve inches long and four inches thick. These blocks are then dried. It is claimed that one block will give an hour's steady heat, and that the fuel can be produced for three dollars per ton.

—Insurance men are troubled over the number of disastrous fires that have occurred in the past six months. It is believed the teaching of John Most, the Anarchist, and his followers has led to many of the conflagrations, and Most's book on dynamite and phosphorus as incendiary agents have been referred to the police committee at New York. Fire underwriters are discussing various remedies for averting those heavy losses which are said to be draining the resources of the companies.

FOREIGN.

—A dispatch from Sofia says that Prince Ferdinand has finally decided to come to Bulgaria at an early date.

—Turkey has decided to re-open negotiations with England direct for the settlement of the Egyptian question.

—General Boulanger on Friday sent his seconds with a challenge to ex-Premier Ferry to fight a duel. The latter's friends avow that he will not accept the challenge.

—The bodies of six Swiss tourists, who were recently lost while attempting to ascend the Jungfrau without the assistance of guides, have been found at the bottom of a precipice.

—Advices from Sicily say that fugitives from Catania are spreading cholera throughout the island. Business is at a stand-still everywhere. Several communes have been cordoned and placed under quarantine restrictions. The heat is excessive.

—The greatest revolution which China has ever witnessed has been begun by the presentation to the Chinese throne of some very important memorials from censors. The memorials bear on the subject of education, and foreign and scientific studies are recognized and recommended as qualifying for honors. Prince Ch'un is highly pleased with these propositions.

—The oldest newspaper in the whole world is the *King-Pau*, or "Capital Sheet," published in Peking, China. It first appeared A. D. 911, but came out only at irregular intervals. Since the year 1351, however, it has been published weekly, and of uniform size. Now it appears in three editions daily. The first, issued early in the morning, and printed on yellow paper, is called *Hsing-Pau* (business sheet), and contains trade prices and all manner of commercial intelligence. The second edition, which comes out during the forenoon, also printed upon yellow paper, is devoted to official announcements and general news. The third edition appears late in the afternoon, is printed on red paper, and bears the name of *Titani-Pau* (country sheet). It consists of extracts from the earlier editions, and is largely subscribed for in the provinces. The number of copies printed daily varies between 13,000 and 14,000.

RELIGIOUS.

—The New York Methodist Book Concern does not handle the revised Bible at all. The reason assigned is that it never has a call for it.

—Trinity church in New York city, has put on file in the Building Department plans for a mission building at 209 Fulton Street. It will be five stories high and cost \$40,000.

—The churches of Philadelphia have formed an Evangelical Union. A conference will be held in October, and plans for a regular city campaign next fall and winter are already in active preparation.

—Among the immigrants in 1886 were two hundred and sixty-nine clergymen, standing, as to number, third in the list of professionals who came to this country, musicians and teachers being each a third more numerous.

—The Congregation of the Propaganda is awaiting the report of a meeting of eleven American bishops, presided over by Cardinal Gibbons, before pronouncing finally whether the Vatican approves or condemns the order of the Knights of Labor.

—A new church, says the *Springfield Union*, has been organized at Fitchburg, Mass., called the Berean Church. By their covenant they agree to take the Bible as their only rule of faith and practice, church order and discipline, making Christian character the only test of fellowship and communion. They do not believe that any will suffer eternal pain or sorrow in another life, but that "the wages of sin is death." They believe in the doctrines of the second advent. Some of the members of the new church were formerly prominent in the Baptist Church.

—There is now a well-directed movement toward the systematic study of the English Bible in American colleges. Professor Harper, of Yale, is the moving spirit in the enterprise, and he, with Professors Ballantine, of Oberlin, Beecher, of Auburn, and Burroughs, of Amherst, is preparing a series of "Inductive Bible Studies" which will appear monthly in the *Old Testament Student*, published at New Haven, beginning with the September issue. The aim is to study the Bible from a literary and historical point of view, and Yale and Amherst have already gone so far as to place the course among their regular optionals.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 4:13.

