

Adventist Review

AND SABBATH HERALD.



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

VOL. 64, No. 33.

BATTLE CREEK, MICH., TUESDAY, AUGUST 16, 1887.

WHOLE NO. 1728.

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.

GOD IS OUR REFUGE.

GOD is our refuge, on our side;
Our fortress strong, in trouble tried;
Our very present aid.
Though earth convulsed and changed should be,
The mountains sunk in depths of sea,
We will not be dismayed.

Yea, though the waters tumult make,
And mountains with their swelling shake,
Yet this our song shall be—
The Lord of Hosts is on our side,
In Israel's God we will confide.
Our strong, high tower is he.

A river flows whose streams of grace
Make glad God's holy dwelling-place,
The city of the King.
With God in her, she stands unmoved,
And he his help for Zion loved,
At early dawn will bring.

The nations rage, the kingdoms quake,
And if his lips their silence break,
The earth dissolved shall be.
The Lord of Hosts is on our side,
In Israel's God we will confide.
Our strong, high tower is he.

Come, see the judgments of the Lord,
When with his desolating sword
He smites the earth in ire;
And then great peace on earth he makes,
The bow and spear asunder breaks,
The chariot burns in fire.

Be still, vain man, before his rod;
Be still and know that he is God,
And will exalted be.
The Lord of Hosts is on our side,
In Israel's God we will confide.
Our strong, high tower is he.

—Edward A. Collier.

Our Contributors.

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

UNION WITH CHRIST IN OUR WORK.

BY MRS. E. G. WHITE.

MANY profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit; do his will, and please him in all things.

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world—channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, hodies of light throughout the world, to be as signs to the people—living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the "sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place." God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day or the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by

the word of God that the end of all things is *at hand*.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right stand-point. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world to-day. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savors of life unto life or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, with derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepared for them. "As it was in the days of Noe, so shall it be also in the days of the Son of

man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things. If they are faithful in that which is least, they will be faithful in much.

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is "like apples of gold in pictures of silver."

THE WALDENSES.*

BY W. S. CHAPMAN.

WHEN in the year A. D. 538 the little horn of Dan. 7, the great papal power, had become firmly established, and the nations began yielding obedience to her mandates; when this conquering ecclesiastical power, usurping civic authority to enforce its decrees, spread like a foul blight over the earth, subjugating church after church, even far on the very borders of civilization, the angels of God encamped round about a little company of commandment-keepers, in Lombardy, France, protecting them from contamination. For over 300 years God's people presented an unbroken front to the enemy; but in 840 their last great bishop and leader, Claude, died, and from that time until the year 1059, the attempts of the emissaries of Rome to force the people to apostatize, became more and

more frequent and successful, until under Pope Nicholas II., the Lombard churches yielded, and the Catholic bishops of Ostea and Lucca were sent to receive their submission.

A remnant, however, would not yield their faith at man's dictation, and around these the chariots of God encamped, and the angel of the Lord guided to the solitary place prepared for them (Rev. 12:14, 16)—the valleys of the Alps of the Piedmont, or the Waldensian Valleys, seven in number, walled in by towering mountains, clothed at their base with pasturage and chestnut forests, and capped by continuous snow. That part of the Alpine chain which extends between Turin on the east, and Grenoble on the west, is known as the Cottian Alps. This formed the dwelling-place of the Waldenses. Thirty miles west of Turin lies the entrance to these valleys. Before it stretches a low hill as a breastwork against invasion, while at the entrance towers the huge mountain Castelluzzo, from whose sides many and many a man, woman, and child has been hurled, one after another, into a ghastly heap of living and writhing mangled bodies,—

"Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven."

The first valley is the Lucerna (Valley of Light); the next, the Rora (Valley of Dews); the third, Angrogna (Valley of Groans). These three being surrounded by the remaining four, like the rims of a wheel, and outside of all, towering lofty mountains, a huge wall of defense.

Each valley is a fortress having its own gate of ingress and egress, with its caves and rocks, and mighty chestnut-trees, forming places of retreat and shelter, so that the highest engineering skill could not have better adapted each several valley to this very purpose. It is not less remarkable that, taking all these valleys together, each is so related to each, the one opening into the other, that they may be said to form one fortress of amazing and matchless strength, wholly impregnable, in fact. All the fortresses of Europe, though combined, would not form a citadel so enormously strong and so dazzlingly magnificent as the mountain dwellings of the Vaudois. "The Eternal, our God," says Leger, "having destined this land to be the theater of his marvels and the bulwark of his ark, has, by natural means, most marvelously fortified it." The battle begun in one valley could be continued in another, and carried around the entire territory, till at last the invading foe, overpowered by the rocks rolled upon him from the mountains, or assailed by enemies which would start suddenly out of the mist or issue from some unsuspected cave, found retreat impossible, and, cut off in detail, left his bones to whiten the mountains he had come to subdue.

In the very heart of these mountains lies the most interesting of these valleys. Ascending the Angrogna it finally contracts, and apparently terminates at the base of a mountain which, by some terrible convulsion of nature, has been rent from top to bottom, thus opening a path through a dark chasm, a mere narrow ledge, winding for two miles half way up the mountain side, gradually widening into the Pra, a circular valley with its border, a ring of white mountain peaks. "This was the inner sanctuary of the Waldensian temple. The rest of Italy had turned aside to idols, the Waldensian territory alone had been reserved for the worship of the true God." Here their *barbes*, or pastors, were wont to meet in annual synod. Here they built their college, and trained and ordained their missionaries.

The persecutions of this remarkable people form one of the most heroic pages of the church's history. These persecutions, protracted through many centuries, were endured with a patience, a constancy, a bravery, honorable to the gospel as well as to those simple people whom the gospel converted into heroes and martyrs.

Incessant but unsuccessful persecution assailed them from the time they took possession of the valleys up to Christmas, 1400, when, on account of the great depth of snow, the people resting peacefully, believing themselves safe from invasion, an inquisitor named Borelli appeared at the head of his miscreants in the valley of the Pregalass. The Waldenses of that valley fled in haste to the mountains, encamping at night on a summit in the Valley of Macel, without shelter or food. Many lost hands or feet, and the ground, in the morning, was covered with frozen corpses, among whom were from fifty to eighty babes, who lay dead, either upon the bare ice or locked in the arms of their frozen mothers. Eighty-seven years after, Pope Innocent VIII. attempted to exterminate them by sending against them an immense army of soldiers,—vagabonds, adventurers, murderers, and assassins,—who came from all parts of Italy, being promised remission of all sins if they would kill

a Waldensian, and a complete title to all the property of the murdered man. Several hundred Waldensians met violent deaths before this army was finally driven back.

Many and terrible were the assaults made upon this brave people, each one tending to dishearten and crush them more and more, until a number, to gain peace, attended mass and professed to be Catholics, thus obtaining certificates that they had become papists, from the priests who in 1526 were settled thickly in the valleys. Christianity in the Vaudois churches was, at this time, at a low ebb. The great flood of waters the serpent cast out of his mouth, had well-nigh drowned out the faith of this poor people; but God sent them a little help (Rev. 12:15, 16). News came of the Reformation, and all took fresh heart; "for now they beheld the fruits of their fathers' blood. They who had fought the battle were not to have the honor of the victory. That was reserved for combatants who had newly come into the field. They had forfeited their reward, they painfully felt, by their defections; hence the regret that mingled with their joy."

Mournfully they now realized that they had not held fast that which had been entrusted to them, and that their crown had well-nigh been taken from them. Rev. 3:11. For fifty years church services had been held only in caves or private houses. Now they threw off their fear, and churches sprang up in all the valleys, and crowds came from far and near to hear the preaching. For twenty-eight years they lived in comparative peace, no general persecution taking place, but individuals being often seized and put to death.

In 1534, and again in 1537, a portion of the valleys was attacked, yet the enemies were repulsed. But in 1560 the Duke of Savoy determined to exterminate them, and raised an immense army of miscreants and vagabonds. At this time the entire population of the valleys did not exceed 18,000, and the fighting men, not over 1,200. The Vaudois seemed doomed to destruction. Gathering what necessaries they could, and carrying their sick and aged before them, they retreated to their stronghold, the Pra del Tor. Again and again did La Trinita, the commander of the invading army, seek to gain a foot-hold in this wonderful fortress, only to retire discomfited, and with heavy loss, to his native city, Piedmont, where the citizens saluted him with the cry, "God was fighting for the *barbes!*" Stung to madness by their cries, he made another onslaught in April, but was repulsed with such frightful slaughter that he never entered the valleys again. Peace negotiations were signed June 5, 1561.

(Concluded next week.)

CHRISTIAN PURITY.

BY ELD. I. E. KIMBALL.

THE first principle of the truth is to purify from sin, and take away its stains. Sin separates from God, and we cannot go back to the Father's house to mingle with holy angels and serve God "day and night in his temple," unless thoroughly purged.

But how little we realize the evil effects of sin! It has lodged in the hearts of men for six thousand years, and become the active, dominant principle. Like the mustard seed, it has taken deep root, and towers over all things else. But it must be plucked up by the roots, and every tendrill taken from the heart; for the pure in heart alone shall see God. This is especially true of the 144,000, who are all said to be "virgins." This is the symbol for a pure church; but such purity is assigned to each individual member, so that as a whole and severally they are "without fault before the throne of God." With our superficial ideas of purity and holiness, we know but little of what this means, and realize not the force of the prophet's words, "The heart is deceitful above all things, and desperately wicked."

A very illustrative figure is used by the prophet Zephaniah when describing a class in the church who are to be punished in the "great day of the Lord." They are "settled on their lees," and the expression of their heart is, "The Lord will not do good, neither will he do evil," indicating that they realize no good or evil from the hand of God. They learn no lessons, and know nothing of his providences. They are "settled on their lees."

*Condensed and arranged mainly from the sixteenth book of the "History of Protestantism."

What does this mean? The lees are the dregs and sediments, especially the settlings and impurities of wine. Jeremiah, speaking of Moab, said: "He hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." Chap. 48:11. Wine was purified by being poured from vessel to vessel. The sediments and settlings in this way were separated. But Moab had received no chastisement. He had not been emptied from vessel to vessel—been sent into captivity to repent of his sins; therefore he settled down in indifference.

So with thousands of professors to-day. In vain have they been chastened; they receive no correction. All the impurities and dross remain, and are not purged away. Because of complete spiritual blindness, "they know not that it is He." The fires cannot "refine them as silver is refined, and . . . try them as gold is tried," because they know not why the fire is kindled, and learn no lesson by the trial. They realize not the stumbling-blocks over which they stumble, and bruise and maim themselves. Blind and headstrong, they turn to their "own course as the horse rusheth into the battle," to stumble and fall, to be broken and snared and taken. God finally says, "Let them alone," and they are given over to the delusion they love.

A curse was pronounced in the verse previous to the one above quoted concerning Moab, upon the man that doeth the work of the Lord "negligently" (margin). The ones settled upon their lees are the ones the prophet had in mind upon whom the curse falls. They attach no special importance to the Lord's work and message. They are fully possessed of selfishness, with all its brood of sins, and know not what it is to perfect the principles of meekness, mercy, temperance, patience, godliness, and love. They know nothing, and wish not to learn anything of sacrifice for the truth and the cross of Christ. May the dear Lord who takes "no pleasure in the death of him that dieth," pity such. Who would know the gifts of God and the benefits of righteousness? Such should plead with God, as the greatest desired boon, to be separated from all their impurities as wine is separated from the lees, even though they have to be poured out as water, rather than let the impurities remain settled in the heart, to come to the surface on every occasion and prove us wholly corrupt. We must die to sin daily. May the Lord "purify unto himself a peculiar people, zealous of good works."

WE MAY KNOW.

BY N. J. BOWERS.

"We don't know anything about it." How frequently do we hear these words drop from the lips of those who ignore or oppose the truth of the Lord's soon coming! That such persons generally know nothing about it is a fact, but this is no reason for saying that nobody does or can know anything about it. They can truly say, "We know nothing about it," because they do not seek or care to know. They do not choose to avail themselves of the means of knowing; viz., by a careful and devout study of the prophetic scriptures. Those who perished in the flood *knew not* till they were taken away by it. See Matt. 24:39. "So shall also the coming of the Son of man be." *Id.* These might have known, but they ate and drank and made merry and perished. Says the coming Jesus himself, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. Then we may *know*, the flippant scoffer to the contrary notwithstanding. The humble student of prophecy will know because he will heed the admonition to *watch*.

"All these things" are in the past, except the very last. History points to these events, and writes over them "fulfilled." We are brought down to the final links in the chain. Political and social occurrences all round us proclaim the coming of Jesus near. Earth and air and sky are full of foretokenings. Who among us will heed the lessons, and *know*, and be saved?

—"The higher the precipice, the more fatal the fall. The greater the sin, the more severe the punishment."

OUR PETITION.

BY DELIA D. MILLER.

"Our Father who dwellest in heaven,"
To thee our petition we bring;
Thou hast said that our prayers thou wilt answer,
And we to thy promises cling.

We will "hallow thy name," and give glory,
While our hearts overflow with thy love,
And may earth resound with thy praises,
As sung by the angels above.

May "thy kingdom soon come" in great glory,
That thy waiting ones all may be blest
With thy presence, attended by angels,
To bear us to home, love, and rest.

There'll be peace, love, and joy without measure,
When "thy will on this earth shall be done
As 't is done by the angels in heaven,"
As they worship both Father and Son.

"Our daily bread give us," dear Father,
Our needs thou wilt surely supply;
If we only will come to thee trusting,
Thou 'lt not turn a deaf ear to our cry.

"Forgive us our debts"—oh! the burden
Would bear us to earth with its weight,
Did we not know forgiveness is promised
To those who repent ere too late.

And "lead us not into temptation,"
But deliver from evil thine own;
Send thine angels to guard us and keep us,
Till with Jesus we stand at thy throne.

We'll sing praises forever and ever,
To our God and the Saviour of men;
For "thine is the kingdom, the power,
And the glory forever. Amen."

Colchester, Vt.

RIGHT VERSUS EXPEDIENCY.

BY GEO. W. COPLEY.

MEN and women who choose the right through life without stopping to count the cost to themselves from a business or worldly point of view, will have many afflictions in this life; but the Bible assures us that the Lord will deliver them out of them all. There is this difference between the straightforward righteous and those under the thralls of expediency: the righteous man, having satisfied himself of the truths of the Bible, follows them out unswervingly, though they may conflict with his pecuniary interest and worldly ambitions. His sleek, oily, foxy neighbor, being full of hidden schemes of extortion, may "flourish like a green bay tree" under the guidance of his Satanic counselor, who is supposed to have usurped the control of the kingdoms of this world as surely as he has all men and women of infirm rectitude.

The righteous man in his thoughts and deeds cherishes justice, and weaves into the fabric of his character noble and eternal qualities that will shine with a pure luster like unto the perfect Pattern, the Christ of God; sneers and afflictions heaped upon him by the idolatrous and self-seeking, who worship self and the so-called honors of this world, do not tear him from his moorings,—the cross,—but strengthen and confirm him in the right way he has chosen. Those opposite him in the broad road may ridicule and harass awhile, but as the "narrow way" continually turns until it leads in the opposite direction from the broad way, the jeers become fainter, while his eyes are fixed upon the goal of everlasting life, which he knows his persecutors can never inherit. He heaves a sigh because the wicked will persist in their wickedness to the end of their probation, knowing their end will be destruction; the memory of them, everlasting contempt. He bears no malice for ill treatment at the hands of the wicked, but pity rather is his burden for them. "Here is the patience of the saints." He yearns over these misguided ones, and labors to turn them from their evil ways, that they may not die the death of the damned. He knows the vanity, the haughty bearing, and the scorn of the wicked are hateful in the sight of God, and are recorded against them to be swift witnesses when Christ comes in the majesty of his glory, his power, and his wrath, to pour out his indignation on the ungodly.

When a man or a woman has come to a determination to lead a righteous life, and obeys that determination through weal or woe, through toil, disaster, and scorn, there is hope and promise for him or her. When any considerable number of

persons unite to obey God and keep his commandments, and stand by one another in the right without regard to family or the opinions of the world, they, having in faith committed themselves to God's care, can the better endure persecution through mutual counsel and encouragement while looking forward to the hour of triumph. Expedients, in the long run, never pay. A temporary advantage may be gained through their employ, but all who do employ them as their rule of life, become corrupt in character, and thus unfitted for the society of the pure, the sinless, the redeemed. And further, God will cast them out of the pure society of his elect.

No moral lepers need for a moment hope to ever be allowed to dwell within the pearly gates of the New Jerusalem. Liars, deceivers, schemers—men and women of expediency rather than of principle—are not the kind of people that Christ calls his jewels. The ugly, tormenting tares are now successfully usurping the field of the world, but in the end they will be burned; for the Lord God has spoken it.

Huntsville, Ark.

NO DEATH.

BY ETHAN LANPHEAR.

Is it true that men never die? From much of the preaching I have heard of late, I conclude that a new theology has been introduced. I heard a funeral sermon preached not long since, in which the minister made the statement that the person was not dead, but had passed from one stage of life to another, to a better life—from earth to heaven; that he had entered through the gates into the golden city, where he was now enjoying the society of friends who had gone before, and that they were waiting at the gates of heaven for their friends left behind, to clasp their hand with greetings, to show them the beauties of the heavenly glory.

He taught that the family relations would exist there as in this world; that they would know each other, and also their infant children that had passed away, but had now grown to manhood, much more developed than if they had remained upon earth. He talked as if the whole family of the friend just passed away were in heaven, making no allusion, however, to conversion or salvation by repentance. "All was serene and glorious as a family in heaven,"—as if every family would have a heaven by themselves, only admitting of their special friends. "No death, no resurrection, no Judgment." The terrors of death were all put out of sight, and the idea of death being an enemy to mankind was made to appear as a mistake. It was a blessing to help a man to a better condition! How different was this from the Bible teaching that it is appointed unto all men once to die, and after that the Judgment; that there shall be a resurrection of the dead; and that all shall give an account at the Judgment for the deeds done in the body, whether good or bad; that there shall be a separation, as the shepherd divideth the sheep from the goats, etc.; that the wicked shall be destroyed by the second death; that the last "enemy" of man to be destroyed is death!

From much of the preaching we hear these days, one might conclude that all men are to be saved, and that each will have a family heaven of his own. But how different the Bible heaven, where all shall be heirs of God and joint-heirs with Jesus Christ! There will be no marrying and giving in marriage in God's kingdom, and no separate departments for earthly honored families. They only who overcome will have a right to the tree of life in the Father's kingdom. Only those who keep the commandments of God and the faith of Jesus will enter the pearly gates. How the world is being deceived by the preaching in these days of smooth things, of untempered mortar! Preachers, as wolves in sheep's clothing, teach for doctrine the commandments of men, to itching ears and the outward man.