WATSON.—Died of pneumonia, at Ottawa, Kan., July 15, 1887, Mary Elizabeth, daughter of John and Sarah Watson, aged 8 years and 6 months. It was an unexpected bereavement. Words of comfort from 2 Sam. 12: 23. JOHN GIBBS.

ROGERS.—Died of flux, near Souwilla, Ala., June 13, 1887, Lottie, daughter of A. G. and Fannie Rogers, aged 6 years, 7 months, and 26 days. Lottie was a sweet child. The bereaved parents are comforted with the promise, She "shall come again from the land of the enemy." Words of comfort by the writer, from Hosea 13: 14. J. R. WATT.

WILCOX.—Died, near Oxbow, Jeff. Co., N. Y., June 10, 1887, Allen D. Wilcox, aged 68 years, 5 months, and 2 days. He died of cancer, after a painful illness. He was the father of a large family of children, among whom is Eld. M. C. Wilcox. During the latter portion of his life he gave his heart to God, and died in hope of eternal life at the coming of the Lord. Words of comfort were spoken by the writer, from 1 Thess. 4: 13-18, to a large circle of mourning friends and neighbors. May the Lord bless the bereaved companion and the sorrowing children. M. H. BROWN.

CHAPMAN.—Died, at Oronoco, Olmstead Co., Minn., July 4, 1887, Ervino, son of E. D. and Sarah Chapman, aged 9 years, 3 months, and 27 days. He was a member of the Pine Island Sabbath-school, and was a very bright, affectionate boy. His death was very sudden, caused by a kick from a playful colt. The funeral was attended by a large gathering of friends and neighbors, including many of his former school-mates. Words of comfort were spoken by the writer, from Jer. 31: 15-17, and we laid him away until the children "come again from the land of the enemy." H. W. JACKMAN.

HOWARD.—Died, at Denmark, Maine, July 14, 1887, of apoplexy, Sr. Sarah, wife of Bro. Geo. W. Howard, aged 44 years, 1 month, and 14 days. Sr. Howard was able to attend to her household duties until a few hours before her death. She embraced the truth about eleven years ago, when the tent was an Lovell, Maine, under the labors of Bro. Goodrich and Webber, and has since been faithful in living it out. She leaves a husband and five children, who deeply feel her loss. But she rests in hope of eternal life when Jesus comes. Remarks by the writer at the funeral, from 1 Thess. 4: 18. S. J. HERSUM.

WHIPPLE.—Died at Le Sueur, July 1, 1887, Josiah R. Whipple, in the 88th year of his age. Dear father was a firm believer in the Third Angel's Message and the soon coming of Christ. He had kept the Sabbath for many years. He was a humble, consistent follower of the Saviour, and died in full hope of a part in the first resurrection and of immortality. We believe that if we are faithful we shall meet him in life eternal. The funeral services were held in the Baptist church at Le Sueur. Remarks by Eld. Doeshier (Baptist), from 1 Cor. 15: 12. L. O. BOREN.

FREETO.—Died in Newport, N. H., June 6, 1887, Lorenzo Freeto, aged eighty-five years. He was among those who heard the doctrine of the Lord's coming preached in 1843, and gladly embraced it. Subsequently, he accepted the doctrines peculiar to Seventh-day Adventists. He had been a consistent observer of the Sabbath for over thirty years. Although isolated somewhat from the people of his choice, his sympathy had been with them, and an ardent desire had been his to see the cause he so much loved prosper. We trust he sleeps in Jesus, and will come forth at the resurrection of the just. Funeral services conducted by Eld. John Young (Free-will Baptist), basing his remarks on Job 19: 25, 26. Text chosen by the deceased. H. P. W.

MANN.—Died, June 27, 1887, near Waterford, Ohio, Mary J. Mann, aged 60 years, 6 months, and 25 days. Sr. Mann embraced present truth under the labors of Elds. A. O. Burrill and D. M. Canright, in 1879. Although she had kept the Sabbath previous to that time, she did not fully accept the truth and unite with the church until then. Sr. Mann was a firm believer in all the truths held by S. D. Adventists, a consistent Christian, and a worthy member of the church. Since the death of her son, Eld. A. M. Mann, she has cared little for this life except to devote it to her children; she mourned deeply for her son, and longed to join him in his silent home, there to rest until the Lifegiver shall come to break the bonds of death. Her death was very sudden, and came as a shock to all. While she was at work in the garden, she received a stroke of paralysis, and was unable to speak until her death, which occurred four hours later. She leaves a husband, a daughter, four grandchildren, a brother, and a daughter-in-law, also a large circle of friends, who greatly mourn her loss, but, we trust, not without hope. As a minister of our faith could not be present, the funeral services were conducted by Eld. F. Simons, of the Disciple Church. J. BURR TALLMAGE.

KEARNY.—Died, May 4, 1887, at Millbrook, Mich., Jane D., wife of Geo. A. Kearney, aged 33 years, 11 months, and 10 days. At the age of fifteen, she was baptized in the faith of a soon coming Saviour. About eight years ago, with her companion, she listened to a series of discourses given by my husband, reviewing Eld. Getchell against the Sabbath and the law. The commandments of God appeared so sacred and important, that they received this advancing light of truth with great joy, though amid much opposition. A short time after this she was rebaptized by Eld. Burrill. About two years ago, she lost a sweet, promising little boy. From that time her health, always delicate, failed rapidly. Very soon it became evident that consumption had marked her as one of its victims. Seasons of prayer were held in her behalf with tokens of divine acceptance, and she said: "Should the Lord not see fit to raise me up, these seasons have proved great blessings." Her life was that of a self-denying, earnest Christian, and she was laid away in hope, beside her dear father and precious child. Her husband, brother, one son, and other relatives feel deeply their loss. Funeral discourse by Eld. Bower (First-day Adventist), from Zech. 1: 5, in which the Christian's hope appeared very comforting in view of soon being realized by all the faithful. MRS. E. S. LANE.

CANFIELD.—Died, near Belleville, Kan., July 4, 1887, my dear wife, Carrie H. Canfield. The deceased was born in Poughkeepsie, N. Y., Oct. 30, 1841, from which place she removed with her parents to Parma, Mich., when about twelve years of age. She was converted when about sixteen or eighteen years of age, and united with the Wesleyan Methodist Church, with which church she lived a consistent Christian for a number of years. She was married to the writer of this memoir March 21, 1867, taking the place of a mother to five motherless children. How well she filled that place, let the testimony of those five bear record, as evinced by their uniform kindness and affection to her. She was also the mother of five children, three of whom still live to cherish her memory as a kind and loving mother. About seven years ago she became convinced of the truth of the Advent faith and the Third Angel's Message. She then obtained a letter from the church of which she was a member, and united with the S. D. A. denomination at Spring Arbor, Mich. She was transferred from there to the Norway church, Kansas. The deceased had been in very feeble health for the past two years, and became much emaciated and very weak, from diabetes, and to add to her affliction, became nearly blind from cataract, for several months before her death; but she still held firmly to the faith as seeing Him who is invisible. She prayed much that others, especially her three dear sisters and one brother, might yet be led into the truth. She had been able to walk about most of the time, and had entertained some hope of final recovery. On the Friday preceding her death she was taken much worse, with what appeared like cholera morbus, and she continued to fail rapidly, until Monday, July 4, when at 3 p. m. she fell peacefully asleep, to await the coming of Him who said, "Behold, I come quickly, and my reward is with me." Words of comfort were spoken by Rev. Allen, of the M. E. Church, from Job. 19: 25-27. Thus the light of our home has gone out, a dear mother is gone, a loving companion is taken away. But we sorrow not as others who have no hope. E. F. CANFIELD.

Appointments.

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

MAINE T. AND M. SOCIETY.

THE next annual session of the Maine T. and M. Society will be held in connection with the camp-meeting at Bangor, Aug. 23, at 5 P. M. J. B. GOODRICH.

MAINE STATE CONFERENCE.

THE next annual session of the Maine State Conference will be held at Bangor, in connection with the camp-meeting, Aug. 23-30. Let all of our churches choose delegates to properly represent them in the first session of the Conference, which will be held Aug. 23, at 4 P. M. J. B. GOODRICH, Pres.