A certain lawyer died in our town. He was a clever man, but infidel in principle. He had become a reformed man and a temperance worker. At his funeral a sheaf of ripe grain was placed upon the coffin. He was the son of a minister of the gospel. He was preached right into heaven, where he was enjoying the society of his father and friends who had died before. Not many

months later a half sister of his died, who had been a very religious woman. At her funeral the same minister officiated. A sheaf of grain was placed upon her coffin. The sheaf that had been placed upon the lawyer's coffin had been saved, and was placed by the side of the one on the sister's coffin. This was to represent the uniting of the two in heaven. The minister preached a very comforting sermon to the friends, and, referring to the sheaves side by side, said: "Friends on earth, but now united in heaven. There is no doubt but that they have already had a good social visit together in heaven before this." To a Bible reader, does not such teaching seem sacrilegious?

TEMPERANCE ITEMS.

BY A. SMITH.

BICYCLE RIDERS.

He who would be a good fancy bicycle rider must avoid tobacco or any stimulant liable to affect the nerves, and must make up his mind to receive many a hard knock before he gets his silent steed under perfect control.—*Chicago Daily News.*

OLYMPIC GAMES.

Those who participated in the olympic games were obliged to observe strict temperance, as the following quotations show:—

Do you wish to gain the prize at the olympic games, consider the requisite preparations and the consequences. You must observe a strict regimen; must live on food which you dislike. You must abstain from all delicacies; must exercise yourself at the necessary and prescribed times, both in heat and in cold. You must drink nothing cooling; take no wine as formerly. In a word, you must put yourself under the directions of a *pugilist*, as you would under those of a *physician*; and afterward enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes; and, after all, be conquered.—*Epictetus.* See Clarke on 1 Cor. 9 : 25.

"A youth who hopes the Olympic prize to gain
All arts must try, and every toil sustain;
Th' extremes of heat and cold must often prove;
And shun the weakening joys of wine and love."
—*Francis.*

Cannot those who are preparing to labor in the cause of God take a hint from these restrictions?

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 Cor. 9 : 25.

Two mathematicians were sent by the kings of France and Spain to make scientific observations in the Andes Mountains. Concerning the intense cold that prevailed on Mt. Pichincha, one of the chain which they ascended, the World's Encyclopedia, p. 418, has the following:—

At first they imagined the drinking of strong liquors would diffuse a heat through the body, and, consequently, render it less sensible of the painful sharpness of the cold; but, to their surprise, they felt no manner of strength in such liquors, nor were they any greater preservatives against the cold than even common water.

THE LAW OF GOD.

BY EUGENE LELAND.

THERE can be no question but that in the beginning man was created a perfect being. Solomon says: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7 : 29. Moses says: "And God saw everything that he had made, and, behold, it was very good." Gen. 1 : 31. But when we say man is a perfect being, it is necessary to understand what is meant by the term "perfection." It certainly does not mean that man was made incapable of sinning; for he did sin. On the contrary, had man been created incapable of exercising his powers of mind either for good or evil, his moral faculties would have been limited, and, consequently, he would have been an imperfect being. Hence perfection, as applied to man, is to be taken in a limited sense. And we find the term so used quite frequently. When applied to man, it may be defined as his being possessed of those faculties of mind which enable him to distinguish between right and wrong, and at the same time possessed of the power to exercise those faculties for either good or evil. This is the only way a perfect moral being could be created.

We notice, further, that all the creation of God, whether animal, vegetable, or mineral, is subject to physical law; and any violation of this law, whether by accident or otherwise, produces physical deformity, deterioration, and perhaps death.

Indeed, all the wrong, all the evil, all the deformity that has ever been known, is but the result of transgressed law. This law constitutes a part of the being which it governs. It is incorporated with its very life. In other words, it is the nature of every living thing to obey the law which governs it. To illustrate: The various seeds of the vegetable kingdom will germinate when the proper conditions of heat and moisture are supplied.

Again, it is the law of all animal and vegetable forms to develop symmetrically during the period of growth, and any deviation from symmetrical form is but an illustration of violated physical law. Now a perfect moral being has relations higher than those resulting from his being merely a physical being, and therefore he is under obligations to respect those relations. In other words, he is subject to moral law. These relations consist in the duties which he owes to God as his creator and upholder, and to his fellow-men as being possessed of an equal right with himself to life, property, and a good name. These relations constitute the sum of moral obligation; and every perfect moral being has the moral law incorporated with his very being, from the nature of the case. Hence it is natural for a perfect moral being to obey the moral law. But man is a free moral agent, as noticed before, and any violation of the principles of the moral law has a tendency to change the moral nature of the individual, and to obliterate the moral law from his being. This statement is so evident as to require no demonstration. The poet says,—

"Vice is a monster of such fearful mien
As to be hat'd needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

How fearfully rapid is the downward course to death when once uprightness of character is gone! The first sin was not willful, but was committed in consequence of an outside influence. Had the case been otherwise, the result would have been total depravity on the part of our first parents. But such was not the case. After they had seen the result of their first transgression, they still retained a desire to fulfill their moral obligations; but at the same time there was a stronger tendency to follow the result of the first sin, and a growing disregard for the obligations which he owed to God and to his fellow-men. This state of things continued until man's regard for morality was well-nigh blotted from his heart; and in order to preserve a knowledge of himself in the earth, God gave a revelation of his will to man, and of man's duty to him. James says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1 : 17. David says: "The law of the Lord is perfect, converting the soul." Ps. 19 : 7. Now this "perfect gift" "from above," constitutes the sum of moral obligation; for there is no sin that man can commit but is pointed out in this law, and no duty enjoined but may be found there.

It is perfectly reasonable that God should give in his word a brief summary of all moral obligations; for without it one might perform with impunity a deed which another would consider a flagrant violation of morality.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3 : 4. This passage defines sin very clearly, but it does not define the law. Paul says: "I had not known lust, except the law had said, Thou shalt not covet." There can be no doubt but that the law by which Paul knew sin, is the same law of which John says sin is the transgression; and that law is the ten commandments. Hence we see the force of Solomon's words: "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12 : 13.

Even the transgression of Adam in the garden of Eden was a direct violation of no less than six of the ten commandments. He broke the first one by making a god of his appetite; the tenth and the eighth, by desiring and taking what did not belong to him; the fifth, by dishonoring his Father (Luke 3 : 38); the sixth, by bringing "death into the world, and all our woe" (see Rom. 5 : 12); and the ninth, by trying to lay the blame on Eve. Gen. 3 : 12.

It follows, then, that the law of God acts an important part in the work of conversion; for conversion consists in restoring man to the perfect condition which he lost by the fall. In other words,

writing the law of God upon his heart; and with this agree the Scriptures. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31 : 33. This thought is expressed by Paul in 2 Cor. 3 : 3. He says: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Let it be noticed that the law which was written on the tables of stone is the same law that is to be written in the heart; otherwise there would have been no significance whatever in mentioning the tables of stone.

When a person is converted, every desire of his heart will be to delight to do the things contained in the law; and he can exclaim with David (Ps. 1 : 1): "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night;" or with Paul: "I delight in the law of God after the inward man." Rom. 7 : 22.

We have noticed that Adam by his transgression broke the commandments, and in consequence was turned away from the tree of life. Gen. 3 : 22. Now contrast this thought with Rev. 22 : 14: "Blessed are they that do his commandments, that they may have right to the tree of life." Do we desire to have a right to that tree whose leaves shall be for the healing of the nations? Do we want to feel the thrill of immortality which a taste of the fruit of the tree of life will impart? Do we wish to bask in the smiles of Him who will redeem us from the curse of sin, and permit us to dwell forever in the Eden of God? Do we desire to "enter into life"? Then let us "keep the commandments."

Millington, Mich.

CHRIST AS AN OBJECT OF AFFECTION.

BY VIOLA E. SMITH.

IT is natural for the human heart to love; as the vine of necessity twines its tendrils around something, so the heart must have some object of affection. But, alas, when from any reason that object fails us! One whom we love may prove unworthy, and we may find that our heart's best affections have been centered on a mere figment of the imagination. Or our love may meet with no return, and we be chilled by cold looks from one for whom our hearts overflow. But suppose the conditions for a happy earth-life with loved ones to be perfect; even then, to one whose hopes are not fixed on another life, all joys are embittered by the thought that the end of these things is death. However bright the way, it ends in darkness. We know that we possess no firm hold on any earthly object, however dear. Death has a surer grasp than we. Who has not paused on receiving a letter, and held it in his hand, dreading to break the seal for fear that it may contain bad news? Or what thoughtful person has not asked himself in reference to some dear friend, "How long will it be before death steps in between you?" Such is the wormwood by which all mere earthly loves are embittered.

It seems to me that God has fully recognized our needs in this respect. He has not only told us of Him before whom we may come with awe and trembling, but has also given us Jesus, on whom our hungry hearts may feast with delight. There is no canker-worm at the root of the joy which comes from loving him. There is no bitter in this sweet. Do we desire an object worthy of our love? We can never wholly appreciate Jesus, though we should try all our lives to do so; and a continual study of his character will result in our highest improvement. Do we wish to have our love returned? He loved us while we were yet rebels and sinners. We need not fear that death will take him from us, nor shall we be haunted by a sense of approaching calamity. He whose heart rests on Christ "shall not be afraid of evil tidings." Here, then, we may anchor our hearts' affections with no fear of tempests; for this Rock cannot be moved.

—When the soul resolves to perform every duty, immediately it is conscious of the presence of God.

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.

LIFE'S MELODY.

LIFE gathers up its lessons with the years.

Many are taught us with the smile of love,
Others are hallowed by our pain and tears,
But all are benedictions from above.

In thoughtless joy we take the gifts of God
As though by virtue of ourselves they came,
And when he touches with his chastening rod,
His blessings we forget and him we blame.

I met a little child upon whose face
Was written innocence and health and glee.
No blush of shame had ever marred its grace
Or tainted its sweet childish purity.

I stopped and asked her what she knew of life,
About its cares and sorrows, hopes and fears;
Whether she ever heard of toil and strife;
Whether her joys were ever mixed with tears.

The child replied, her face serene and bright,
"This world is very happy. All day long
I play among the flowers, and at night
The birds lull me to sleep with evening song."

"But," said I, not satisfied in mind,
"Suppose the birds are flown, the flowers all dead;
Suppose the sun is hid, and winds unkind
Drift snow-flakes where your little feet now tread."

"Ah, then I hide my face in mother's breast,
And, while she tells me of the winter drear,
In peace and happiness content I rest;
For well I know the spring will soon be here.

"And then how happy I shall be once more,
For God will send the birds and flowers again.
My joy will be far greater than before,
Because my loss has taught me of my gain."

Dear fellow pilgrim, what has life taught you?
Has God sent blessing not unmingled with grief?
Have burning blasts dried up the morning dew?
Has bitter anguish tempted unbelief?

Doubt not that He who said, "Come unto me,"
Can turn to blessing every sigh and tear.
Believe, rejoice, and every grief shall flee;
Love, confidence, and hope will banish fear.

If we but rightly know our several parts,
Life is a melody of sweetest strain;
God plays with marvelous skill upon our hearts,
And makes a harmony of joy and pain.

—C. H. Moss, in *Religious Intelligencer*.

DEFEAT AND VICTORY.

"The mistakes of my life have been many,
The sins of my heart have been more."

Over and over again Marion had sung those lines, sometimes adding, "And I scarce can see for weeping," and there she paused. Her mother noticed that her face was sad, and that a sigh broke now and then from her lips. There were long intervals of silence, when Marion's busy hands plied their task; but any close observer would have seen that her thoughts were far away. Then her work would drop forgotten, and Marion's thoughts have full sway while her eyes would wander off in a far-away gaze. Suddenly she would dash away the tears and take up her work again. Then she would slip away into her chamber, and kneel to weep and pray. Half sentences might have been heard: "O Jesus, when can I find thee? I have known thy love, but I am full of evil! Thou canst not love me! O Jesus, thou dost love me, but I have been untrue to thee! I have dishonored thee, and I fear thou canst not forgive me."

Marion was battling with the powers of darkness. They were seeking to sink her soul in doubt of the everflowing mercy of God toward the penitent. For a year she had walked with Jesus,—the sweetest year of her life,—"the only year that she had ever lived," she said. Precious light had fallen upon her, and she had been a savor of Christ. A sweet perfume of love to God and men had flowed through her soul. Angels had rejoiced in heaven at her return to her Lord, and had attended her steps to the homes of sin-sick and sorrowing ones. Many a prayer, unselfish and tear-dewed, had been recorded by them in the imperishable records; but the time came for the trial of her fidelity and faith.

One day an evil suggestion, so fine, so subtle, was breathed into her thoughts by the evil one, that she did not notice its nature for some time;—

a thought that sought the glory of self—a man-servant thought, that tended toward her enslavement to sin. Marion wrestled with it, and strove to put it away in her own strength, not realizing her weakness; and as she failed and fell into sin, her confidence was gone. "Beloved, if our hearts condemn us not, then have we confidence toward God." Then a bolder temptation assailed her to think evil of her brethren, and to imagine that the same self-seeking motive animated their actions. Then the evil imagining bore its fruit in evil communication, and the seeds of envy and strife were scattered, and many roots of bitterness were planted. Marion was horrified and sorrow-stricken as she suddenly realized the extent and demerit of her sin.

"There's no use praying now," sighed the evil one. "You are no Christian. The Lord can never hear you. You have dishonored your God. I would be ashamed to seek him. You have not repented as you should. You should do penance, sorrow long and bitterly; but, you see, your heart is like flint. What a poor, defiled, wretched mortal you are!"

Marion listened; her courage was gone, and she fell into the cruel hand of old "Giant Despair." Poor Marion, her eyes lost sight of Jesus, and were wholly absorbed in her own sin and misery. She was wholly selfish. She had no word of cheer for her sorrowing neighbor, or love-thought to brighten her home friends.

"No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel." No, and no man exchanges light for darkness but others suddenly know that a light has gone out. Friends and neighbors felt that something was lacking.

"What's the matter, Marion?"

"Out of the abundance of the heart the mouth speaketh." A year ago when they had asked the same question with wondering joy at the light of Marion's countenance, she cried out, "I've found Jesus! My sins are washed away! He is a great and loving Saviour. Come, 'taste and see that the Lord is good.'" A thrill of hope had touched some hearts, and a new life began for them. Alas! now Marion's testimony was, "Oh, I'm blue." "I've lost Jesus," she might as well have said. "No man liveth unto himself." Marion's shadow fell in a wave of doubt on the hearts of those around her.

Hearts are sensitive even to the looks of the face. They shrink and sorrow in the chill of selfish doubt. They bloom and expand under the radiance of faith and love. This subtle influence that floats from our hearts must be kept for Jesus, for love, or it scatters, it blasts, it destroys, it gathers with the hosts of darkness. The heart must be filled with refreshment, if we would refresh others. There is no use trying to deceive. The heart beats through all words and actions, and its sunshine or shadow penetrates all hearts with its own innerness. Here we need Jesus only. Let the fountain be sweet, and its waters will taste of its heart, no matter how far away they flow, or through what landscape, or under what shadows.

Marion walked down through the "valley of humiliation." This is the valley the Lord always leads us through when we have striven for the glory of self. Her feet slipped and slipped, and her adversary rejoiced. He thought, I shall overthrow her soul in the next valley,—"the valley of the shadow of death"! Marion's tears were bitter. She felt the bruising of her enemy, and a little trembling blind cry for help began to rise out of her sore heart. As she walked on, suddenly, a great pit of corruption opened before her. "There, look!" said her enemy. "There is your past life."

With overwhelming sorrow, Marion looked into those days. The weight of sins that had well-nigh crushed her over a year ago, fell back upon her heart again; only the light she had known made it fouler and more full of degradation.

"You thought God had forgiven you that mass of filth; but, see! it is all in your sight yet. You were mistaken; you see God could not love such a sinner as you are," said the evil one.

Marion's heart seemed paralyzed with despair. She was down in the "valley of the shadow of death." "The wages of sin is death." Thank God! it was the shadow of death, and not a reality. The shadow is flung by evil wings. The evil

one would fain have us believe it is the veritable valley of death, that we might sink down in utter despair, and believe, as they tell us, that we have committed the *unpardonable* sin.

"Marion."

Marion raised her face, wan with her unseen battle. It was her mother's voice. Did not God move her to speak his message to Marion's breaking heart?

"Let me read you a precious promise that I have found in the word of our Heavenly Father. It is so beautiful! 'Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers of yellow gold.' Marion, is n't that precious?"

Marion did not seem to comprehend till her mother repeated it. "Oh how wonderful! Just think of it. 'Though ye have lain among the pots.' Can you not see that poor wretched soul, soiled and befouled, from head to foot, having no home, no place to rest but among the greasy pots of the furnace?—some poor prodigal who has wandered away from the Father's house? That is a picture of us in our sin, clothed with unrighteousness, sorrowing, helpless.

"But look at the graciousness of our God. See what this says: Yet, for all that, no matter how impossible it looks to us,—yet shall 'ye be as the wings of a dove covered with silver, and . . . feathers of yellow gold.' How radiant! how glorious! Is it akin to that other text: 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" "Oh! mother; but what if you had been a Christian, and been washed; what if you had been a forgiven rebel, and entered the King's service, and then turned traitor and disowned him, would any repentance reach the promise of these texts? Are they for such?"

"I believe they are. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' 'Him that cometh unto me I will in no wise cast out.' Look at Peter: after he had followed long, he denied his precious Lord, but he went out and wept bitterly, and the Saviour's first message was to poor despairing Peter. Jesus said, 'Go, and tell my disciples.' And as if poor Peter might not consider himself counted among them, he added, 'And tell Peter.' And when he met him, he gave him the most precious charge, 'Feed my sheep;' 'Feed my lambs.' The best loved treasure was placed in his care. Perhaps the Lord knew Peter's fall and repentance would help him to 'confirm the feeble knees,' and teach the stumbling lambs that though they have strayed and erred from his paths, Jesus would take them back. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He will make us clean from our filthy pots till we are 'like the wings of a dove.'"

"O mother, this is too good! I'm so unfit. I feel so humiliated to think, after the love Jesus has shown me, that I should grieve him so; for you know he says: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' And I have spoken hints and suspicions of evil against my dear brethren. Oh! how did I think such things? and it all hurt Jesus. O mother!" Marion's head was in her mother's bosom. "I've prayed and prayed, but God does n't seem to hear me, and it has seemed as though he could not forgive me, though I have repented in the depths of my heart. Do pray for me, mother."

Mother and daughter knelt together, and the streams of inexhaustible love reached them through the avenue of faith. At the end of the valley of the shadow of death is the cross and the bleeding Lamb who "taketh away the sin of the world."

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Marion and her mother sang the hymn on their knees. Thank God! its precious flow is all along the narrow way, a fountain opened for all uncleanness, where we must wash from hour to hour; for the blood of Jesus Christ goes on cleansing us from all sin till we have washed our robes and made them spotless.