THE Ohio H. and T. Society will hold its annual meeting at Cleveland, in connection with the camp-meeting. We hope all will be prepared to promptly respond and make it a meeting of interest and profit. D. E. LINDSEY, Pres.

PROVIDENCE permitting, a two days' meeting will be held at the tent at Armada, Mich., Aug. 6, 7. Every Sabbath-keeper within reach of the tent is especially requested to be present. The Sabbath-school lesson for the Sabbath will be the regular lesson for the day. A. O. BURRILL. D. H. LAMSON.

THE next S. D. A. Annual Conference of New England will be held in connection with the camp-meeting at New Bedford, Mass., Aug. 12-23. We trust that all our churches will be fully represented. Please bear in mind that each church is entitled to one delegate and one additional delegate for every fifteen members. Let all try to be present at the beginning of the meeting. A. L. WRIGHT, Sec.

THE regular annual session of the New York Conference is hereby called to convene at Utica, Sept. 1, 1887, at 9 A. M. The session is called thus early, that all except the most difficult and important business of the Conference, may be out of the way before the regular camp-meeting convenes, Sept. 6. Delegates should be chosen at an early date, and be in attendance at the first meeting, so that there may be no delay in the organization of the Conference and the selection of committees. The auditing work and the work of other committees may then be completed or well matured before our camp-meeting begins. This is in harmony with the recommendation of the General Conference. Each church in our Conference is entitled to one delegate, and an additional delegate for every ten members; so that a church of ten members is entitled to two delegates, and one of twenty members to three delegates, and so on. NEW YORK CONF. COM.

Publishers' Department.

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

A VALUABLE SABBATH-SCHOOL HELP.

AMONG the most valuable Sabbath-school helps that we know of, and one within the reach of all Sabbath-schools, is a book entitled "A Model Superintendent;" being a sketch of the life, character, and methods of work of Henry P. Haven, of the International Lesson Committee. Mr. Haven was a remarkably successful Sunday-school worker, in which work he occupied a very important position, and his methods and details of his work are clearly stated in this book. A very large number of points in S. S. work are brought out, and valuable information given upon the same, based upon actual experience. Scores of questions that are constantly arising, are answered in a manner to be applicable to a majority of schools. A copious index enables one to refer readily to any point he wishes to consider.

The book contains 180 pages, is written in an able and interesting style, is very neatly printed, and substantially bound in cloth. We have recently given it a careful perusal, with much interest and profit, and believe that it would materially benefit all our Sabbath-school workers to do likewise. Every Sabbath-school should have one or more works of this character in its library for the use of teachers and officers, and we can heartily recommend the above-named book. It is for sale at the REVIEW AND HERALD Office; price \$1, postpaid. G. W. MORSE.

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 girl fourteen or fifteen years of age, a Sabbath-keeper, to stay as one of the family. Address Louis Eppe, Jamestown, Montevideo Co., Mo.

WANTED.—Three men, Sabbath-keepers: one head sawyer, one to drive oxen and one to drive horses, hauling logs and lumber. Steady work. Address E. Kloss, Smith's Mills, Blue Earth Co., Minn., Box 54.

LOST.—On the Beaver Dam, Wis., camp-ground, a new hymn book, with gilt harp and letters on the cover, and gilt-edged leaves; no name, in it. Will the finder please send it to Windsor, Dane Co., Wis., Box 25, with his or her address, and the owner will pay all charges.

RECEIPTS.

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

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

In sending money to this Office, please observe the following rules:—

1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.—Frank Langdon, J. F. Hansen, D. D. Wieb, M. W. Neal, I. T. Nicola, Mrs. L. P. Ransom, Shannon Robinson, F. W. Field, L. T. Nicola, F. W. Field, E. T. Palmer, Jasper Dunlap.

Books Sent by Freight.—E. H. Gates, H. P. Holser, Neb. Tract Society, Ishmael Bradley, H. P. Holser, Pacific Press, F. T. Poole, T. H. Purdon.

Cash Rec'd on Account.—New Eng. Conf. per a friend \$11.; Kan. T. and M. Soc. 79.45, Ohio T. and M. Soc. 126.03, Tenn. T. and M. Soc. 20., Dak. T. and M. Soc. 500., Ohio T. and M. Soc. 20.

Christmas Offerings.—Two friends \$10.

General Conference.—N. Y. Conf. \$100.

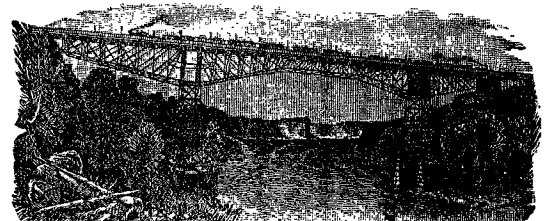
European Mission.—H. C. Miller \$4.

Scandinavian Mission.—H. C. Miller \$4., A. O. Risty 50cts.

South African Mission.—W. H. Saxby \$20.85.

Georgia Mission.—C. F. Curtis \$30.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Mail.	Day.	N. Y.	Alb.	Nit.	Exp.	STATIONS.	Pa. Exp.	Day.	Ch. Exp.	Mail.	Mail.
6.00	6.45	10.45	6.00	7.30	Ar.	Dep.	9.15	8.10	9.10	1.30	7.00
4.33	5.30	9.45	4.35	6.08	Ann Arbor,	10.38	9.12	10.25	2.32	8.16	
3.15	4.20	8.49	3.15	4.50	Jackson,	12.03	10.52	11.35	3.32	9.35	
2.00	3.10	7.51	1.58	3.43	Marshall,	1.04	11.47	12.50	4.22	10.38	
1.12	2.27	7.53	1.30	3.20	Battle Creek,	1.55	12.12	1.12	4.40	11.03	
12.17	1.50	6.58	12.33	2.35	Kalamazoo,	2.35	1.20	1.50	5.15	11.02	
11.38	12.15	5.49	11.13	1.55	Niles,	4.18	3.08	3.22	6.27	1.40	
9.18	11.11	4.55	10.18	11.27	Mich. City,	5.41	4.32	4.35	7.32	2.58	
6.50	9.00	3.10	8.15	9.10	Chicago,	8.05	7.00	6.40	9.31	5.15	
a. m.	a. m.	p. m.	p. m.	p. m.	Dep.	Ar.	a. m.	a. m.	p. m.	p. m.	

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Batt. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, ar. Detroit 11.50 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Batt. Creek 8.52, ar. Kalamazoo 9.45.
All trains run by Nineteenth Meridian, or Central Standard Time.
Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.
June 5, 1887. O. W. RUGGLES, Gen. Pass., Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.						GOING EAST.					
Chgo. Pass.	Mail.	Day.	Pacific Ex.	Pass.	STATIONS.	Mail.	Land Exp.	Atto. Exp.	Sun. Pass.	Pull'm Pass.	Pass.
.....	am	am	pm	pm	Dep.	pm	am	am	am	am	am
.....	7.28	8.31	9.34	5.40	Port Huron	10.20	1.15	7.35	.....	10.50	.....
.....	8.05	9.10	10.15	6.20	Lapeer	8.42	11.57	6.37	.....	9.17	.....
.....	8.48	9.35	10.58	7.20	Flint	7.55	11.27	6.40	.....	8.40	.....
.....	10.00	10.30	11.53	8.25	Durand	7.05	10.58	5.08	.....	8.05	.....
.....	10.37	11.00	12.25	9.05	Lansing	5.20	10.07	4.00	.....	6.45	.....
.....	11.30	11.45	1.15	10.05	Charlotte	4.42	9.37	3.25	.....	6.15	.....
.....	6.30	am	12.05	1.20	BATTLE CREEK	3.45	8.55	2.35	.....	5.30	.....
.....	7.18	.....	12.45	2.21	Dep.	2.41	8.11	1.45	.....	am	.....
.....	7.30	.....	12.55	2.32	Vicksburg	2.31	.....	1.27	.....	VAL.	.....
.....	8.17	SUN.	1.45	3.19	Schoolcraft	1.45	7.26	12.49	.....	VAL.	.....
.....	9.00	Pass.	2.28	4.07	Cassopolis	1.05	6.50	12.01	.....	ACC.	.....
.....	10.13	am	3.49	.....	South Bend	11.47	.....	.....	.....	pm	.....
.....	10.30	7.35	4.05	5.52	Haskell's	11.35	5.30	10.20	3.40	8.08	.....
.....	12.40	10.00	6.25	8.10	Chicago	9.09	3.25	8.15	1.15	6.25	.....
pm	am	pm	am	am	Arr.	Dep.	am	pm	pm	pm	.....