Marion rose from her knees. The light of the restored joy of salvation trembled on lip and brow. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the

flesh, but after the Spirit." Marion went to those she had wronged, and made restitution as far as it lay in her power. The hour of temptation had passed. The evil one fled and the angels ministered unto her. She said over and over, "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers of yellow gold." A great hungering and thirsting filled her soul for righteousness. The look she took into the pit from which she had been digged, filled her with horror. She began to realize how false and corrupt she was when left to herself. Oh for the divine nature, the holy, the helpful, the beautiful! "None of self and all of Thee," she sang.

"We need to hear the story of Jesus again and again," she said to a sad heart who was going through a struggle like that which she had passed through. "He is able also to save them to the uttermost that come unto God by him." If Satan tells you, you are the worst of sinners, say to him, I know it; but 'Jesus Christ came into the world to save sinners, of whom I am chief.' If he tells you, you are unfit for the society of heaven, tell him that you will wear the righteousness of Christ; that he has promised to put his 'comeliness' upon you. Tell him that unto us are given 'exceeding great and precious promises; that by these ye might be partakers of the divine nature.' Tell him, as he points you to your sin-marred character, and your body traced with the degrading evidences of sin, that when Jesus 'shall appear, we shall be like him;' that he will change this vile body, and make it like unto his glorious body. When Satan points you to the pit from which you were digged, point him to the cross that rises out of its lowest corruption. Tell him Christ died that you might live. Keep your eyes off from self and on Jesus. The way we fall into sin is by looking away from Jesus; and Satan triumphs as long as we are lost in self. Jesus only saves you. Through him 'the righteousness of the law' shall be fulfilled in us, and he shall make us 'as the wings of a dove.' 'Where sin abounded, grace did much more abound.' 'He will restore to you the years that the locust hath eaten.'

And so it came to pass that out of defeat and sorrow, Jesus brought victory and joy, and Marion blessed God, "even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the same comfort wherewith we ourselves are comforted of God." And the light flowed out again from the darkened candle. Marion sang,—

"The mistakes of my life have been many,
The sins of my heart have been more."

But she ended with the last glad lines,—

"My mistakes His free grace shall cover,
My sins his dear blood hath made white."

FANNIE BOLTON.

HOME FIRST.

LET home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, build up a true home before everything else! Be not its slave; be its minister. Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land. Is this an over-wrought picture? We think not. What honor can be greater than that which is won by the honored mistress of such a home? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judges' bench, compared to that which can insure and so preside over a true home that husband and children may "rise up, and call her blessed?" To be the guiding-star, the ruling spirit, in such a position, is higher honor than to rule an empire.—*Sel.*

—The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones, but in the echoes of our hearts.—*Holmes.*

Special Attention.

IS IT A UNION OF CHURCH AND STATE?

THE National Reform Association are very strenuous in their assertions that they are opposed to the union of Church and State, as the following resolution, adopted at their National Convention in Cleveland, Ohio, will show:—

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

But as they "affirm" and "re-affirm" that the National Reform movement does not tend "in the least degree" to a union of Church and State, it would be well to consider what constitutes a union of Church and State according to "reform" ideas. Professor C. A. Blanchard, in the Pittsburg National Convention of 1874, defined it as follows:—

Union of Church and State is the selection by the nation of one church, the endowment of such a church, the appointment of its officers, and oversight of its doctrines.

And then he continues:—

For such a union none of us plead. To such a union we are all of us opposed.

But what they do want is stated by Mr. W. J. Coleman, one of the leading public lecturers of the Association, in the *Christian Statesman* of Nov. 1, 1883:—

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

Professor Blanchard presents to the public view such a union of Church and State as would be impossible for them to obtain in this country, and then boldly says: "For such a union none of us plead. To such a union we are all of us opposed." They were probably opposed to "such a union" in the time of Constantine, too; for *not one of those statements was true* concerning the union that was then brought about, as we shall hereafter show.

But there is a union that the "reformers" do want, and that, as they express it, is the establishment of the Christian religion (*i. e.*, the evangelical churches as a whole) by the State, but not by any one church. We find a statement of this position published in the *Christian Statesman* of Feb. 7, 1884, as follows:—

But these divisions are a fact, and they have been over-ruled so that they are not inconsistent with the unity of the church. All upon whom the name of Christ is named, have their calling. The Methodists have their vocation in the history of the church, to arouse Christian life; the Presbyterians their vocation, to conserve Calvinistic principles; and the Reformed Presbyterians their vocation, to keep unfurled the blue banner "for Christ's crown and covenant." We are different divisions of Immanuel's army. The Methodists are the charging cavalry, the Presbyterians the fighting infantry, the Covenanters the batterers upon the heights. We have one Commander-in-Chief, and under him we go forward, one united phalanx against the common enemy. And when the victory is gained, the army will be one as the Leader is one.

In other words, it is the aggregate of religious influence and authority in this country. Now that is exactly what Webster defines as the church. We read:—

CHURCH—5. The aggregate of religious influences in a community; ecclesiastical influence, authority, etc.; as, to array the power of the church against some form of moral evil.

Then "religion," in the sense that the Religious Amendmentists use the term, and "church," as here defined, are exactly the same. Then that for which the National Reform Association are working, although they deny it on account of the odium of that term to a free people, is the union of Church and State in this country.

It has been established, then, beyond successful contradiction, that that for which this association is working, is the union of Church and State in this free Republic. Yet some may think that as long as the Christian religion, as a whole, is the established religion, it would be but very few that would be deprived of their rights. But let me state what no truly American citizen will deny: *A just government will insure to each citizen the*

rights with which his Creator endowed him; and will in no way abridge or restrict the rights of a single person. This is the idea given in the immortal Declaration of Independence:—

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men.

Then the moment that this nation deprives any of its citizens of their rights, even though those citizens be few in number, that moment it departs from the principles upon which this Government was founded; and, in action, if not in word, denies the truths for which our noble ancestors pledged their lives, their fortunes, and their sacred honor. For shame, then, that after we have so long enjoyed the liberty guaranteed to us by our present Constitution, there are those who—I say it with regret—in the name of Christ would seek to destroy one of the most important principles upon which our Government was founded—the right of individual conscience!

To show further that this movement is a union of Church and State, we will refer the reader to the pages of history. No one will deny that there was a union of Church and State brought about by Constantine. Yet *what Constantine did is what the National Reform Association want the people of the United States to do.* A comparison of history with the teachings of the "reformers" shows this conclusively. Gibbon, in his "Decline and Fall of the Roman Empire," chap. 20, par. 17, says:—

The gratitude of the church has exalted the virtues and excused the failings of a generous patron [Constantine] who seated Christianity on the throne of the Roman world. . . . The exact balance of the two religions [pagan and Christian] continued but a moment.

Now, what do these agitators want this Government to do? Rev. J. M. Foster, one of the leading workers in the movement, says:—

The duties which the reigning Mediator requires of nations [are], (1.) A constitutional recognition of himself as King of nations. . . . (2.) A constitutional recognition of their duty as the divinely appointed keeper of the moral law. . . . (3.) A constitutional provision of moral and religious qualifications for their officers. . . . (4.) An acknowledgment and exemplification of the duty of national covenanting with him. . . . (5.) An acknowledgment and performance of the nation's duty to guard and protect the church,—by suppressing all public violation of the moral law; by maintaining a system of public schools, indoctrinating their youth in morality and virtue; by exempting church property from taxation; and "by providing her funds out of the public treasury for carrying on her aggressive work at home and in the foreign field.—*Christian Statesman*, Feb. 21, 1884.

And again:—

According to the Scriptures, the State and its sphere exist for the sake of and to serve the interests of the Church.

He also says that it is—

The duty of the State, *as such*, to enter into alliance with the Church of Christ, and to profess, adhere to, defend, and maintain the true religion.—*Christian Statesman*, March, 1884.

And Professor Blanchard, in the National Convention, held in Pittsburg, Pa., in 1874, said:—

Constitutional laws punish for false money, weights, and measure, and of course Congress establishes a standard for money, weight, and measure. So Congress must establish a standard of religion, or admit anything called religion.

And then, as we find in the *Christian Statesman*,—

Enforce upon all that come among us the laws of Christian morality.

This is the reason why he says:—

Union of Church and State is the selection by the nation of one church, the endowment of such a church, the appointment of its officers, and oversight of its doctrines.

For they want to define the union of Church and State as something different from that for which they are working, and then they can boldly say,—

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

But their pretended argument is mere sophistry; for if nothing less than what Professor Blanchard asserts is a union of Church and State would constitute a union, then history proves positively that they were not united during the reign of Constantine. This statement will be verified in another article.

W. A. BLAKELY.

(Concluded next week.)

—"No man who trusts Jehovah's promise will ever fail."

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:26.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

| | |
|--|-------|
| No. of members..... | 66 |
| " reports returned..... | 41 |
| " members added..... | 2 |
| " missionary visits..... | 93 |
| " letters written..... | 45 |
| " pp. tracts and pamphlets distributed..... | 9,428 |
| " periodicals distributed..... | 825 |
| Cash received on membership, donations, and periodicals, \$29.60; paid REVIEW AND HERALD on book sales, \$310.; paid Signs office, \$55.59. J. H. DORTCH, Sec. | |

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

| | |
|---|--------|
| No. of reports returned..... | 172 |
| " members added..... | 9 |
| " " dismissed..... | 24 |
| " letters written..... | 125 |
| " " received..... | 29 |
| " missionary visits..... | 788 |
| " Bible readings held..... | 159 |
| " new subscriptions obtained..... | 191 |
| " pp. tracts distributed..... | 49,216 |
| " periodicals distributed..... | 5,178 |
| Cash received on tract fund, \$461.57; on periodical fund, \$345.86; on foreign missions, \$50.16; on Christmas offerings, \$1.; on home missions, \$24.86; on International Tract Society, \$20.25; on twenty-thousand-dollar fund, \$14.75. | |
| The following societies failed to report: Ridgeway, N. Parma, Oswego, Euclid, New Connecticut, West Pierpont, South Pierpont, Gouverneur, West Bangor, Norfolk. J. V. WILLSON, Sec. | |

THE BROOKLYN, N. Y., CITY MISSION.

SINCE our last report, rooms have been secured in another part of the city, the ground having been thoroughly worked over in the vicinity of where we had been the past year. We have now secured a location in a good neighborhood, in the best part of the city. We have had quite a large corps of workers during the summer, mostly inexperienced. Have been trying to lay a foundation for Bible work, later in the season, by canvassing, first for the *Good Health*, and then going over the ground again with "Vol. IV."

Experience has demonstrated that during the hot weather is not a favorable time to work in the Bible work in these great cities. But we have thought that by keeping a list of those who subscribe for any of our periodicals, or purchase books, we could use these names in securing openings for Bible readings.

Bro. King, who is canvassing in this city, has sold, up to the present time, nearly 200 copies of "Thoughts on Daniel and the Revelation." God has seemed to signally bless the efforts of Bro. King in this direction, he having taken, from five to ten orders daily. Some have sent to him for the book, and several have bought it from simply reading the circulars that he always leaves where he does not secure an order. More than a dozen copies have been sold as the direct result of the circulars used. Bro. Robbins has sold 249 bound volumes and 132 pamphlets on the ships, besides a large amount of reading matter in the form of papers, tracts, etc.

Eld. Hanson, who is laboring here in the Scandinavian work, not being very successful in getting the Scandinavians together for public meetings, has devoted his time quite largely to the canvassing work among that people, and has been very successful. More than \$500 worth of publications have been sold among the Swedes, Danes, and Norwegians. Although there are some things rather discouraging in this branch of the work, I fully believe this faithful seed-sowing will yet yield a precious harvest.

On account of the work in the part of the city where we labored last year not being in a condition to leave, we pitched a tent there, and gave a full course of lectures. These meetings were fairly attended; on Sundays the attendance was good. We closed the tent meetings Sunday, July 17. Baptism was administered in the morning, when fifteen willing souls followed their Lord in that ordinance, the Union Avenue Baptist church granting us the use of their church and baptistry on that occasion, which kindness was greatly appre-

ciated, as no suitable place could be secured anywhere in the city; and their church being in close proximity to the tent, made it quite convenient for us. Before the baptism, a church of twenty members was organized, which will be increased, when others join who intend doing so, to about thirty. After the baptism we repaired to the tent, and spent a short season in social meeting, when all bore feeling testimonies, many expressing praise and gratitude to God for his precious truth. The Lord came very near to us. At the close of this meeting nearly all signed the teetotal pledge, and we are happy to be able to report that every member of the first Seventh-day Adventist church of Brooklyn is in full sympathy with every point of our faith, and trying to live up to all the reforms. Some struggles were experienced and victories gained in the matter of laying off articles of jewelry. We praise the Lord for this precious fruit of our labors, and hope that these dear souls may prove so faithful, that they will be seen as fruit in the kingdom of God. A. T. ROBINSON.

264 President Street, Brooklyn, N. Y.

"HOW MUCH OWEST THOU UNTO MY LORD?"

"AND unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Matt. 25:15. God has committed to his people many and varied talents and blessings, to be used for the advancement of his cause in these last days,—talents of intellect, of ability, of wealth, of influence; blessings of food and raiment, means and education, health and strength. All these are given us to use for the advancement of God's cause, and for the benefit of our fellow-creatures. We will be held to a strict account for the use to which all these are devoted. But whether we will make a wise use of these God-given abilities for the honor and glory of our Master, remains for us to decide.

We "owe the Lord" for all that we have, all that we are, and all that we are capable of being. We are under the most solemn obligations to devote our all to the service of our Lord and Master; for we are not our own: we are bought with a price, even the precious blood of God's dear Son. God will compel no one to work for him; but he exhorts us to labor. He has given us this privilege, has promised us many temporal blessings, and has freely offered eternal life to us through the endless ages of eternity, if we will devote life's best service to him. Shall we accept the offer, improve the opportunities, and thank him for the privilege, or shall we, like the wicked and slothful servant in the parable, dig in the earth and hide our Lord's talent, and at last be compelled to hear the unwelcome word, "Depart"? A heart's warmest devotions, a life-time of earnest, zealous, ardent labor and unselfish sacrifice, can never repay all we owe the Lord or *earn* the generous reward he so freely offers.

God has given his people a great and solemn work. Momentous and weighty results are resting upon a faithful performance of the duties and responsibilities he has placed upon his chosen light-bearers. Stirring and solemn thoughts are connected with this closing work. Think, oh, think of the terrible and solemn responsibility resting upon the people whom God has made the depositaries of his law in these last days! *These last days*,—how much these few words imply, and how solemn their import! They mean that we have just a little while in which to perfect pure and spotless characters, and prepare for the soon coming of Jesus; just a few days in which to carry the last message of mercy to sinners, and labor for the salvation of souls; just a few lingering hours of probation left, and how much remains to be accomplished! Think of the souls all around us for whom Christ died, and whom he loves just as tenderly as he does those who are rejoicing in the truth, who are only waiting to have the truth in some way carried to them, when they will eagerly accept it. What if any of these precious souls should be lost because of our careless indifference to their eternal interests? Would we stand guiltless before God? Think of the talents he has given his people, and the use he requires of them. Think of what we owe the Lord and our fellow-creatures. The "Testimonies" say—

The probation of many is closing. Satan is daily gathering his harvest of souls. Some are making final decisions against the truth, and many are dying without a knowledge of it. Their minds are unenlightened, and their sins unre-

pent of; and yet men professing godliness are hoarding up their earthly treasures, and directing their efforts to gain more. They are insensible to the condition of men and women who come within the sphere of their influence, and who are perishing for want of knowledge. Well-directed labor bestowed in love and humility, would do much to enlighten and convert their fellow-men; but the example of many who might do great good is virtually saying, Your souls are of less value to me than my worldly interest.

God has been represented as weighing our thoughts in the balances. Those devoted to him and his work were placed in one side, and those devoted to self, selfish interests, and worldly pursuits were placed in the other, and this side went quickly down. When shall we learn to place God's work and his requirements first, and ours last? When shall we learn to value, more than anything this world contains, the souls of men, which cost heaven such an infinite price? When shall we realize how much we owe the Lord for the knowledge of this present truth, and the many rich blessings it brings?

Our opportunities and facilities for disseminating present truth are by no means limited. God's opening providence has gone before us and prepared the way, and openings are being made for the presentation of the truth in different ways, faster than they can be filled. True, all cannot go from home to labor; but those who must remain, can remain papers, inclose tracts in the same (being careful to pay the necessary postage), and correspond with the parties to whom the reading matter is sent. This kind of missionary work may seem humble, and of little consequence; but too much importance cannot be attached to it, or too much said and written about it. This is one of the most effectual and important factors employed in carrying the message. These little white-winged messengers of mercy and love may be sent to all the secluded nooks and corners of the globe, and, accompanied by God's Spirit, will search out the honest-hearted who are longing after truth, and whom the living preacher can never reach.

Instances have come to our knowledge of those who have embraced the truth from reading periodicals sent them by some missionary worker, and who are now employed in carrying the truth to others. Because we do not always receive encouraging responses from those to whom we send reading matter, is no evidence it is unnoticed or unappreciated. "Blessed are ye that sow beside all waters." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Cast thy bread upon the waters: for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

After we have done our part by sowing the precious seed in love, and have watered it with earnest prayers and tears, we must leave the results with God. Then we have these precious promises left for our encouragement. And how much gratitude and thanksgiving and willing obedience we owe the Lord for these! He exhorts us to not become "weary in well doing: for in due season we shall reap, if we faint not." He tells us that "he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." He also tells us to work while it is day, for the night cometh in which no one can work. How forcibly these words apply to our time, and to our work! Let us labor to improve the talents God has given us, according to our several ability, that we may be ready to meet our accounts when the great reckoning day shall come.

God has abundance of work to do, and he never had more use for faithful servants than at the present time. Let those who have hearts to serve him consecrate their lives anew; let them be faithful in that which is least, and obedient to every call of divine providence, not doubting, and they shall find that He who sees them faithful over a few things, will in due time make them rulers over many things.

HATTIE E. HARRIS.

Pleasant Grove, Minn.

There is a beautiful thought contained in the phrase, "A complete success;" but just what it will take to make one in your case, you may not ascertain this side the great white throne.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 16, 1887.

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

A GOOD MISSION FIELD.

WHILE we are establishing missions in different countries, and in different cities of our own country, others are agitating the question of coming to Battle Creek to establish a mission for our benefit. A writer in the *Christian Standard* of Aug. 6, 1887, over the initials "M. E. N." makes a strong appeal to members of his denomination—the Disciples—to raise funds to build a chapel and plant their work in this city. In behalf of his proposition he urges several considerations of minor importance, such as the advantageous location of Battle Creek, the thrift and enterprise of the city, the intelligent and prosperous farming community around it, the public spirit and generosity of its citizens, etc., and then says:—

"One and all of these considerations make Battle Creek an important mission field for the Church of Christ; but a more important consideration is, it is the head-quarters of Judaism *alias* Seventh-day Adventism, and the Church of Christ carries the only weapons that can successfully wage war with or defend the truth against its attack."