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.
GEO. B. REKVE Traffic Manager. W. J. SPICER, General Manager.

THOUGHTS on the BOOK of REVELATION.

By ELI. URIAH SMITH.

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

In muslin covers, 420 pp., sent post-paid for \$1.25.
Address, REVIEW & HERALD, Battle Creek, Mich. Or, PACIFIC PRESS, Oakland, Cal.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 2, 1887.

CONTENTS OF THIS NUMBER.

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

Poetry.

In the Long Run, <i>Sel.</i>	481
Go, Call Him by His Name, <i>TORIA A. BUCK.</i>	483
The Flower in the Stone Wall, <i>Sel.</i>	486
The Valley of Silence, <i>Sel.</i>	490

Our Contributors.

Sabbath Morning Thoughts, <i>ELB. ALBERT STONE.</i>	481
Witnesses unto the People, <i>C. M. CHAFFEE.</i>	481
"As It Was in the Days of Noah," <i>A. SMITH.</i>	482
Looking only at the Present, <i>E. HILLIARD.</i>	482
Keeping the Commandments of God and the Faith of Jesus, <i>A. W. ROTHWELL.</i>	483
No Advantage, <i>N. J. BOWERS.</i>	483
Conquerors, <i>A. H. L.</i>	483
Alexander Campbell on Repentance, <i>ELB. J. P. HENDERSON.</i>	484
A New (?) Doctrine, <i>WILLIAM BRUCKER.</i>	484

Choice Selections.

The Perfection of the Decalogue, <i>Talbot W. Chambers, D. D.</i>	485
-------------------------------------------------------------------------	-----

Home.

Mothers, <i>Sel.</i>	486
The Sunshine of Life, <i>Sel.</i>	486
Provoke not Your Children, <i>Dr. Alexander MacLaren.</i>	486
John Wesley's Reply, <i>Sel.</i>	486

Special Mention.

A Powerful Aid for National Reform, <i>W. A. BLAKELEY.</i>	486
------------------------------------------------------------------	-----

Editorial.

What Does God Write?.....	488
J. W. Morton and the Sanctuary Question.....	488
A Word from England, <i>S. N. U.</i>	489

The Commentary.

Scripture Questions: Answers by G. W. MORSE.....	490
--------------------------------------------------	-----

Progress of the Cause.

Reports from Michigan—Idaho—Indiana—Georgia—Wisconsin—Rhode Island—Virginia—Pennsylvania—Tennessee—Colorado.....	490, 491
Dakota Conference Proceedings, <i>GEO. SNYDER, Sec.</i>	491
The Norway Camp-meeting.....	492
Canvassing Work in Georgia, <i>CHAS. F. CURTIS, State Agt.</i>	492
The Canvassing Work in Kansas, <i>N. P. DIXON.</i>	492
Canvassing in Nebraska, <i>J. W. BOYNTON.</i>	492
Ohio Canvass Again, <i>W. J. SYONIE.</i>	492

Special Notices.

.....	493
-------	-----

News.

.....	494
-------	-----

Obituaries.

.....	495
-------	-----

Appointments.

.....	495
-------	-----

Publishers' Department.

.....	495
-------	-----

Travelers' Guide.

.....	495
-------	-----

Editorial Notes.

.....	496
-------	-----

Canvassers' Question Box.

.....	496
-------	-----

LATE CAMP-MEETINGS FOR 1887.