Something, then, must be defended against our attack. But, let's see. What do we attack?—We attack first and foremost sin and iniquity in every form, both in the world and in the church. We attack backsliding, carelessness, and indifference on the part of professed Christians. We attack the errors and superstitions which have been foisted into the theological creeds of Christendom by the mother of harlots, the papal Church. We plead for obedience to God, for faith in Christ, for imitation of His life and character who has been set forth as our example that we should follow in his steps. We hope our Disciple friends would not undertake to defend people against all these attacks.

But we can divine pretty closely, we think, on what points the friction between us would arise. Among the Romish errors which are more or less largely cherished in all Protestant communities, we may name sprinkling for baptism, Sunday for the Sabbath, and the immortality of the soul for the Christian's hope of life through the resurrection of the dead; and the trouble is, that while the Disciples have discarded some of them, they have not repudiated them all; they still cling to the old papal rag of Sunday in place of the Sabbath of the Lord; and this they undertake to defend, calling obedience to the commandment "Judaism." It is indeed singular how we can keep nine of the ten commandments and not be guilty of Judaism; but the moment we keep the fourth, that terrible stigma drops upon us: not withstanding all were spoken under the same circumstances, written upon the same tables, and the whole ten, as much as the fourth, were committed to the custody of the Jews; and God declares himself to be the God of the Jews, and our Lord was a Jew, and salvation itself is of the Jews. Rom. 3:29; 9:5; John 4:22. So we may believe in God, in Christ, in salvation, and in nine of the ten commandments committed for the time being to their custody, and not be guilty of Judaism; but the moment we attempt to keep the fourth commandment of the same code, in a flash we become "Judaizers," "dogs," "evil workers," "the concision," and "fall from grace." Truly there must be some terribly virulent principle of evil in that commandment, according to this view; and yet it is a commandment so necessary to the moral and physical well-being of men that when God, as they hold, abolished it, men had to go to work and remedy the deficiency by a contrivance of their own, it being the same institution exactly, designed to answer the same end, only placed upon another day; and this putting it upon another day eliminates all its evil Judaistic properties, and makes it most charmingly divine! We must be excused if we cannot quite see through all this wonderful alchemy.

But what our friend calls for, is a church to step out here in Battle Creek, "with the New Testament in hand, and declare to the people, 'This, and this

only is our creed—this is our only rule of faith and action.' We have no will in the matter; our will is the will of the Master in his last and final testament. 'Where this speaks we speak; where this is silent we are silent.' It is for this, the New Testament, to speak, and for us to obey. We may not "offer strange fire," nor steady the ark."

That suits us exactly, only we would enlarge its scope to take in the whole of God's revelation to man, not merely a part of it. We cannot believe this is "rightly dividing" the word of God, to cut it in two between the Testaments, and throw away that portion by which the world was guided more than four thousand years. So we adopt the sentiment, only taking the whole instead of a part—this is to say, The Bible as a whole is our rule of faith and practice.

But our author says that when the New Testament is silent, he is silent. He will therefore of course be silent in regard to Sunday as the Sabbath or the Lord's day. For we do not remember that that book has ever had much to say on that subject. Christ never spoke of the day at all, so far as the record goes; the New Testament never calls it the Sabbath; it never calls it the Lord's day, unless Rev. 1:10 be an instance; but that is the very point to be proved; it contains no law for it, nor any directions how it shall be kept. We shall not hear anything about holding meetings in the day-time of that day; for on that point the book is silent. So the first day will stand in the same category with the other days, no more holy or sacred than the others; only if persons are so disposed, they may hold a meeting in the evening of that day, which (the evening being the commencement of the day, according to Bible computation) would correspond to our Saturday evening. But if any one does this simply because Paul did so, he ought of consistency to follow Paul's example further, and start off on a twenty-mile foot journey Sunday morning. If it be said that we ought to come together to break bread on first-day evening because the disciples at Troas did so, it is sufficient to reply that we are nowhere told to do it, and we have no more occasion to do so than to insist upon going out by some river because the disciples at Philippi did so (Acts 16:12, 13); and, moreover, on this ground, we should break bread every day, because the record is just as explicit that they did that. Acts 2:46.

But we will not anticipate. We are glad our friends are agitating the question of coming to Battle Creek. Should they do so, it will save our going to them; for what we desire most of all is to get access to the greatest number of people possible, that we may lay before them the crowning truths of the gospel in which the work of the reformation began in the sixteenth century is to culminate at the coming of the Lord.

THE POPE IN POLITICS.

A LONDON dispatch in the *Chicago Mail* of Aug. 5, 1887, contains the announcement that the pope has decided to take an active part in Italian politics. To this end an electioneering committee has been organized to canvass the country in behalf of candidates for seats in the chamber of deputies who will favor the pretensions of the pope. What the pope desires is that some part of the kingdom shall be ceded absolutely and irrevocably to the Church, thus restoring the temporal power of the papacy.

There are some friends of the pope already among the Italian deputies, but not enough to influence legislation at all in favor of his pretensions. He is determined therefore to secure, if possible, a sufficient number of friends to constitute a majority, and thus gain again the long-mourned and long-sought-for temporal power.

It was a terrible blow to the pope when, nearly seventeen years ago, Victor Emmanuel removed the capital of Italy from Florence to Rome, and, absorbing the so-called States of the Church, made Italy a united kingdom. The student of prophecy read in it a direct fulfillment of the word of God: "They shall take away his dominion to consume and to destroy it unto the end." Like a little pouty boy struck with the sulks, the pope has since that time confined himself to the grounds of the vatican palace, refusing to step his feet into the streets of Rome, though they have been as free to him as to any other citizen. Those streets were wont formerly to witness the papal parades, the magnificence of which was unsurpassed by any shows throughout the world. But the Italian people have seemed more willing to forego

those empty pageants, than the pope himself; and both the government and the nation have apparently cared little for the self-imposed and so-called imprisonment of His Holiness, but left him to enjoy his sulks as best he could.

With dogged pertinacity the pope has adhered to his position and pretensions. Success in England and success in Germany have encouraged him to try an aggressive movement in Italy. The correspondent predicts lively times over the struggle; but whether the pope will be able to countermand the prophecy or not, remains to be seen.

THE MCGLYNN CASE.

It is a rare and hopeful sight when we see a Roman Catholic of the standing and influence of Dr. McGlynn pleading for freedom of conscience, even if to maintain it one has to brave the dungeon and the stake. This doctrine maintained would be the vindication of Protestantism, the defense of all the conflicts of the past three hundred years in behalf of religious liberty, and the knell of papal tyranny. But one of the results of the McGlynn controversy is to bring such sentiments before multitudes of Catholics, and they are received with tumultuous applause. It is surprising that any respectable Protestant journals should espouse the cause of the hierarchy, and justify the excommunication of McGlynn as some do. They say he was summoned to Rome and refused to go, and for his disobedience deserved to be punished; and Rome could do no less than to excommunicate him. But why deal simply with these later phases of the controversy? why not go back to the point which touches the real principle involved, and inquire what right the pope had to summon him to Rome at all, simply for expressing a political opinion in a foreign country? Here is where the mask begins to fall, revealing the lordly and boundless usurpations of the pontiff, sufficient, it would seem, to open the eyes of any Protestant; and here resistance becomes a duty which Dr. McGlynn very properly performed.

We are led to these thoughts by the report of a meeting recently held in the Academy of Music, New York, which was so fully attended that an overflow meeting was held in Irving Hall, from which also hundreds were turned away for lack of room. The Academy meeting was presided over by Gahan, of the *Catholic Herald*, who in his introductory remarks said:—

"We are here to-night to let Rome know that in matters political not one jot of our allegiance is rendered to any power or potentate, but in its entirety is given to the laws and Constitution of the United States. [Cheers.] All of you went to your several churches this morning. In not one church did any one dare stand up and read the decree of Michael Augustine Corrigan." [Hisses and cat calls.]

"Dr. McGlynn was received with tumultuous applause. In the course of his speech, he said: 'Our God is a merciful as well as a wise one. He will never condemn any being who follows the dictates of his conscience, even be that conscience an erring one. In obeying it, he is forever obeying the will of God, as a dogma of the Catholic faith and according to all Christian philosophy and teaching. The man who goes against his conscience sins against the Holy Ghost, and, despite the power of any authority, even the pope, if a man does or says anything in obedience to that power, if in so doing he goes against his conscience, he sins. Even if a high Roman tribunal summons a man before it for teaching the truth which he knows to exist, and if that tribunal should condemn his doctrines without giving him a trial, and command him to retract them, it is his duty before God to refuse to do so [cheers prolonged], and if it was in his power, as it one time was,—but, thank God! no longer is,—to imprison and martyr the truth in the persons of those who have read God's word in nature before they have been able to see it,—should it summon him and command him to retract under the penalty of imprisonment or martyrdom, it is his duty to resist, and even be burned alive at the stake rather than commit the unpardonable sin against the Holy Ghost of declaring what his conscience believed to be false.'"

Beginning with political action, the principle runs inevitably into the precincts of religion, where it is equally entitled to a place, and will make itself felt there. And when it comes to the expression of so broad a claim for liberty of conscience as that to which Dr. McGlynn gives utterance above, it is all that the most earnest Protestant could desire.

RELIGION FOR MONEY.

IN *Harper's Weekly* of Aug. 13, 1887, we find this paragraph:—

"Sam Jones, the revivalist, gets \$500 for three days' work, which includes nine sermons. One of the large lecture bureaus has offered him \$500 a night for a course of lectures; and while at Round Lake, last summer, he had an offer of \$100 an hour if he would leave that camp-meeting for another. The people of Saratoga, near by, offered him \$750 for one sermon; but, according to a friend and admirer, he is proof against all these temptations."

But, it seems, he is not proof against \$500 for three days' work. And who pays him this sum? Some organization or committee, it is to be presumed, who is conducting the affair on a purely money-making basis; and he must go, not where souls are in the most need, but where the pay-masters direct.

It seems to us that no better comment could be given on the nature of the work which the said "Sam Jones" is doing, than the offer of these large sums for his services, on the part of camp-meetings and lecture bureaus. They calculate how much he will draw, and how much they can risk in the speculation. But where is there in all of this any evidence of a Christian interest for souls and a desire to save them either on the part of those conducting the speculation, or on the part of him who will lend himself to be used in this mercenary way?

Did the apostles work in this manner? Does any real work of grace ever present such a phase? Has the instance ever been known where a man who would lay the claims of God's law upon the naked consciences of men, and bring sinners down upon their knees in tears of acceptable penitence before Him, has been solicited to sell his services to any of these organizations, whose scent for money is a great deal keener than their interest in religion?—Never. The shape matters are assuming, as set forth in the foregoing paragraph, shows that Mr. Jones is simply a theological showman, and his exhibitions are governed by the same principles that apply to other enterprises of a like nature.

THE NEXT GENERAL CONFERENCE.

THE rapid passing of time brings us to that point where it is necessary to consider matters connected with the next General Conference. After a full consultation between all the scattered members of the General Conference Committee, it is considered best to have the General Conference held a little earlier than usual, probably not far from the second week in November. It will be held, no doubt, as appointed, at Oakland, California. It will be remembered that at the last session, after quite a full debate, a vote was taken to hold the next session at Oakland. The passage of the "Interstate Commerce Bill," by Congress, has affected the matter of railroad rates somewhat, so that fare may cost more than it would previous to the enactment of that law. This matter has been taken into consideration by the Committee, but on the whole it has not been thought best to change the appointment for this reason alone. Our people on the Pacific Coast have been looking forward to this meeting with deep interest, anticipating much benefit from the session of the General Conference in their midst for the first time.

There are many reasons which might be adduced in favor of holding our Conferences in different localities, at important points in the field. It brings before the believers more generally than when held in one locality, the important interests connected with this great work. They become acquainted with the different laborers, and these, in turn, have a more intelligent view of the wants of that part of the field where the session is held. It tends to unify and solidify the work, and make us all feel that we are acquainted with each other. Sectionalism has no part in the work of this message. It is world-wide. It does us all good to see what the Lord is doing in various parts of the field; we can understand the difficulties to be met in each section.

Our brethren in distant fields will prize most highly the opportunity and cheerfully make the sacrifices of caring for the delegates, and bearing the burdens of such a meeting. They are neither few nor light, as such will find. But where the Conference is held in one place year after year, it becomes in a measure a common affair, and is not highly prized. Its great privileges come to be lightly regarded, and its burdens seem heavy indeed.

These and other considerations have settled the minds of the Committee that it will not be best to change the appointment as originally made.

We would suggest that it may not be best to send in all cases full delegations, where the cost will be

very heavy, though we hope all of our Conferences will be represented. But in all cases we trust the representative and responsible men of each Conference will be selected. Important questions will come before the meeting. Our work is extending to all parts of the earth. The meeting will be one of great moment.

Let our distant fields be sure to have their reports, when sent by mail, in the hands of the Secretary previous to the first of November. The exact time of the appointment will be given in due time, as well as other items of interest. This statement is made at this early date, that all may be preparing, making plans, etc., understandingly. GEN. CONF. COM.

THE WANTS OF THE EUROPEAN FIELD.

SINCE coming to England our time has been much occupied in visiting various parts of the continent. July 14 we left London for Basel, Switzerland, to meet with the brethren in special Conference, and arrived there Friday night. The brethren in Sweden were represented, and also the Russian brethren. Monday and Tuesday were spent in business meetings and considering the wants of the cause. We became satisfied that there is no better field in Europe than what is known as the Central European Mission. Certainly there is great poverty in Europe, as there is in all parts of the world; but there seem to be hearts prepared for the reception of the truth throughout Germany, Switzerland, and other portions of Europe. Thus we find it in every place where we have been; there are constantly repeated evidences that the providence of God is preparing the way for the Third Angel's Message. The only difficulty is that we are unprepared for the opening Providence that has gone before us. We are too slow as a people, and lack wisdom to move in harmony with the work of God. Our faith is too small, and we grasp too little.

At Basel they have an office well equipped in every respect, to send the truth to the different nations of the continent. But in two respects they greatly lack: one is in publications to meet the wants of the masses,—publications in German and French, for circulation from house to house by colporters; another lack, that of trained laborers to act as colporters. Individuals should be trained for this work. We have long worked in America at arm's length, sending out laborers without giving them a proper training to engage in the work. Many have made a failure of it, and have gone to their homes and given up in discouragement. Hundreds, and I do not know but we might say thousands, could to-day be selling our publications in Europe and America if they had been properly trained. This lack is especially seen in Central Europe.

The Scandinavian branch has begun to educate workers, and the utility of it is apparent. It was thought that publications could not be sold in Scandinavia, save in the cheapest styles, and to the poorer class of people. But through educational efforts the past winter, they now have over twenty successful colporters in the field, although in a place where they are watched by the police, and liable to be arrested if seen selling books. Individuals obtain a livelihood and support families by canvassing; but they are thoroughly trained in the work before entering upon it.

Switzerland lacks all the advantages of these experienced and trained laborers, and under the present status we see no way but for those desirous of laboring in that country to go to America and gain an experience in the work there. Individuals of foreign nationality in America should also be gaining an experience in the city mission work, and then enter these European fields. We know it may be said that this would be an expensive arrangement, but the money already invested in Europe is too great to continue efforts there without experienced and efficient workers. The money expended in one year in Europe in unsuccessful work, would pay the expense of the workers to and from America, after which they might be able to work successfully.

They have labored under a great disadvantage in Switzerland in this respect. It is no marvel that in those countries where the customs have not materially changed for centuries, individuals should think that the methods of work they are pursuing are the only course to be followed. The missions which have been established in these various countries by other Protestant denominations, are conducted upon a wholly different principle from those of the Seventh-day Adventists. When individuals embrace

the truth, it is generally found that their ideas are based largely on the work of these other missions as to the mode of labor, and they are inclined to pattern after them. But these missions and their methods are no more successful in Europe than they are in America, and will never accomplish the design of God. What would be accomplished in America if we carried on our work in the same manner that other denominations do? And yet there these methods would be more successful than in Europe.

Every one connected with the missions in Europe expects pay. They embrace the gospel with that understanding, and oftentimes they are even encouraged financially to accept the gospel. Our work must be upon an entirely different basis. Our workers should be able to support themselves, and this lies at the very foundation of success in Europe. Therefore it is our conviction that the first important step in Europe is to send some promising workers to America to be educated, or to take some qualified person from America to instruct the inexperienced laborers abroad. But it would be far easier, and in some cases would cost less, to send the individuals who contemplate entering the work to America, where they would be broken off from all their former associations and surroundings, and thus more readily catch the real spirit of the work, and then send them back to their respective fields, prepared to enter the work understandingly. Our training missions in America should not be confined to the American element alone. Individuals of different nationalities should be educated for the foreign countries. Our publishing houses, we believe, should be educating printers and business men of foreign nationalities, and fitting such for positions of usefulness in connection with the foreign work. Our ideas of the work have been too small. We want to prepare to give the message to the world. Publishing houses must be established in these various lands.

There are places in which thousands and tens of thousands of people live, knowing nothing of the present truth. India is yet to be entered. In this country there are seven cities containing an English-speaking population of from 10,000 to 30,000 each. How can the truth be established in these fields without experienced laborers? And where is there a place better calculated to impart this education than America? God has chosen that field, and planted the truth there, and there given it its mold, where the bringing together of different nationalities, and the breaking up of old customs, have made that the best educational field in the world.

We are thoroughly convinced that experienced workers from America should enter these foreign fields and work for God. We left Basel, Switzerland, with a feeling of sadness to see how little had been accomplished in that field; but at the same time with a feeling of joy to see how God had wrought under the most discouraging circumstances. They have a church of nearly 100 members at Basel, and Switzerland itself pays as high a tithing in proportion to numbers as any Conference in America. Their donations, in proportion to their ability, are larger than in any other Conference, as nearly as we could estimate it.

A few Germans who have embraced the truth feel as though they could sustain their work and pay for at least one preacher. Trained colporters in Germany have proved as successful in selling the small work "Matthew Twenty-four," as those in any part of Europe. But they greatly need German and French publications adapted to the colportage work. Had they works which could be sold in Germany and Switzerland, and trained colporters to sell them, there is room for scores to work, who could support themselves, and give work to the office; and at the same time workers would be developing for the ministerial field. The works which have been prepared in America, and are adapted to the American people, are not in all respects fitted for the demands of Germany. Some of our books have already been prohibited in some parts of that country. "Thoughts on Daniel and the Revelation" has also been prohibited in some portions of Russia, and sent back. We understand this is not so much on account of the general doctrine it teaches, as it is in the personal attacks upon Romanism. In translating these books into German, German authors should be quoted, as they only would be recognized as standard in their own country. Attacks upon individual denominations, which would be appreciated only in America, should be taken out, and the truth placed upon its own merits, in a clear and concise manner. The time is not far in the future when God would have all Europe as well as

other portions of the world, enlightened with the rays of the Third Angel's Message. May God give us wisdom to work in his opening providence.

S. N. HASKELL.

BATTLE CREEK COLLEGE.

As set forth in the annual calendar, this "is a denominational institution, designed especially to prepare young people for usefulness in the cause of God. While others may share the benefits of its instruction, and the moral and religious influences connected with it, the primary object for which it was founded should never be forgotten. Its managers aim to make moral and religious influences prominent, and thoroughness of instruction, solidity of character, and usefulness in life the principal objects of attainment. They hope to have a school where the fear of God will prevail, where his holy word will be revered, and where his worship and service will be respected; where the young will receive discipline and instruction which will qualify them for the battle of life, and make them a benefit to their fellow-men. Such a desire to be in harmony with these objects are heartily invited to attend."

With the large number of excellent literary institutions scattered all through the various States in this section, there would seem to be no good reason for burdening our cause with the establishment and maintenance of a separate school unless it was designed to do for our young people what is not attempted, or at least not accomplished, by other institutions. We invite attention to the following extracts from the "Testimonies," as setting forth the great object to be kept in view in the management of the College, and the best means of attaining the desired end:—

"The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted to rightly discharge the duties of present life, and to enter at last upon the future immortal life. . . . Since man cost heaven so much (the price of God's dear Son), how carefully should ministers, teachers, and parents deal with the souls of those brought under their influence. . . . The minds of youth may become so warped by injudicious management, that the injury done may never be entirely overcome. The religion of Christ should have a controlling influence on the education and training of the young. . . . All connected with our College must be men and women who have the fear of God before them, and his love in their hearts. They should make their religion attractive to the youth who come within the sphere of their influence. . . . A sacred influence should go forth from the College, to meet the moral darkness existing everywhere. When I was shown by the angel of God that an institution should be established for the education of our youth, I saw that it would be one of the greatest means ordained of God for the salvation of souls. . . .

"If the influence in our College is what it should be, the youth who are educated there will be enabled to discern God, and glorify him in all his works. And while engaged in cultivating the faculties which God has given them, they will be preparing to render to him more efficient service. The intellect, sanctified, will unlock the treasures of God's word, and gather its precious gems to present to other minds, and lead them also to search for the deep things of God. . . .

"Educators should understand how to guard the health of their students. They should restrain them from taxing their minds with too many studies. If they leave college with a knowledge of the sciences, but with shattered constitutions, it would have been better had they not entered the school at all. Some parents feel that their children are being educated at considerable expense, and they urge them forward in their studies. Students are desirous of taking many studies in order to complete their education in as short a time as possible. The professors have allowed some to advance too rapidly. While some may need urging, others need holding back. Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with studies as to neglect the culture of manners; and, above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher the world has ever known. In no case should they deprive themselves of religious privileges. Many students have made their studies the first great object, and have neglected prayer, and absented themselves from the Sabbath-school and the prayer-meeting; and from neglect of religious duties they have returned to their homes backslidden from God. A most important part of their education has been neglected. That which lies at the foundation of all true knowledge should not have been made a secondary consideration. The fear of the Lord is the beginning of wisdom.' 'Seek ye first

the kingdom of God and his righteousness.' This must not be made last, but first. . . .

"The College at Battle Creek should stand higher in moral tone than any other college in the land, that the safety of the children intrusted to her keeping may not be endangered. If teachers do their work in the fear of God, working with the Spirit of Christ for the salvation of the students, God will crown their efforts with success."

Further thoughts in connection with this subject will be presented in another article.

W. W. P.

"A SINNER IN THE CITY."

In a recent number of the REVIEW there appeared a very exhaustive discussion of the vexed questions relating to the number of times that our Lord was anointed, and the identity of the person who performed that act. It is not our present purpose either to indorse or disapprove the conclusion reached. The differences of opinion entertained by scholars on this subject are so numerous, and have existed for so many centuries, that it is more than doubtful whether it is possible for an argument to be framed that would prove satisfactory to all the parties to the controversy. As it is not improbable, however, that discussion may serve to relieve the question of some of its embarrassments, it is desirable that it should be continued so long as facts and circumstances that will throw light upon the matter may be evolved. With this object in view, the subjoined quotation from Geikie's "Life of Christ," p. 661, is given:—

"On the early morning of Sunday, the tenth of Nisan—the Jewish Monday, therefore Jesus and the twelve left their hospitable shelter at Bethany, and passed out to the little valley beneath, with its clusters of fig, almond, and olive trees, soon to burst into leaf; and its evergreen palms. Somewhere near lay the larger village of Bethphage; like Bethany, so close to Jerusalem as to be reckoned in the Rabbinical law, a part of it." (The italics are our own.)

The point that we wish to make is this: some of those who object to the theory that there was but one anointing, claim that the event of that character spoken of in Luke 7: 36, 40 was performed by a woman who is styled "a sinner in the city," and, therefore, could not have been in Bethany at the time, since the latter was but a small village. But if Mr. Geikie is correct in saying, as he does in the quotation cited above, that Bethany was a part of Jerusalem, the woman brought to view in the narrative of Luke might with propriety be said to be a woman in the city, *i. e.* Jerusalem, even though she resided at Bethany. In other words, if Mary Magdalene and Mary the sister of Lazarus were identical, the fact that the latter resided in Bethany and performed the anointing there, as some claim, would not have made it improper for Luke to style her "a sinner in the city," since Bethany was in reality but a part of Jerusalem.

To the objection that in the seventh chapter of Luke the last city spoken of was Nain, and that it therefore must have been the one to which the evangelist alludes, it may be replied that there are twenty-four verses that intervene between the mention of Nain and the introduction of the account of the anointing,—a space so great that those acquainted with the habits of Luke as a writer would hesitate long before concluding that the events spoken of in verses 36–40 of necessity transpired at that city.

W. H. LITTLEJOHN.

Ministers' Department.

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

MINISTERIAL TRAINING.

[The following extracts from an address by Dr. J. Clifford, LL. B., of England, to the theological students of Bixton College, June 29, 1887, contains many thoughts well worth reading. M. C. W.]

"A metropolitan preacher of high and deserved fame, and of more than thirty years' experience of the difficulties and successes of ministerial work said, not long since, in answer to an indirect compliment on his preaching ability, 'I really do not think I know how to preach yet. I am trying all I can to succeed in getting a perfect mastery of the divine art, and I hope I shall succeed after awhile; but at present I am a long way off my ideal.' In that statement of the gray-haired veteran, voice is given to the inmost soul of every true preacher of the gospel of Christ. In his convictions, in his self-depreciation, and in his hopes, if not in his success, he represents every minister whose lofty aims and enlarging conceptions of

the superhuman greatness and grandeur of his task fill every day with works of self-discipline, touch with transforming magic the entire field of life, and arouse to unequalled industry every power of his redeemed and renewed nature. Till the volume of life is closed, we must follow on so that we may apprehend that for which we were apprehended by Jesus.

"But you are at the threshold of your career. Your indentures are but recently drawn out. You stand at the golden door of opportunity and hope. This is your formative period in a superlative degree, and on your initial acts infinite issues hang. 'Well begun is half done.' Sow bad seed to-day, and a harvest of weakness and misery will meet you as the new century dawns. Know your work now, and do it with the strength of Christ-redeemed and Christ-called men, and your reward will be exceeding great in the opening heavens of futurity."

"You cannot make an effective preacher, faithful shepherd of souls, out of a mean, hard, little, self-conceited, self-centered man. The finest training ever known would as easily get blood out of a stone as make an able minister of the New Testament out of the thinnest 'fribble' of human biped. 'Apprentices' must have some manly fiber in them if the skill of tutors and governors is not to be used in vain. The 'man of God' must be a real man to begin with; a whole man—for 'he who is most man works best for man'; a living, loving, growing man; a man with soul in every part of him; broad and tender in his sympathies; able to enter into and live with all sorts and conditions of men; sensitive to the sorrows of the poor and the woes of the wretched; able to bear gently with the ignorant and erring, for that he himself is also compassed with infirmity; with a genius for brave self-denial, knightly chivalry, sustained by overwhelming conceptions of the vastness of life and the grievousness of its issues; large in faith, soaring in aspiration, strong in will, rich in patience, and glowing in the love of God and souls. Ordinary Christians—I say it full well knowing the loftiness of the claim I make, but assured of the truth of my assertion—ordinary Christians are not the stuff to make preachers of, any more than ordinary and commonplace politicians are fitted to lead you in legislation, or ordinary soldiers to marshal your armies, or ordinary painters to fill your Royal Academy, or ordinary letter-writers to edit your newspapers. The ministry demands men with a genius for religion, *i. e.*, self-denial, abandon, enthusiasm, severe self-discipline, exulting, venturesomeness, faith, self-control, joy, and God; as other men have a genius for song, or for building, or for money-making. A man whose nature is incurably mean, who is capable of petty prejudices and little resentments, who flares into anger at trifles, should take that as the sign that he is not intended to minister magnanimity, love, goodness, and joy to others. These things cannot get through him. He is the bog that absorbs all heaven's moisture; not the clear-cut channel that distributes it. He wants soul, kingly will, splendid self-sacrifice, abandonment, the championship of exalted ideals; let him stick to his yard measure and coin-making, or a good business may be lost without a real preacher being secured. He may drive an engine; he will not build up souls. He might even become a dissector or defender of creeds, a classifier of opinions, a systematic theologian, or he might preside at an inquisition; but a loving, heart-moving preacher, never! It is soul that lifts soul."

"Christ's apostles were not ordinary men. He spent the whole night in prayer to his Father before he chose them from the wider ranks of his disciples, and it was in the most perfect wisdom that he lifted them to the positions of messengers and witnesses for him. They were the very best that could be found in the circle of disciples; most devout in spirit, eager in expectation, fresh in feeling, open-eyed in inquiry, and bold in deed. 'It is no inattentive idlers hanging on the skirts of the group that he thinks good enough to go and carry his message.' They had qualities that gave promise of expansion, service, fidelity, leadership, patience, heroism, and victory; and therefore he chose them from the rest, bade them follow him, and devoted many months of sacred companionship to make them 'fishers of men'! God forgive us that we have so sorely forgotten the meaning of that divine election, and imagined that any sort of Christian would suffice to preach the unsearchable riches of Christ.

"Young men, seek first greatness of soul! Get up above and beyond all littleness! See the dignity of your work, and covet earnestly magnanimity, total freedom from pettishness, vanity, conceit, subtle self-puffing, and all weak and unmanly ways. Recall the image of that fine and noble spirit in a poor and ignoble time, young Milton, and imitate his wise choice, firm will, and patient consecration. It was his calling to be the poet for God, and he accepted it as Isaiah the burden of prophecy, Jeremiah the mandate to rebuke Israel, and Savonarola the vocation of preaching repentance to the Florentines."

(To be continued.)

"After all, more happiness is obtained, and more sorrow and misery averted, by exercising patience than by almost anything else. Quiet patience makes a man a conqueror, if he is right."

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Pa. 128:6.

VENITE, EXULTIMUS, DOMINO.

BY TORIA A. BUCK.

THROUGH ages past I hear the tramp
Of silent sleepers onward marching,
And the bugle wakes the slumbering camp
Far 'neath the bright skies over-arching.
Wake! brothers, wake! the banners shine,
The bugles blow, the ranks are forming;
The signal rolls along the line,—
March on! the walls of Satan storming:
Sing, Glory! oh sing, Glory!

Not to the strong the fight is given;—
Hark! how the bells of heaven are ringing!—
Though souls be sad and hearts be riven,
Sweeter the song the saints are singing.
And strong the hand of Israel's God
That leads us on, our hearts enlarging,
Up the bright hills the angels trod,
Where all the hosts of heaven are charging:
Sing, Glory! oh sing, Glory!

Through earth's long, dreary days of pain
Our spirit's vision groweth clearer;
And as each evening comes again,
To that bright land we're drawing nearer.
And when we stand on Zion's height,—
Hark! to the music sweet and tender,—
How shall its glories, pure and bright,
Lighten all heaven with radiant splendor:
Sing, Glory! oh sing, Glory!

Sing till the ear of God shall hear
Our joyous music upward pealing!
Sing while the seraph host draws near,—
On wings of rapture see them stealing!—
Sing, brothers, sing! the day shall dawn
When all the stars shall swell the chorus;
Sing! let our souls sweep up and on;
For, oh! the Promised Land 's before us:
Sing, Glory! oh sing, Glory!

On wings of light look up and on.
Oh ring and swing, sweet bells of glory!
The last dread strife will soon be won,
On heaven's bright hills we'll tell the story.
O day of God! O kingdom bright!
Come to thy saints who wait in sorrow;
Let all our sadness turn to light!
Ring in, bring in that glad to-morrow.
Sing, Glory! oh sing, Glory!

East Randolph, N. Y.

CANADA.

LACHUTE, P. Q.—It has been my privilege to labor in this place for some time. Notwithstanding the opposition and prejudice manifested, some are interested in the truths of the Third Angel's Message. One French Canadian is now keeping the Sabbath, and others are deciding. After consultation with Eld. Owen, it was thought best for me to canvass this county with "Thoughts on Daniel and the Revelation," which we hope will be the means of bringing the truth before many families. This is a large field. The name Seventh-day Adventist was not known to the people here until we came. Our donations have been encouraging. We have sold fifty copies of "Sunshine at Home" and a large number of tracts, and have taken one subscription for *Les Signes des Temps*. The harvest is great and laborers are few. Brethren, pray the Master to send us more help.
N. PAQUETTE.

MARYLAND.

WALKERSVILLE.—We have closed our meetings at this place. Through the Lord's help some souls were brought to an acceptance of the truth. We have moved our tent, and until further notice my address will be Boonsborough, Wash. Co., Md.
Aug. 2. VICTOR THOMPSON.

INDIANA.

NORTH SALEM.—Our work at this place has been blessed beyond expectation. Three families and several individuals have embraced the truth, and a good outside interest still remains. A class and Sabbath-school will be organized. We are now located at Ladoga, Montgomery Co., and trust our efforts will again be blessed.
J. P. HENDERSON.
Aug. 8. H. PEEBLES.

ILLINOIS.

GALVA.—Since my last report I have been endeavoring to disseminate a knowledge of present truth by holding Bible readings, preaching, and giving lectures, as well as circulating reading matter. I have had the pleasure of baptizing five young men who

confessed Christ, and desired to walk in the light of the gospel. I trust these young disciples will honor the Master, and be a blessing to his cause. I still rejoice in the blessed hope.
B. F. MERRITT.
Aug. 3.

PENNSYLVANIA.

WILLIAMSPORT.—The interest in our meetings still continues good, although since the testing truths have been presented there has been a falling off in attendance. Seven have already taken their stand for the truth, among them a German minister and his family. Others seem deeply interested, who we hope will soon obey. Our temporal wants are still well supplied; cash donations now amount to \$17.55. Our trust is in God.
J. W. RAYMOND.
J. E. ROBINSON.

MINNESOTA.

MAPLETON.—Bro. A. H. Vankirk and myself began meetings here July 3. The attendance was small; the people were advised not to come out to hear us. Three precious souls were baptized in Maple River, Sunday, July 24, two of them making a start for the first time to serve the Lord. Last Sabbath we organized a Sabbath-school of about twenty members at Old Mapleton school-house. We hope the brethren will be faithful, and that others will be added to their number.
W. B. HILL.
Aug. 7.

LOUISIANA.

ROBELINE.—This is a small town on the T. & P. R. R., a few miles from Marthaville, where I held a series of meetings last fall. We have pitched a tent here, and thus far have given six discourses. The attendance is fair. The attention given and the desire for reading matter are as good as I ever saw. The people are very kind to us. We are very hopeful of doing something for the Master. Our work in New Orleans has moved slowly; however, a short time ago we baptized four. We expect to return there early in the autumn.
T. H. GIBBS.
E. HILLIARD.

KANSAS.

AMONG THE CHURCHES.—Since Conference I have thus far visited and labored with the following churches: Moline, where one was added by baptism; Severy, one disfellowshipped; Busby, one disfellowshipped; Chanute; Ward, two added by baptism, and seemingly considerable outside interest; Yates Center, two baptized, and interest good; Caney church, raised up by Bro. Brock and McReynolds this summer, and organized with nineteen members, to which number others have since been added through the efforts of the above-named brethren. Lone Elm, Mound city, and Stippville churches have also been visited, with some benefit, we trust. Thus in this district fifteen have been baptized, twenty-eight received into the church, and two disfellowshipped. Altogether, though perhaps we have not accomplished what ought to have been accomplished, the results of the efforts put forth are not wholly discouraging, for which we thank God.
Aug. 9. J. W. BAGBY.

TENNESSEE.

POWELL'S GROVE.—I have now been at this place four weeks. I think I never have seen the interest to hear so great. The audience increases every night, so that the tent is not large enough to hold the people that come. A few have decided to obey, but the people here move slowly, and it takes time and patience to develop the work. I have been alone except one week, when I had the help of Bro. Sisley. He has now gone to our West Tennessee tent, as Eld. Marvin's health has failed while in the midst of a great interest. I hope the friends of Eld. Marvin will remember him in their prayers, as we fear he will soon go down to the grave unless the Lord gives him a new lease of life.
My address is Springfield, Tennessee.
J. M. REES.

GLEASON.—Since our last report some fruit of our efforts here has been developed. Eight have signed the covenant, and others are keeping the Sabbath. The people here are much slower to move out in obedience when convinced, than they are in the North. We are visiting and holding Bible readings as the way opens. The mass of the people are convinced that the seventh day is the Sabbath of the Lord. The ministers of the place are uneasy because of the interest taken in our meetings. One minister challenged us for a discussion, saying that he was ready to begin at any time. We stated that if nothing else would do but a discussion, we would present the propositions, and begin that same day. But as far as we have been able to learn, he has not been ready.
E. E. MARVIN.
JOHN SISLEY.

NEW YORK.

BUFFALO, NEWFANE, AND LANCASTER.—I left Wattertown July 18, and held a meeting with the church at Auburn the 19th, arriving in Buffalo the 20th. A week was spent in unpacking and settling goods, since which time the work of our training-school has been moving forward, although our numbers are few as yet. It is expected that the work will go forward with a good attendance after the camp-meeting.

Eld. H. E. Robinson and I have spent the last two Sabbaths and Sundays with the Newfane and Lancaster churches. The burden of our message to these churches was the necessity of seeking God earnestly, and knowing that we are connected with him, and, by a prayerful and continued study of his truth and an application of its principles, thus be prepared ourselves for the thickening trials of the last days, and to assist in every possible way in saving other precious souls for whom Jesus died. The Lord came near in these meetings, and the brethren and sisters seemed to be much encouraged and blessed. We earnestly request that the brethren and sisters will pray for God's blessing upon our training-school. Wisdom, consecration, and the power of God are needed. For these we cry to God.
J. E. SWIFT.