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

GEN. CONF. COM.

JUSTICE VS. WEALTH.

It is a fact pretty generally known that the great majority of those upon whom fortune has bestowed wealth pass along in this world with but little regard to the claims of justice. Just now the escape of McGarigle, the great Chicago boddler, has given it a passing emphasis. Chicago has done a noble work in laying open the nest of "wickedness in high places" which has so long existed within her borders at the public expense, but doubtless there is still plenty of work to be done. McGarigle has escaped from custody, and the circumstances indicate clearly enough that his own unaided efforts had little to do with the matter. No one expresses any surprise that the rich friends of the rich boddler, of whom he has plenty, should connive at his escape; it is taken for granted. Nor does any one seem to imagine that he would have any difficulty in chartering any vehicle of conveyance, be it tug-boat, sailing vessel, or railroad train. For all the officials know he may have taken his flight by any of these means. The present theory is that he went aboard a Canadian schooner, which, simply to accommodate the boddler, discharged her freight and took aboard her cargo of grain in great haste, and

performed the difficult task of repainting in mid-lake to escape identification. Since his escape, it has also turned up that his confinement in jail was merely nominal, he being allowed to make frequent visits to his residence, in the company of the sheriff, for which, of course, the latter was well paid. This is the usual practice with prisoners who are rich enough to pay for special indulgences. Should the authorities fail to secure the boddler himself, which now seems likely, it seems to us there would be some propriety in transferring his sentence to one or more of the rich villains who have connived at his escape, provided that they can be discovered.

L. A. S.

UPPER COLUMBIA CHURCH CLERKS, ATTENTION!

Will every clerk of churches in the U. C. Conference please send me his name and address at once, together with those of the elder and treasurer of the church to which he belongs? Also name and address of leaders of any unorganized companies they may know of. Enclose above information in a sealed envelope, and address me immediately at Spokane Falls, Wash. Ter. Brethren, please be prompt in regard to this matter.

JAMES W. SCOLIES, Sec. U. C. Conf.

NEW ENGLAND, NOTICE.

SINCE it was decided to hold our camp-meeting at New Bedford, we have endeavored to secure reduced rates for all those wishing to attend; and, after considerable delay, have been successful. We are anxious that all our brethren and sisters should take advantage of the favors granted us by the railroads. In order to do this, it will be necessary to carefully observe the following directions:—

Those coming from the north and west, over the Cheshire or Fitchburg R. R., should purchase regular tickets to Fitchburg, and there get excursion tickets to New Bedford and return. Those living in the southern part of the State, or in sections where they will be obliged to come *via* the Boston & Albany R. R., should pay regular fare to South Framingham, where round-trip tickets can be secured. Persons coming over the Worcester & Nashua R. R. can buy excursion tickets at Clinton. Those in Rhode Island and Eastern Connecticut can come to Attleboro, Mass., and there purchase tickets. Those on the Lowell, Eastern, or Maine R. R., and all coming *via* Boston, can procure tickets at the Old Colony depot, in this city; but, in order to get reduced rates, they must present certificates signed by the secretary of the Conference. All desiring such should notify me at once. Be sure to ask for camp-meeting tickets to New Bedford and return.

On arriving, those who desire can take horse-cars at the depot and ride directly to the camp-ground. We trust that all who can possibly do so will attend. No one can afford to be absent from this important meeting. Come, praying for the blessing of God.

A. L. WRIGHT, Sec.

21 Boylston Place, Boston.

THE SUNDAY LAW OF MINNESOTA.

AMONG the laws enacted last winter by the legislature of Minnesota, was the following:—

An act to amend section 225 of chapter 1 of title 10 of the Penal Code of the State of Minnesota.

Be it enacted by the Legislature of the State of Minnesota.

Section 1. That section 225 of chapter 1 of title 10 of the Penal Code of the State of Minnesota is amended so as to read as follows:—

Sec. 225. Servile Labor.—All labor on Sunday is prohibited, excepting the works of necessity or charity.

In works of necessity or charity is included whatsoever is needful during the day for the good order, health, or comfort of the community.

Provided, however, that keeping open a barber shop on Sunday for the purpose of cutting hair and shaving beards shall not be deemed a work of necessity or charity.

Sec. 2. This act shall take effect and be in force from and after its passage.

Approved March 7.

As some of our brethren in that State have supposed that this law affected Sunday labor by those who observe the seventh day of the week, and have asked questions relative thereto, a letter of inquiry was addressed to Bro. Allen Moon, to which he replied as follows:—

Winona, Minn., June 23, '87.

G. W. MORSE,—

DEAR BROTHER: Your letter received. . . I will say in reply, that the act referred to by Bro. H. does not

affect our liberties, since the clause in a former act making an exception in favor of Sabbath-keepers was not repealed. It was a bill to repeal this exception that was defeated last winter, and it was an act entitled, "An Act to repeal sec. 20 of chap. 100, of General Statutes of 1878." Until that section is repealed, it does not matter how strong the Sunday law is, it does not affect us. But it is evidently the aim of the champions of Sunday to make the law as strong as possible before making the final stroke. The act referred to by Bro. H. was introduced after the other bill was defeated; and since it did not interfere with our people, I did not make any effort to defeat it, although I could have done so.

ALLEN MOON.

This explains the matter so that all will have a clear understanding of it. The law, making exceptions in favor of those who conscientiously observe the seventh day of the week, stands unrepealed; and hence the law of last winter does not affect such.

G. W. MORSE.

Canvasser's Question Box.

By what means does a "leader" obtain his support?

If the companies are few, and close together, the general agent can do much of the leader's work that would directly interfere with his own canvassing,—such as taking agents into the field and showing them how to canvass or deliver, assigning territory, keeping accounts, etc. Members of the company who are adapted to such work, can also assist the leader,—one by attending to the provisions, another to the accounts, etc., so that to order, report, and assist the inexperienced when the general agent is not present, will constitute the "leader's" work; and this need not take all his time. The reporting and ordering can be attended to evening after the Sabbath, and, during the week, the time not spent in the field with agents can be employed in canvassing.

We think the leader should keep an account of all time occupied by him in the field assisting agents, and that his accounts of time so spent should be audited by the Conference, the same as those of the general agent, State secretary, or district directors.

Is there more than one plan by which company canvassing may be successfully conducted?

There are two: (1) city companies, composed of both ladies and gentlemen; (2) country companies, composed of gentlemen only. There can be no absolute law to this effect, however, because under some circumstances a company of gentlemen only may best work a large town or city, or ladies may work the small villages around which a company of gentlemen are canvassing, all having one common weekly meeting-place.

How may country canvassing be best conducted?

The general agent of each State should obtain permission to use, free of charge, what family Conference tents he may need for his canvassing companies during the summer and fall (as in Michigan), and then bring together companies of from three to six gentlemen, pitching the tent on the premises of some good-natured farmer, near where four townships corner, or at any other good starting-point. Then divide up the territory among the canvassers. If there are four, assign each a township, if such division is impartial.

If there is a village on the four corners, it will generally be best to pitch the tent half a mile away, on a farm, where fresh milk, fruit, etc., may be obtained at the lowest prices, and where the tent will not be molested in absence of canvassers. Arrange to leave valises or valuables in the house when all are to be away for several days. If there are Sabbath keeping families in the vicinity who are able to furnish homes for canvassers, teams for delivering, moving, etc., the general agent or leader should not be backward about giving such an opportunity to assist.

Should all in a company work with the same book?

Members of a country company should all canvass for the same book. They should also take with them a small case of cheap publications, with which to defray expenses, especially in cases where they are charged for a meal or a night's lodging. In starting out for a week, your case should contain several Parliamentary Rules, H. and T. Manuals, Purity Lectures, and Temperance Leaflets. Something can be sold at nearly every house, which will not only benefit the buyers, but also greatly lessen the expenses of the canvasser. One book at a time means one subscription book.

Questions concerning board and cooking outfits will be answered next week, showing average weekly cost to self-boarded companies, companies with housekeepers, etc.