OHIO.

GENOA.—Our good meetings at this place closed Aug. 2, after eight weeks of hard labor. Three persons were keeping the Sabbath when we came. We had to meet the most unreasonable efforts against the truth from the ministry. One minister warned his flock against us before we began our labor. While we have had to contend for every inch of ground, yet the Lord has given us the victory.

Sixteen signed the covenant, and seven others are keeping the Sabbath. Eight were baptized, and more than a score of others are in the valley of decision. Our donations amounted to about \$32, and our book sales, to about \$30. We hope to return after camp-meeting, and pitch our tent two miles from town, in a beautiful grove, among the farmers, who could not well attend during the heated term of harvest. The prospects are good for a good society at Genoa. Our German brother, Boettcher, from Cleveland, was with us a few days, and his help was highly appreciated. There is truly a great field for labor among the Germans of Ohio. Pray that the Lord of the harvest may send forth laborers.
D. E. LINDSEY.
L. B. HAUGHEY.
Aug. 8.

MT. VERNON.—We closed our tent effort at this place Aug. 2. As a result of this series of meetings, five have taken a stand for the truth, and others are deeply interested for whom we hope. Sabbath, July 30, after the services, three willing souls were buried in baptism. Seven united with the church, three by letter and four on profession of faith. We trust that these dear souls will be an honor to the church, and go through to the kingdom. The church at Mt. Vernon is one of the strongest in the State. We hope they will so live that the Lord may add many to their number of such as shall be saved.

We enjoyed our stay at Mt. Vernon very much. The brethren did all they could to care for our temporal wants. As we close our meetings at this place, we feel that we have done what we could. The very best of feelings exist toward us on the part of those outside, and many expressed themselves as being sorry that we could not stay longer. We trust that the seed sown here will yield an abundant harvest in the kingdom of God.
GEO. W. ANGLEBARGER.
V. H. LUCAS.
Aug. 4.

KENTUCKY.

NORMANDY, SPENCER CO.—We pitched our tent near this place June 23. It is close to the richest portion of Kentucky. The land is good and the people are wealthy; yet they are not haughty, but are very friendly and sociable. Our congregation has averaged 150 since we commenced, and we have had no opposition. The leading denomination is the Missionary Baptist, and the pastor is very friendly. He invited me to occupy his pulpit, which I did. He believes in the Sabbath as a rest day, not as a worshiping day. He invited me to spend two or three days with him, and we would canvass our faith privately, which I expect to do soon. I never saw people stand the preaching of the truth better. We seek to "cry aloud, spare not." But while we have the almost universal acknowledgment that we have the truth, yet there are only a few as yet keeping the Sabbath. It seems almost impossible to arouse the people on religious matters. Our book sales amount to some \$8.00, and donations to \$7.34 cash; and besides, nearly all the provisions we need are furnished gratis, so that our expenses have been more than met since we have been here. No whisky is used here, and we have the best of order on the part of young and old. All who come into the tent stay until the services are over.

Bro. R. M. J. Pound is with me, and aids much in the speaking and otherwise.
S. OSBORN.
Aug. 8.

WISCONSIN.

LOYD AND LIME RIDGE.—We closed our meetings at Loyd July 31. From the first these meetings were poorly attended, but as a few gave evidence of being interested we labored on. We received \$6.29 in donations. A few have decided to obey; others are interested. These we intend to help by the means of Bible readings, visiting, etc. We moved to Lime Ridge, a distance of six miles, pitched our tent, and began meetings Aug. 4. Have held six meetings, with congregations varying from 175 to 300. The people were very anxious for us to come here. We have also held a few meetings in the school-house at Neptune, which have been well attended, the house being filled at each service. We hope to be able to do the work so faithfully that God's blessing may attend it and souls be saved.

Aug. 8.

W. S. HYATT.
F. H. WESTPHAL.
S. D. HARTWELL.
J. H. SCHNEPPE.

BROWN AND KEWAUNEE COUNTIES.—From St. Anne, Ill., we went to Wisconsin. After spending a few days with friends, and holding several meetings with them, we spent two weeks with the French Belgian church of the above-named counties. With the two who were baptized and added to their number last Sabbath, this church now has twenty-three members. This company have been kept together through the faithfulness of Bro. Francois Depas, as they have received ministerial help but three times since its organization thirteen years ago. Our brethren really enjoyed and appreciated the few meetings we held with them. The meetings were held in the day-time, as the church-members, about equally divided, live twelve miles apart. We did not stay longer, on account of wheat harvest, which had just begun, but at the request of the brethren we expect to return about the middle of September, to give a course of lectures in French.

Thus far our labors among the French have been blessed, and we are confident that God has a people among those who speak the French language. We feel very insufficient for the work, but if we are humble God will bless our efforts. We are now on our return home to see our children, after an absence of eleven months.

Our address for the present will be Alton, Osborne Co., Kan.
M. AND H. ENOCH.

MICHIGAN.

MORENCI.—The interest in our meetings is good. We held our first Sabbath meeting last Sabbath. About forty were present. In the Morenci *Observer* of Aug. 6, a notice appeared thus:—

To-morrow evening the doctrine of Adventism, as presented to the people here in the tabernacle, will be answered and refuted at the U. B. church. Everybody invited.

The church being too small to accommodate the people, the discourse was given in the tent. The positions taken were so inconsistent and untruthful, that the members were greatly dissatisfied. A discourse is advertised to be given next Sunday morning, upon the Christian Sabbath, opposing our views. We look forward to this effort with interest. The whole town and the country for miles around seem to be stirred by the truth. We feel the need of humbling our hearts before God, that his blessing may rest upon our effort, that souls may be gathered into the truth.

Aug. 9.

H. M. KENYON.
A. W. BATHER.

WEBBERVILLE.—Eight weeks ago the tent was pitched here, in which there have been sixty-seven meetings, besides about 200 Bible readings and visits at homes. Several thousand printed pages of present truth have been loaned, and about eighty dollars' worth of books sold. Our expenses have been about thirty dollars, but these have been greatly lightened by the kind assistance of brethren and friends. The visible result of our efforts thus far, is that twelve have taken a stand for the truth, a Sabbath-school of twenty-five members has been organized, and nearly a score of commandment-keepers, before unorganized, have associated themselves together. Our company, five in number, have been privileged to enjoy much of the blessing of God in this effort, whereof our hearts are glad. The younger members of our company show commendable faithfulness and a degree of efficiency in their work.

We strike the tent here to-day, to pitch again in Fowlerville. We trust the witnesses left here at Webberville will let their light shine, that others may be led to glorify God. Our tent company will be changed somewhat now, but we go forward trusting in the great Master of assemblies.

Aug. 8.

C. B. CHILDS.

HASTINGS AND GRAND RAPIDS.—Meetings closed at Hastings Aug. 1, after having continued some six weeks. The interest at times seemed to be good, but not what we desired. However, we did the best we could by advertising and visiting, to get the people to attend the meeting. The subjects in the main were presented with clearness and solemnity. Our

Sabbath meetings especially were seasons of spiritual refreshment. Some fifteen signed the covenant, and we hope for others. The Hastings church was much revived, and to some especially it was a season long to be remembered. One aged sister has donated a fine lot and subscribed liberally for a new church building, and steps will be taken to build this fall. Bro. Moore remained at Hastings to look after the interests of the work there and at Carlton, and we came to Grand Rapids, where we commenced meetings Thursday evening, Aug. 4. We began with an audience of about 300, which increased until Sunday evening, when nearly 1,000 were present. The attendance has been about 500 since. The people pay the best of attention, and there is every prospect that much good will be accomplished. This extensive interest is due very largely, no doubt, to the Bible work that has been done here during the past year. People with whom readings have been held, attend the meetings from all parts of the city.

We were successful in securing the finest lot in the central part of the city for our tent, Cor. So. Div. St. and 2nd Ave. This beautiful ground was offered us free of charge. One firm kindly granted us the use of an organ, gratis, and another house loaned us all the furniture we needed. Everything has seemed to be favorable to us. The papers have given us space every day for reports of our meetings and future appointments. They have sent reporters of their own who have given more than a column and a half to our sermons. We purchase a quantity of their papers, and give them away at the evening service. We think this by far the best method of advertising. Our collection last Sunday evening amounted to \$10.27. We are striving to so consecrate ourselves to the Master's service that God can greatly bless our labors.

I. D. VAN HORN.
W. C. WALES.

COLORADO.

AMONG THE CHURCHES.—Since Bro. States and myself closed our meetings at Grand Junction, I have been among our brethren in the southern part of the State. I went from Grand Junction to Delta, where are quite a number of Sabbath-keepers, all of whom came from Michigan within the past six years, and several formerly belonged to the Battle Creek church. About two years ago Bro. States came here, and soon afterward organized a little class. They have since maintained a Sabbath-school, I believe. But wherever any of God's children are, there the Devil is sure to be, and this has not been an exceptional case. Coming into this wild country, away from church privileges and Christian associations, and meeting with rough, unbelieving men, the tendency has been to blight all that tends toward Christianity in any form. Some had engaged in business relations with unbelievers, and finally given up the Sabbath. Little differences had crept in among them, which Satan magnified, and when I visited them I found some anxious to sell out and go where their children would have better influences, etc. Matters really looked dark; but all the time I felt as though the Lord would bring things about all right, and for this I prayed.

We reached Delta Friday afternoon, and Sabbath afternoon we held our first meeting. After Sabbath-school we spoke in regard to the times in which we live, the great responsibility resting upon those looking for the Lord, and the necessity of having our robes spotless and our house in order. We had a prayer and social meeting, in which every one took part except the children. The Lord gave us a blessing. Sunday we held meetings in the morning and evening. A few outsiders were present.

Monday, in company with Brn. States and Castle, I started for what is called the North Fork country, where Bro. States labored last winter, and where is a zealous little company of Sabbath-keepers as a result of his effort. We held meetings with them, encouraging and admonishing as best we could. There are many excellent families scattered among the mountains, who can be reached; it is somewhat difficult, however, as the means of travel is more often on foot or horseback than in any other way.

We returned to Delta, and took up the work where it had been left. A meeting was held Friday evening, and a desire was manifested on the part of most of the brethren to do all they could to merit the blessing of God. It was thought best to observe the Sabbath by fasting and seeking God. The first part of the day was spent in this manner. After a short discourse in the afternoon, a social meeting was held. It seemed as though the Lord opened the windows of heaven and poured out his blessing. Sometimes when we tried to sing, the whole congregation would break down. An opportunity was offered to the unconverted to engage in the service of God, when seven started for the first time. One brother and his wife for whom we had been praying, and who had planned to go to town instead of to meeting, made hearty confessions, and expressed their determination to return and remain at their Father's house, by requesting baptism.

The next day four teams conveyed quite a number to the Gunison River, ten miles away, where seven souls followed their Lord in baptism. It was a happy

sight when father, mother, and daughter all went into the stream together. The brother wished to seal his effort to reclaim God's blessing, and paid \$20 tithes. The next morning, before I left they began to plan to build a church. I asked myself the question, Can I ever doubt again God's willingness to bless his children when they seek him with their whole heart? To God be all the praise! C. P. HASKELL.

Aug. 1.

THE CANVASSING WORK IN INDIANA.

I AM glad to be able to state that advancement has been made in the work. We can now report whole counties canvassed, and expect that a number of others will be finished before our camp-meeting. The work has outgrown our expectations. We thought a few weeks ago that by Oct. 1 we would have two companies at work; but instead, we already have three companies working, besides a number of other agents scattered promiscuously over the State. Our agents are selling books by the hundred every week. We expect to have two more companies organized and at work before the first of September.

Where instruction is followed, there can be no failure. The Lord is leading, and success attends the work. We once thought that when an agent went out and sold a dozen books, he was becoming quite proficient in the work, but now the orders are for hundreds instead of dozens.

It has been thought by many that our sisters could not canvass in the country; but actual service has demonstrated that they can do as well as the brethren, if not better. One sister over seventy years of age sold seventy-five books in her own township in less than a month. She then contracted for the adjoining township, to begin work there immediately. She said she became some weary in her canvass, but she thought her Saviour endured fatigue; that she had entered the vineyard at the eleventh hour, and why think of resting now? Another sister said: "Although the weather was very warm last week, I could not afford to wait for it to become cooler."

All the reports give evidence that the workers realize it is for the good of souls they are working. This being the case, they know they will have success; for the Saviour has promised to be with them to the end of the world. We still invite others to join our ranks. You need not wait longer, brethren, if you desire a part in the closing work. JOHN W. COVERT.

TO KANSAS CANVASSERS.

AT the time of writing the article to canvassers, published in REVIEW of May 31, the prospect appeared better than ever before for an enormous crop of corn. But a few weeks of dry weather accompanied with hot winds, have made a great change in our State. While some localities have been favored, in a large portion of the State the crops are very poor. This is discouraging, indeed, to canvassers. What shall we do? Shall we give up the work after having made a start? In considering this question, let us ask ourselves if we are sure of ever having a more favorable time to present the truth than we now have.

After thinking this matter over, we surely will not feel that duty says to turn back from the Lord's work. We know this is the Lord's work, therefore let us consider it carefully. Also, let us remember that each canvasser should arrange to attend one of the fall camp-meetings. At these meetings the plans and places for labor will be fully considered. We have taken steps whereby we expect to learn where all the most favorable localities for canvassing are situated. Wherever the crops are fair, the people will be able to buy; for prices will be good. As soon as we learn about the most favorable localities, we wish all canvassing companies to remove to these places and continue right along in the work.

Now, dear brethren, will not this be far better than to drop out in discouragement. Let us rather exercise more faith, and go into the work with renewed zeal and energy. The "Testimonies" tell us that discouragements and difficulties will be met, but that they must be surmounted. "A resolute purpose sanctified by the grace of Christ will do wonders." Who knows but that by removing to these favored localities more may be accomplished than would be under seemingly more favorable circumstances? The truth may thus be introduced into new fields, just as the Lord would have it, where an abundant harvest may be garnered. Brethren, let us go forward.

N. P. DIXON, State Agt.

CALL FOR WORKERS!

"Why stand ye here all the day idle?" Matt. 20:6. Since coming to Alabama to labor in the distribution and sale of our subscription books and our periodicals, I have been looking over this extensive and fruitful field, and now realize as never before how little has been done for the Southern States. Here are the great States of Mississippi, Alabama, Georgia, and the Carolinas, with their thousands who know nothing of this last solemn message. Now is the time to labor, and I feel to cry out to God to send earnest, soul-loving workers into the South. The

feeling toward the North is nearly gone, so that Northern people may work quite as effectually here as in the Northern States.

The Sunday law is already becoming stringent in most of these States, yet we dare not hope for a more favorable time to work than the present. But where are the laborers? Who will help sound the alarm? We well know that if all the young men and women in our ranks would consecrate themselves to the glorious work of the Master, all of these destitute fields would no longer lie idle, but we would have plenty of canvassers, colporters, and Bible workers. In the language of inspiration, I would ask my young brother and sister, "Why stand ye here all the day idle?"

These are precious moments, and soon they will be gone. Do not think you have no talent for work, or try to excuse yourself by saying, "No man hath hired us." Here is territory for a score or more of canvassers in this one State, and if any would like a place for this fall and winter at least, I think Alabama would appreciate all such earnest, devoted help. I will gladly correspond with all such persons, if they will write soon, addressing me at No. 520, 16th St., North, Birmingham, Alabama.

Aug. 2.

C. W. OLDS.

VIRGINIA CAMP-MEETING.

This meeting was held according to appointment, at Harrisonburgh, Aug. 2-9. I arrived on the grounds on Monday evening, Aug. 1, and found most of the tents up and the meeting in progress. Several ministers and workers had been on the grounds for a week or more, preparing for the meeting, and had held several services before the time appointed. Eld. E. H. Gates, of Ohio, had preceded me four days. The weather was fine and the attendance good. Nearly all the brethren and sisters of the Conference were there, but as their numbers are small the camp was not large, being composed of eighteen family tents, one pavilion which seated six hundred, one book-stand, and one provision tent. The pavilion was well filled each evening.

On Sunday an excursion came from Lexington, a city situated about sixty miles above Harrisonburgh. It brought four car loads to the camp. Another train came from Harper's Ferry, one hundred miles below, bringing in eight car loads. These passengers came from points all along the Shenandoah Valley for more than one hundred miles. They remained in the camp seven hours, and listened to three discourses. They bought quite a supply of tracts, and went home seemingly well pleased with what they had seen and heard.

The country for miles around was well represented. A large per cent of the people came to hear the preaching, and listened attentively to the presentation of the truth for this time. Two tents have been in the field this season, and each has produced some fruit; and it is claimed that the interest in the vicinity of where they have been pitched is continually deepening and becoming more extensive. If the brethren and sisters in the valley of Virginia will seek God with all their hearts, they may see a goodly number embrace the truth soon.

In the social meetings nearly all took a part. At first there seemed to be a restraint, but as the meeting progressed this gave way, and there was more freedom. About a dozen came forward for prayers on the Sabbath, and others confessed their backslidings. Confessions always bring light, and therefore Satan always tries to keep them from being made.

Sr. Hattie Annes, from the Washington mission, conducted a youth's meeting, for the benefit of the youth in the camp; also a children's meeting, for the instruction of the youth and children who came in from the neighborhood of the camp-ground. This latter class increased until there were fully seventy-five in attendance. Several of the youth were converted, but for want of a convenient place there was no baptism.

The tithe did not quite pay the laborers; but when the arrearage on Conference and tent fund was found to be about \$300, it was decided to call for \$400. They quickly raised it to \$550, which places them out of debt, with some surplus funds.

Brn. R. D. Hottel and G. H. Stillwell were ordained and received credentials. Eld. M. G. Huffman was elected president of the Conference, with Elds. A. C. Neff and R. D. Hottel associated on the Executive Board. Bro. R. T. Fultz was made State agent, and will labor in the interest of the canvassing work in the State. It was decided to keep the laborers in the field through the year. Four ministers will now devote their whole time to the work. They have a wide field and an open door; and if all can be forgetful of self, and labor only for the glory of God and the salvation of souls, they will doubtless gather in sheaves for the Master. WM. COVERT.

TO MEMBERS OF THE N. Y. T. AND M. SOCIETY.

DEAR BROTHERS AND SISTERS: Inasmuch as there has been but little said through the REVIEW during the year in regard to the work of the society, it may be of interest to you to know something of its progress. While we regret that there has been so little accomplished by way of extending the work, we have reason to be thankful for some tokens of success. Cir-

cumstances seem to have combined to prevent the writer from engaging in active service in the field, but much thought and prayerful consideration have been given to the work; and through the blessing of God and the energetic efforts of your secretary, we trust that a better financial basis has been reached. Many intricate and perplexing things in connection with the accounts have been adjusted. All of the city-mission accounts have been audited, and, since the first of May, balanced.

At our annual meeting we hope to be able to present to you a faithful report of the condition of the society, indicating that, instead of running behind, there has been at least a small improvement in its financial standing. There will also be given a report of all money received on the twenty-thousand-dollar fund, and how it has been used. Quite a number of changes have been made during the year, and others may be proposed.

What we now desire is to obtain the individual interest and co-operation of each member of the society, in spreading the light of present truth with that zeal and energy that has not characterized the work heretofore. With that object in view, a day of fasting and prayer has been appointed for our Conference, and we trust that all the members of our society will observe the day with proper humiliation, seeking the blessing of God for ourselves and for his work in our Conference. Then come to the camp-meeting fully determined to connect with the Lord and his work in a manner that will secure his aid.

We would be pleased to meet at the workers' meeting all who can consistently attend. During its session the canvassing work will receive due attention, together with other branches of the cause. It is expected that all the directors will be on the ground during this meeting, so that a meeting of these officers may be held to prepare matter to present at the regular annual meeting. P. Z. KINNE.

CANVASSING MISSIONARIES.—NO. 2.

THERE was once an apt and ready book canvasser who made good wages by handling worldly publications. Considerable stir being made over the importance of getting our printed truth before the people, he finally undertook this work, fearing lest his brethren should think that his heart was not in the Third Angel's Message. But the burden of souls did not rest upon him. No earnest cries ascended to God that the efforts about to be put forth might result in the salvation of many. No tears of love and tenderness indicated his anxiety to reach and enlighten the thousands all around him for whom Christ died.

He had previously made from fifteen to twenty dollars a week, and considered that he now displayed a marked spirit of sacrifice even in asking God to give him the "success" he desired—ten or twelve dollars per week. If his profits should run much lower he mentally decided to quit the business, forgetting that God would perhaps try his faith in the divine assurance, "Your Heavenly Father knoweth that ye have need of these things."

He had experience and ability enough so that with the blessing of God there was no uncertainty as to a support for himself and family; yet the possibility of failure in this respect was his most prominent theme of thought, though unexpressed. The more his mind dwelt upon it, the more forcible were his convictions that our canvassers ought, like our ministers, to be "guaranteed" a certain weekly allowance from our impoverished Conference treasuries, instead of depending for support on their own efforts, backed by the great God who "made heaven and earth, the sea, and all that in them is;" who owns "the cattle upon a thousand hills," and by whom "the very hairs of our head are all numbered."

Thus trembling with selfishness instead of love, he went about a task instead of a privilege. The Lord did not send his angels before this canvasser. Satan did. Yet about one hundred books were sold during the few weeks he worked, because he was an expert. This was the only reason.

But in the territory canvassed were four individuals who possessed an honesty of purpose and a willingness to do whatever they knew to be God's will. The Devil was not ignorant of these characteristics, and carefully arranged circumstances to prevent the book from falling into the hands of these persons. One was called to a distant part of the State on business; another was dangerously ill when the canvasser called; the third conscientiously opposed our views, and sharply attacked the agent, who had not enough of the Spirit of Christ to avoid a heated debate, which resulted in driving the individual still farther away from the truth; and the fourth had just been so shamefully swindled by an unprincipled book agent that our canvasser could by no means obtain a hearing. No reading matter of any kind was given these individuals. They were left uninformed, unwarned.

"But," you say, "quite a number of books were sold, the profits on which benefited both the tract society and the office of publication, besides supporting the agent!" True; but were our offices and societies established primarily to be benefited, or to benefit by preparing a people for the soon coming of

Christ? And though the work in all other localities, the world over, might have been faithfully completed, yet Christ could not have come until every one of these four persons had been given a fair chance to accept of the saving truth for this time.

The salvation of souls should be the grand object of all our work. Money is desirable only as an assistant. If to sell books, merely, constitutes the whole duty of the canvasser, without regard to *who buys them*, then the person who sells the greatest number has the best evidence of his acceptance with God as a worker! This we know to be a false standard. But in the *struggle* instead of the *trust* for existence, this line of thought too often becomes prominent, and is a fatal poison to spirituality. The more books sold (the more I will make, and), the more good will be accomplished, is not, of course, what our canvassers really say; but let us see how many are acting more or less on this principle, though unconsciously perhaps.

Next week we will give to a less experienced but more acceptable agent, the same territory in which the four persons live that we have just described, and see what the result will be, profiting by the example most worthy of imitation. F. E. BELDEN.

Special Notices.

TO BRETHREN AND SISTERS IN MAINE.

WE have a nice ground here in Bangor, upon which to hold our camp-meeting, and we hope all who can possibly come will do so. This meeting will be one of the most important camp-meetings ever held in Maine; and if our brethren and sisters realized this fact, they would make every effort to come. Tents can be hired here for \$2.50, and those who need tents can secure them as soon as they arrive. If any wish to engage a tent beforehand, they can do so by writing to S. H. Linscott, No. 1 Johnson St., Bangor, Me. R. S. WEBBER.

FOR COLORADO.

LAST winter at our general meeting held at Denver, at which Bro. Ostrander and many of our leading brethren from the northern part of the State were present, it was decided that our camp-meeting should be held at Greeley. But inasmuch as this was in the extreme northern part of the State, and there being a goodly number of Sabbath-keepers in the southern part of the State, many of whom had rendered material and timely aid to the cause, it was decided that a general meeting should be held at a time and place to suit the convenience of those who on account of expense and distance could not attend the regular camp-meeting. In harmony with these arrangements, when I came to this part of the State last spring to labor, I consulted with all with whom I could communicate as to their wants; and so far as we could then decide, the last part of August seemed most suitable. But when our camp-meeting was put so near this date, in consultation with many who will likely attend this meeting we have changed the time to Sept. 22-27.

We hope to meet every Sabbath-keeper who can possibly attend. We cannot promise that any help from abroad will be present. But Bro. Pegg and others who are laboring in the State will be with us, and there is no reason why this should not be a profitable meeting to us all. While it would be both pleasant and profitable to have some of our more leading brethren with us, yet if we all come praying and believing that the angels will be sent from heaven, we may be sure of being blessed. Make every effort to bring all you can with you. Arrangements will be made for teams and for those who may not have tents of their own. Bring your children and unconverted friends, and let us seek the Lord together. Let none stay away from the general camp-meeting on account of this meeting, but go to both if possible. C. P. HASKELL.

THE CAMP-MEETING AT WASECA, MINNESOTA.

It is now definitely decided to hold a camp-meeting at Waseca, Minn., Sept. 1-6. Preceding this there will be a meeting of the directors and other T. and M. officers, commencing Tuesday morning, Aug. 30, and continuing two days. This meeting will be for instruction and consultation in the T. and M. work, and should be attended by as many of our workers as possible.

The regular camp-meeting will open Wednesday evening and hold till Tuesday morning. Especial efforts will be made to increase the interest in the canvassing work, and time will also be given to the Sabbath-school work. All interested should be there. It will require some effort and sacrifice to attend this meeting; but those who realize the value of God's blessing will not hesitate for this. Those who do not realize it should feel alarmed for themselves. We can have the use of either the assembly grounds or a

beautiful grove in the center of the village. We shall probably choose the latter. There will be tents to rent, and ample preparations for comfort will be made. The weather may be cool, therefore plenty of clothing should be provided. We confidently expect to have Eld. O. A. Olsen with us at this meeting. Let all come.
G. C. TENNEY.

THE COLORADO CAMP-MEETING.

As the time for our camp-meeting and annual Conference is drawing near, we wish to say a word through the REVIEW concerning the importance of attending this gathering. As a people we have prospered during the last year. Our harvests have been reasonably good, and other enterprises engaged in by our people have returned them a fair remuneration for their labor. In this we should recognize the hand of God providing for our wants and furnishing us means with which to advance his cause.

We all no doubt feel thankful to God for his temporal blessings, and also desire his spiritual blessings upon us, which are of far more real importance to us than any temporal blessing can be. The camp-meeting furnishes us such an opportunity for spiritual blessings as can be found nowhere else. We can leave our labor and toil behind us, and our associations will be such as to draw us together, and also draw us to God. We will have the aid of able, experienced, and tried laborers, who no doubt will be accompanied by the angels of God. God himself will draw near to the camp, and "hearken and hear" the good words of comfort, counsel, and advice given. Jesus who is soon coming to gather his people, will be rejoiced to see you among the assembled worshippers, to share in the blessing which he will shower upon his people at that time. He who remains away, will do so at his own great loss. He who leaves his unconverted son or daughter at home, will feel very sad before the meeting closes, that he did not put forth more earnest efforts to have him or her present. He who could have induced his interested yet unconverted neighbor to attend, and did not do so, will then feel to accuse himself of neglect. The Lord wants to bless us, and his means of grace are offered. Will you, dear brethren, appreciate the kindly offer, and come where the feast is spread?

The meeting will be held at Greeley, one of the finest cities in Colorado. The city council has sent us an invitation to use the beautiful park in the center of the city, with its accompanying accommodations, all free. The R. R. Co., gives us round-trip rates at one and one-fifth fare, where ten persons go from one station. The preparations are being perfected, so that nothing shall hinder us from enjoying the feast as soon as the meeting commences.

All the ministers, colporters, mission workers, and canvassers, with as many of our brethren as can do so, are invited and urged to be on the ground as early as Aug. 30, and share in the instructions which we expect to receive in the various branches of the great work. Seek God before you come, invite the angels to come with you, and be sure to bring your families and neighbors. Tents will be upon the ground, pitched and ready for use, at \$2.75 per tent, for tents 12x14 ft. Parties desiring tents will please notify me, at Golden, Colorado, of the number and size of the tents desired.
J. D. PIGG.

THE NEW YORK CAMP-MEETING-NOTICE.

We desire to call the special attention of all the friends of the cause in New York, especially those who decide to attend the camp-meeting at Utica, to the fact that if they desire to secure the benefit of the reduction of fare, they should send their names and addresses to our secretary, Eld. J. E. Swift, 128 Rhode Island St., Buffalo, New York. His address will be there till Aug. 28. After that date, it will be Utica, New York, *Camp-ground*. He will send to all such a blank certificate. This is to be signed by the ticket agent where you purchase your ticket for Utica, provided that you take the cars on one of the following railroads: N. Y. Central; West Shore; Delaware & Hudson Canal Co.; N. Y., Ont. & Western; N. Y., Lake Erie & Western; Del. L. & Western and its branches, except the one from Oswego to Syracuse; and the R. W. & Ogd. and its branches, with the same exception.

All these roads grant reduction on *return*, if full fare is paid over them in *going* to the meeting. Those located on railroads not included in the above list, should purchase their tickets only to the nearest junction formed by their road with one granting reduction, and then buy tickets to Utica, and have your certificates signed by the agent of whom you purchase, and afterward by our secretary on the camp-ground, before returning.

Please remember that in order to secure reduction of fare in returning from our camp-meeting, you must comply with the following conditions: Send your name and address to our secretary. Have your certificate signed by the ticket agent where you purchase your ticket when you first reach one of the above-mentioned roads. Have it signed by our secretary on the camp-ground.

Those having friends who will not be likely to see

this article, and who desire to attend our camp-meeting, should be instructed to send their names and addresses to our secretary for certificates. Instructions how to use the certificates will be sent with them.

ROUTE TO TAKE.

Those living along the line of the R. W. & O. Railroad north of Philadelphia, should buy tickets for Utica *via* Philadelphia. Those north of Rome and south of Philadelphia, and all from Pulaski, should purchase tickets for Utica *via* Rome. Those between Pulaski and Syracuse on the line of the R. W. & O., should buy to Utica *via* Syracuse, over the West Shore. Those between Oneida and Oswego can ticket to Utica *via* Oneida Castle, over the N. Y. Ont. & Western (Midland) and the West Shore, or over the R. W. & O. and West Shore *via* Syracuse, as they may prefer. Those from Oswego should take the Phoenix Line of the R. W. & O. to Syracuse, and there change to the West Shore. Those from Eastern, Western, and Central New York who are accessible to the West Shore, should take that by all means; for the camp-ground is located within a few rods of their passenger depot in Utica, while the Central depot is about two miles from it. Those living in Warren county should buy round-trip tickets to Saratoga, over the Adirondack Railway. (These can be purchased at half-fare rates.) Then at Saratoga buy to Utica over the Central *via* Schenectady. Those north of Schenectady who are located on the Del. & Hudson Canal Co.'s R. R., should also take the same route. Those living along the line of the Central, who are not accessible to the West Shore, and those living on railroads connecting with the Central which do not grant the reduction, should ticket over the Central to Utica. Those located in Franklin county should ticket to Norwood and thence to Utica *via* Philadelphia and Carthage; and those from Clinton county, to Utica *via* Saratoga and Schenectady.

Be sure to reach the depot where you have to purchase tickets, in ample time to have your certificates filled out properly, by the ticket agent. He will not then be hurried and perplexed as a result of your tardiness. We should endeavor to make their labor for us as easy and pleasant as possible. Please do not overlook this point.

HOW TO REACH THE GROUNDS.

Those who go over the West Shore will require no transfer. Those going over the Central or the Utica Division of the D. L. & W., should take a car going to the West Shore depot, on the *Genesee St.* horse-car line. Fare, five cents. Baggage will be transferred from those roads to the camp-ground at the following rates, on the condition that the checks are placed in the hands of our C. M. baggage-man on the grounds. From one to five pieces, fifteen cents each; from six to ten and upward, ten cents each. Please preserve these directions.
M. H. BROWN.

THE FAST DAY FOR NEW YORK.

We would call the attention of our people in New York to the appointment in REVIEW of July 19, for a season of fasting and prayer in our State, to be observed Sabbath, Aug. 20. We request that a special effort be put forth by all to meet with those who assemble for worship on that day, and then engage earnestly in the work of seeking God, by humiliation, confession, and importunate prayer.

To contribute to the interest of this occasion, and for the edification and profit of those who attend, the leader or some one selected for the purpose is requested to read the appointment in the REVIEW already referred to, which sets forth the objects for which we are to seek the Lord, and then a letter which has been sent out to all our churches, prepared specially for the occasion. We urge a careful and prayerful consideration of its statements, its comparisons, and its appeals, upon all our brethren and sisters in New York.
M. H. BROWN.

TO ARKANSAS.

We are now prepared to start a company of canvassers in the field, which the undersigned will accompany as leader. We are in need of three more workers for this company, and will organize as many more companies as we can find good leaders for. Cotton picking will have begun by the time we are ready for our first delivery. All who wish to engage in the work in Arkansas will please address me without delay, at Argenta, Ark., Lock Box 206.
B. F. MARTINDALE.

WASEKA CAMP-MEETING NOTICE.

REDUCED fare will be granted all who attend the Waseka, Minn., camp-meeting, on presentation of certificates showing that they have paid full fare in going. For further particulars inquire of your station agent.
G. C. TENNEY.

—What is resignation? It is putting God between one's self and one's grief.—*Madame Swetchine.*

News of the Week.

FOR WEEK ENDING AUG. 12.

DOMESTIC.

—Natural gas has been discovered near St. Paul, Minn.
—The majority against prohibition in Texas is now estimated at 100,000.

—Incendiary fires, Tuesday, at Muskegon, Mich., caused a loss of about \$45,000, with \$20,000 insurance.

—A passenger train was wrecked at Albany, Georgia, Thursday night, and thirteen persons were injured.

—The wheat crop of Dakota will run over 40,000,000 bushels; the corn crop, 30,000,000, double the yield of 1886.

—Renville, Minn., was visited by a destructive tornado last Wednesday afternoon, and almost every building in the town suffered.

—A state university for colored people is to be built in Montgomery, Ala. The city has given \$5,000 and three acres of land to the institution.

—A fire originating in Masonic Hall, Pittsburgh, Friday night, destroyed that and a number of other large buildings, the estimated value of which was \$1,000,000.

—In Iowa the Department of Public Health recommends that the sale of opium be prohibited, on the ground that there are 10,000 confirmed opium-eaters in the State.

—The general tenor of the advices from Missouri, Kansas, Ohio, Michigan, Indiana, and Wisconsin points to a short yield of corn, potatoes, grass, fruits, and vegetables.

—It is believed that if the weather continues favorable, the cotton crop of South Carolina will be the largest on record. The rice, sugar-cane, and other crops are also of a high average.

—Fire losses in the United States and Canada during July aggregated \$14,026,500, double the average loss for July in the past twelve years. The total loss for the past seven months is \$76,928,100.

—An International Convention or Conference for the Development and Encouragement of Practical Christian Work will be held in the Broadway Tabernacle, New York, for eight days, Sept. 21 to 28 inclusive.

—Alexander Walker, a colored prohibition advocate, was beaten by a mob at Prairie Grove, Texas, last week, and mangled by being thrown against a wire fence. He died Sunday, and his friends claim that saloon adherents murdered him.

—News of a horrible murder has been received from Macon, Ga. Nine persons were slain in a brutal manner, including an entire family of eight. A relative of the murdered parties has been arrested on what is considered very strong evidence of guilt.

—The White River Utes are said to have gone on the war-path, and there is a panic among the settlers in South-western Colorado. Governor Ames has been appealed to for aid, and has asked the Government at Washington to send troops to the scene of the outbreak.

—A gang of roughs have been terrorizing the residents of Falmouth, Mich. They break into residences, steal horses, kill, dress, and carry off beef at their pleasure, and compel the farmers' wives to prepare meals for them, enforcing their demands at the muzzles of shot-guns.

—Forest fires have raged the past week in Kent, Cheboygan, Newago, Emmet, Wexford, and other Michigan counties. Much damage has been done. The village of Sandusky, county seat of Sanilac, was almost wiped out of existence Tuesday. Every building of any note was burned, and the loss is great.

—In their weekly trade review, R. G. Dun & Co. estimate the loss to farmers by the drought, at over \$300,000,000, and predict that general business will suffer severely in consequence. Money at many interior points is reported tight. The business failures during the last seven days in the United States and Canada numbered 180.

—Hanna, Ill., center of the great hay market, was almost destroyed by fire Wednesday. The flames started from a spark from a locomotive, and burned thousands of tons of hay, hay presses, and other implements. The fire was spreading over the town, when a heavy rain fell, extinguishing it. The damage is very great.

—The most horrible railway accident, probably, so far as loss of life is concerned, ever known in this country, was that which took place about midnight, Wednesday, in Illinois, near the village of Chatsworth, on the line of the Toledo, Peoria, & Western Railway. A burned culvert about twenty feet in length and spanning a ditch about eight feet deep, was the cause of the accident. The ill-fated train which attempted to cross the charred timbers of the bridge, was a heavily-loaded excursion train, which left Peoria for Niagara Falls on Wednesday evening. The train, which consisted of a baggage car, superintendent's car, eight passenger cars, and five Pullman sleepers, was drawn by two engines, the first of which crossed the bridge in safety. The following engine, baggage and superintendent's cars, and eight passenger cars, were piled in an indiscriminate mass for one hundred feet along the sides of the ditch, and ground into splinters by the force of the concussion and the momentum of the heavy Pullman cars behind, as the train was going at quite a high rate of speed. The latest reports estimate the number killed at about one hundred, with as many more seriously or slightly injured. The officials of the road are of the opinion that the bridge was

burned by robbers, as persons of this class are known to have been at the scene of the wreck immediately after its occurrence.

FOREIGN.

—The sugar crop of Honolulu will not exceed 100,000 tons this year; for 1886, the crop was 108,000 tons.
—From Victoria, British Columbia, news has been received of the capture of British sealers by the United States revenue cutter.
—The town of Sassow, in Galicia, has been burned. Fifteen corpses have been recovered from the ruins. Twenty children are missing.
—As regards newspaper circulation, Paris, with only half the population of London, circulates 1,100,000,000 copies to London's 1,017,000,000.
—A Paris dispatch says the king of Holland is ill, and there is much commotion concerning the succession to the throne in the event of his death.
—Information has been received at Washington that Central America is being flooded with inferior German goods bearing the American stamps.
—Upward of 800 divisions have taken place in the English House of Commons during the present session. There are rumors afloat as to changes in the Cabinet.
—The socialists are working with renewed energy in Berlin, and the police are unsuccessful in their efforts to obtain sufficient evidence to bring them to trial.
—Some of the superstitious residents of the City of Mexico became terribly frightened over the predictions of a Mexican disciple of Wiggins, who prophesied an earthquake for Aug. 10 which was to accomplish general ruin. The earthquake, it is needless to say, failed to materialize.

—Southern Manitoba crops were devastated by a terrific hailstorm early Monday morning. Grain was beaten into the ground, and there was not enough left for seeding purposes.
—According to official reports there were 10,236 deaths from cholera in Chili during the period from January to June of this year, and the government spent \$1,007,000 in fighting the epidemic.
—News was received Sunday of a disastrous fire in Paddington, England, which destroyed property valued at \$1,250,000, and occasioned an accident which caused the death of several persons.
—It is rumored in Mexican financial circles that an American bank with a large capital will be established at the City of Mexico, with connections in England and France. It is reported that another American company will receive a contract for the drainage of the City of Mexico. A branch of the Bank of London will be established at Pueblo.
—The relations of Germany with Russia do not improve, and great tension still exists in the relations between France and Germany. The bitterness of popular feeling is aggravated by fresh instances of a German "baiting," notably the closing of a German toy factory in the department of the Moselle, by order of the prefect, the workmen being given only three hours' notice of their expulsion.

Canvasser's Question Box.

37 MIXED COMPANIES.
COMBINED COUNTRY AND VILLAGE WORK.
In cases where a man and wife or brother and sister without experience desire to engage in the canvassing work, what is the best arrangement to make?
Locate them as a nucleus for a company in or near a small village, either pitching a tent or hiring a house or rooms. Then get two or three gentlemen to join them, each working a township while the lady is canvassing the village. The territory should be so apportioned that all can finish at about the same time.
How is the house work conducted in such cases?
According to the wishes of the company. If the lady is willing to prepare meals or do washing for others besides her own family, it will be best so arranged. In return for such service she should be charged little or nothing for her own proportion of the expenses. If she is not willing to follow this plan, then the other members of the company must arrange for meals and washing elsewhere, as best they can, only paying their proportion of the house rent; for all should be together Sabbaths and Sundays, if possible.
What arrangements should be made for man and wife, daughter, and child, when only the man and daughter expect to canvass?
Hire a house in a village of between 2,000 and 4,000 inhabitants, assigning it to the daughter to canvass. Get two gentlemen to join the family. Give two townships to each of them and to the father also. By the time these are finished the young lady will have worked the village. When dealing with fami-

lies, especially, the work should be arranged that they will not have to move often.
Is it expected in this case that country canvassers who are away nearly all the week, should pay the same proportion of the home expenses—living, rent, etc.—as those who enjoy the home privileges during the entire week?
No. The mother does the cooking and cares for the child while the father and daughter canvass. It is an ordinary family arrangement. They should pay the rent, buy the provisions, etc., and charge the country canvassers twelve or fifteen cents a meal, and perhaps the same for each night's lodging. The mother may do the washing for all in the company either for thanks or for a moderate price.
Whatever the circumstances, there should always be a clear understanding relative to these things. The enemy seeks to bring in division by every possible means, and unless there is union and love in the canvasser's home, he is far better without one. All this company work will prove a positive curse unless our associations are hallowed by the tender influence of Christ's Spirit; and this abides not under the same roof with contention and alienation.
Company expenses will be considered next week.

Appointments.

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

VERMONT S. S. ASSOCIATION.
THE ninth annual session of the Vermont Sabbath-school Association will be held in connection with the camp-meeting at Vergennes, Aug. 23-30. Let every lover of the Sabbath-school work attend. We hope special attention will be given to this work at this meeting.

F. S. PORTER, Pres.
THE first meeting of the annual session of the Seventh-day Adventists of the Nebraska Conference will be held at Grand Island, Wednesday, Sept. 7, at 9 o'clock A. M. Let every church be represented at this meeting by a full number of delegates.

J. P. GARDINER, Pres. Neb. Conf.
PROVIDENCE permitting, I will meet with churches in Colorado as follows:—
Boulder, Aug. 23
Longmont, " 24
Berthoud, " 25
Hillsborough, " 26
Fort Collins, " 27
Greeley, " 28
A full attendance is desired, if possible, at all these meetings. Will the camp-meeting committee please meet me at the Greeley appointment, or as soon after as possible.
J. D. PEGG.

THE next annual session of the New York T. and M. Society will be held in connection with the camp-meeting at Utica, N. Y., Sept. 6-13.
P. Z. KINNE, Pres.

THE next annual session of the New York Health and Temperance Society will be held in connection with the Conference and camp-meeting at Utica, New York, Sept. 6-13, 1887. We request that all who have done any health and temperance work by taking orders for Good Health, selling Health Science Leaflets, or obtaining signatures to any of the various pledges, send a report of their work at once to the secretary, Mrs. E. M. Swift, 128 Rhode Island St., Buffalo, N. Y.
With God's help we believe this will be the most interesting and profitable meeting our H. and T. society has ever held. Come, brethren and sisters, with the determination to take hold anew in this work, which is the "right arm of the Third Angel's Message." We have urgently requested Dr. Kellogg to be with us, and hope it may be consistent for him to come.
J. E. SWIFT, Pres. N. Y. H. and T. Soc.

Publishers' Department.

"Not slothful in business."—Rom. 12: 11.
RECEIPTS.
Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.
NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.
Books Sent by Freight.—H W Smith, Gideon Brown, L T Nicola, Walter J Webber, Mrs G Havens, Emma Green, A A Meredith, S B Davis, S S Shrock.
Books Sent by Express.—Charles Grace, Emma Green, L J Rousseau, Wm H Eaton, P H Cady, John C Daerr, H W Miller, Mrs F H Ingalls, A G Hutchings, F T Poole.
Cash Rec'd on Account.—N Y T and M Soc \$382.44, Ind T and M Soc 100., Ohio T and M Soc 140.58, Ind T and M Soc 26.80, Tenn Conf per W C Sheppard 3.50; Tenn Conf per G W Dorch 14., Ind Conf

per Mrs J F Woods 5., Ohio T and M Soc per D C Babcock 10., Mich T and M Soc 179.75, Neb T and M Soc 600., Kan T and M Soc 300.
Christmas Offerings.—G Branstetter and family \$2.25, N Y T and M Soc 1.
Australian Mission.—Ohio T and M Soc \$2., Ill T and M Soc 59.85, N Y T and M Soc 20.16.
European Mission.—Ill T and M Soc \$17., N Y T and M Soc 10.
English Mission.—N Y T and M Soc \$20.
Georgia Mission.—Chas Curtis \$40.
O. H. T. D. Fund.—Ohio T and M Soc \$43.25.
International T. & M. Soc.—Ohio T and M Soc \$3.25, N Y T and M Soc 20.25.
Thank Offerings.—A F B \$1.
General Conference.—Lydia A Brown \$1.



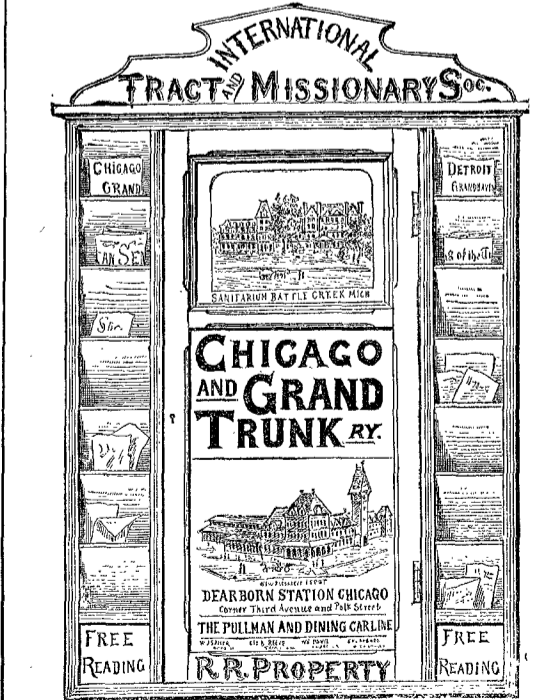
MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, including stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST and GOING EAST, including stations like Port Huron, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

Trains 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, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.
GEO. B. REEVE, Traffic Manager.
W. J. SPICER, General Manager.



BRO. DANIEL THOMSON would like to have all those who have in their charge our International Tract and Missionary racks, send their addresses to him, at 47 Willow Place, Brooklyn, N. Y., giving the location or railroad and station upon which they are situated. A postal card will be sufficient.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 16, 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. God is Our Refuge, Edward A. Collier... 518. Our Contributors. Union with Christ in our work, Mrs. E. G. White... 518. Home. Defeat and Victory, FANNIE BOLTON... 517. Special Mention. Is It a Union of Church and State? W. A. BEAKLEY... 518. Our Tract Societies. Tennessee Tract Society, J. H. DORTCH, Sec... 519. Editorial. A Good Mission Field... 520. Ministers' Department. Ministerial Training J. Clifford, LL. B... 522. Progress of the Cause. Reports from Canada—Maryland—Indiana—Illinois—Pennsylvania—Minnesota—Louisiana—Kansas—Tennessee—New York—Ohio—Kentucky—Wisconsin—Michigan—Colorado... 523, 524. Special Notices. News... 526. Canvassers' Question Box... 527. Appointments... 527. Publishers' Department... 527. Travelers' Guide... 527. Editorial Notes... 528.

LATE CAMP-MEETINGS FOR 1887.

VERMONT, Vergennes, Aug. 23-30. Ohio, Cleveland, " 16-23. New England, New Bedford, Mass., " 12-25. Kansas, Stockton, " 18-28. Maine, Bangor, " 23-30. Illinois, Springfield, " 23-30. California, Eureka, " 11-22. Minnesota, Waseca, Sept. 1-6. " Fergus Falls, " 21-27. Kansas, Emporia, " 15-25. 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. 4. Indiana, Indianapolis, Oct. 4-14. California, Oakland, State meet'g, " 6-17. Kentucky, " 11-18. Tennessee, " 18-25.

GEN. CONF. COM.

We are happy to announce that the steamer City of Rome arrived safely at New York, Thursday noon, the 11th. On board were sisters E. G. White, and M. K. White, wife of Eld. W. C. White, Brn. D. T. Bourdeau and son, O. A. Olsen and son, and A. Kunz, and sisters S. Mc Interfer and C. Dahl. The passage occupied eight days, and was pleasant and prosperous. Mrs. E. G. White left immediately for New Bedford, Mass., to attend the New England camp-meeting now in session there, and Mrs. M. K. White came on to the Sanitarium, her health, we regret to say, being such as to render a stay awhile at that institution advisable.

INVITATION FROM ILLINOIS.

A TELEGRAM received just as we go to press contains the following invitation from the brethren in Illinois:—

"In view of the fact that sister White will attend

our camp-meeting, we extend a cordial invitation to our brethren and sisters in neighboring Conferences to come and share the benefits of her labors with us, "ILLINOIS CONFERENCE COMMITTEE."

The Illinois camp-meeting will be held at Springfield, Aug. 23-30.

TO BRETHREN IN ILLINOIS.

BRO. CHAS. THOMSON, who is working in connection with the mission in Chicago, would be glad to have the brethren and sisters who attend the Illinois camp-meeting at Springfield, bring with them to that meeting all the back numbers of the REVIEW, Signs, etc., which they have on hand, and which are in good condition. He will be there to take them, and will make good use of them in his work.

SANCTIFICATION.

OUR readers will remember the notice in the REVIEW of July 26, of the little work on this subject by Eld. A. S. Hutchins. A president of one of our Conferences thinks the work very timely, and writes concerning it thus: "Whenever an interest is started, modern sanctification becomes a leading theme on the part of surrounding churches, and when a person once becomes indoctrinated with that delusion, it seems almost impossible for the truth to make any impression upon him. We have to meet it everywhere."

Although the Conference from which he writes is small, he thinks 10,000 copies ought to be circulated within its bounds. Other Conferences also may find it advisable to use the same tract.

A TENT MOBBED.

THE tent in which Brn. Shultz and Rahn were holding meetings in Winona, Minn., was set upon by a mob Sunday night, the 7th inst., and torn to the ground. The tent was crowded with people, and among them were many who had become deeply interested through Bible readings. It was this very wide-spread and deepening interest in the truths presented that stirred up the enemy to go to such savage lengths in his opposition. These friends of our brethren immediately rose in their defense, and held a lively argument with the mob with fence boards and tent poles, for about two hours. It is reported that many of the latter retired considerably the worse for the encounter. The tent property was safely gathered up and conveyed to a neighboring house, where at a meeting the following evening, fifty confessed their determination to obey the truth. Many more are favorably inclined who will doubtless join the number ere long. A Sabbath-school was to be organized Sabbath, the 13th. When the wrath of the rabble is stirred, it is one of the very best evidences that the Lord is at work among the people. May his work go forward everywhere with increasing power.

FIFTY YEARS IN THE CHURCH OF ROME.

SUCH is the title of a remarkable book by Father Chiniquy, the noted convert from Roman Catholicism. It is a work of 832 pages, and we have read it from title page to close with the deepest interest, as we hesitate not to say every one will who commences its perusal. It gives the experience of the author, the revolt of his better nature against the mummeries and superstitions of the papal system, and the corrupting ordeals to which both priest and people are subjected. In it is presented, as in no other work we have ever seen, an inside view into the masterly cunning of this system by which it fixes its iron grasp upon a person at the very hour of his birth, holds in its inflexible grasp his physical, mental, moral, and social development, and follows him with relentless espionage till the unlovable doors of the tomb shut him forever from human existence. The work shows how Rome is a standing menace to the peace of the world, and particularly how it is an ever-living, active, political conspiracy against the liberty, prosperity, and happiness of our own country. If Protestants and patriots were awake to their own interests, they would see that this book has an unlimited circulation. And now that Rome is entering more aggressively and openly into politics, and many Protestants are turning fawning steps toward the deceitful dignitaries of Rome, courting their friendship by a base surrender of principle, we should be glad if every citizen

of the United States could peruse this work. It is furnished from the publishing house of I. Q. Reynolds, 153 Julia street, New Orleans, Louisiana, who informs us that he will be pleased to make special terms to any readers of the REVIEW who may wish the work, if they will mention the notice in this paper.

SPECIAL NOTICE.

ALL who expect to attend Battle Creek College during the coming year, are requested to send in their names at once, stating when they will come. This applies to all students, old or new. If assistance can be rendered to any in the matter of railroad fare, they will be notified by mail. All who have not received the new catalogue should apply for one, in order to know what to bring with them.

Address, BATTLE CREEK COLLEGE, Battle Creek, Mich.

IOWA CANVASSERS, ATTENTION!

WE need a German canvasser for "Thoughts on Daniel and the Revelation" in Davenport, Iowa, and vicinity. We have just located a company of workers, with a good prospect of success. If there is any such canvasser who can join in the work here, let him address me at once at 207 East Locust Street, Davenport, Iowa. W. R. SMITH, State Agt.

SOUTH LANCASTER ACADEMY.

THE next term of South Lancaster Academy will begin Thursday, Sept. 1, at 9 A. M., as previously announced in the annual catalogue. The time will soon be upon us, and we trust that it will find many ready for active and vigorous work.

We are prepared to give thorough instruction in the branches of a first-class common school and a liberal academic education. It would prove a great blessing if all the youth among our people in this part of the field, and many of the adults also, could enjoy the advantages of our regular courses of study, and secure the mental discipline and culture, the stores of valuable knowledge, and the broad and liberal spirit to be derived thereby. While the wants of humanity are greater than the intellectual needs of the race, yet the head and the heart are so closely allied and so intimately blended in their nature and action, that both must be exercised, nourished, and developed together. And this is precisely what we undertake to do in the regular departments of our school. We seek to attend faithfully to both intellectual culture and the development of moral and Christian character.

In addition to the above, we are prepared to impart, in our Biblical and Normal departments, such special instruction as will properly qualify worthy persons to present our views as ministers, colporters, canvassers, and Sabbath-school workers; also to teach schools among our people. Those who satisfactorily complete the full course of the Normal Department will be well prepared to teach the branches pursued in any grammar or high school. Our ability and facilities for good work in these departments were never so good as now. Those who desire a fitting up in mind and character, to labor in the Master's cause, by all means should avail themselves of the benefits to be received by attendance at the Academy. The reverent and critical study of the word of God still occupies the prominent place among all the studies taught in the institution. Manual training, in the various branches of the Industrial Department, will continue to be a distinctive feature of the school, with perhaps such modifications as may be necessary to render it more effective in the accomplishment of the legitimate results of such work.

The last school year was indeed very gratifying in respect to the numbers and character of the students in attendance, and the quality of the work done. The enrollment reached 170. The coming year, we have assurance to believe, will be still more prosperous. Of those who read these lines, young or old, are there any halting and undecided as to entering the Academy this fall? Let such at once make up their minds to be with us promptly Sept. 1st. Time is rapidly passing away. Great responsibilities and serious duties await each of you when you are properly prepared to discharge them, and you will be held accountable for making the necessary preparation. You feel that you must become more intelligent, better disciplined in mind, wiser, better informed, and more thoroughly developed. 'T is well thus to feel, but do not rest there. The best time, the time of all times, in fact the only time, is the present. Then delay no longer. Come to the Academy at the beginning of the term, and remain as long as possible. You are welcome to come at any time, if in earnest to improve your talents. All new students should drop the undersigned a line in advance, signifying their intention to enter and the time of their anticipated arrival. If any desire a catalogue of the school, address the same. CHAS. C. RAMSEY, Principal.