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

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NOBLE UNREST.

BY FANNIE BOLTON.

GIVE me, O Lord, rest—
Rest from the strivings of self-love and sin—
Rest from all petty ambitions within.
Settle my breast in a mightier quest.

Give me, O Lord, rest—
Rest in a tireless labor for others—
Rest in great thoughts for the good of my brothers.
Fill me with zeal for all that is best.

Oh! not that rest
That folds up the hands through a long, leisure day,
That lifts up no burdens, that gladdens no way.
That's all unblest, a tiresome quest.

In my very breast
Give me great hungering thoughts after thee,
Let my life flutter its wings to be free.
In noble unrest, let me be blest.

Each precious hour,
Let me be stepping up heavenward still;
Feel new submission and joy in thy will;
Let evil cower under thy power.

Let me aspiring be,
Open out greater depths to all duty.
The eternal, unattainable beauty
Let me see, beckoning, drawing me.

An ambition divine
Stirs ever my breast with its fire,
And calls to my soul to step higher,
Where the angel's line makes the mount shine.

To be perfect, Lord,
To be meek, to be pure, to be bold,
To lead straying lambs to the fold,
To reach hard for the great reward.

Forgetting the past,
Reaching out for the heavenly life,
Let my soul know the holiest strife,
That fights fast, and conquers at last.

Like thy beloved Son,
Let me bear his own image most blest;
Find his rest and his noble unrest,
'Till the strife's done and the victory won.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

REPORTING LABOR.*

BY ELD. WM. COVERT.

THERE are numerous passages to be found in the New Testament which prove it to have been customary for laborers to report the result of their work to the brethren. I will not stop to enumer-

* Synopsis of a sermon delivered Aug. 13, 1887, at the State quarterly meeting at Ligonier, Ind.]

ate all of them, but will call your attention to a few in order to show a marked peculiarity common to all, namely, that in every report God is credited with having done the work. The writer of the Acts, after describing the scenes that occurred in the cities of Lycaonia, to which Paul and Barnabas were compelled to flee from the wrath of the Jews and others at Iconium, says that they returned to Antioch. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them." Acts 14:27. And so also at Jerusalem they enumerated the like events, and "declared all things that God had done with them." Chap. 15:4. Again, when Paul visited that city for the last time, the writer says: "Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry." Chap. 21:18, 19.

This is an evident reference to a report given by Paul of his ministerial labors, and rendered to the elders of the church, at a business meeting, probably convened for that purpose. The account says that Paul spoke only of what God had wrought; and his reason for omitting all mention of his own accomplishments he states in his letter to the church at Rome—"Because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God. . . . I will not dare to speak of any of those things which Christ hath not wrought by me." Rom. 15:15-18.

My brethren, can we give God the glory all the way through to the end, and realize that it is he who converts, and not we ourselves? We are all sinners. Every one of us has a case pending before the Judgment bar of God. Then let us study to realize our own weakness and unworthiness, and strive to gain strength from God, that we may labor in his strength and never be guilty of reporting things that Paul, our example, never dared to mention. The object Paul had in view in reporting the result of his labors, was to encourage the brethren and stimulate them to imitate his example. The evidences he produced that God was working through him to accomplish his will, caused the weak and halting to take fresh courage, and strengthened the hearts of those who bore the burden of the work.

In reviewing the vast field of our labor, and noting what has been accomplished, I can say that I am truly glad that we are so far along with our work, that we are so near the end, that the great conflict is so nearly finished. God in mercy to Adam did not permit him to realize how much his posterity would necessarily suffer through his sin. Daniel, being shown by the angel the suffering that the people of God would have to endure in the plan of salvation, was so overcome that he fainted; yet God dared not reveal all to him. He could not have borne it, and so mercifully said: "Go thy way, Daniel, . . . till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:9, 13. How glad I am that we have not to wait 2,300 years, as did he, and look down their long vista to the end of time!

We know not what we shall have to pass through; but, brethren, the condition of God's children to-day is truly solemn. We have been entrusted with the most sacred work God ever gave to man. In no other age of the world do we find anything to compare with it. When I contrast

the Dark Ages and their fifty millions of slaughtered saints with the conditions which surround us to-day, I realize that the present is a far more dangerous period, because the Devil can always best overcome the people of God in peaceful times; and he is now lulling many a soul to sleep, and dragging many down to eternal death. We need more of the Holy Spirit and the grace of God than any people that ever lived; and if we are ever saved, we shall have to seek God as no other people ever did. You may think me fanatical and over-anxious; but if I understand the Spirit of God, I am not so. The darkness that has fallen over the church is awful to contemplate. A few faithful saints are sighing and crying over the sins of the church and the world, and rejoicing that the work of God is going forward as rapidly as it is. We are engaged in giving the last warning message to the world. The great day of God is just before us. The prophesied signs in the heavens which have been fulfilled, and distress among the nations which we see at the present day, are too plain to be ignored. We cannot be mistaken.

When I embraced this truth, I did not comprehend the magnitude of the work intrusted to us; and I fear that I do not even yet. Then I thought only of local work, not that brethren and sisters would ever go to foreign countries. My ideas were very diminutive. The rapid advance of the work is encouraging, yet at the same time I feel greatly discouraged when I realize how little of the spirit of sacrifice exists among us as a people. A large per cent absolutely refuse to comprehend the needs of the cause. Take, for example, the African Mission. We do not sense the truth as connected with it. Our missionaries are carrying the last warning message to that people. Thousands of honest souls live in that far off land, to whom the message must be brought. God says that means shall be used; that missionaries must be sent there and supported, and a great work be accomplished. It takes money to do all this and keep our workers supplied with publications. We rejoice greatly to see the truth going to other lands; but I often feel as though we speak of these things simply to boast to the world of our progress, and to impress others with the idea that we are becoming a wonderful people. Are we really exercising the true interest in the lives of these people, in accordance with our profession?

We go out as missionaries to communicate the glad tidings of the near advent of our Saviour. We hang up our chart and call the attention of the world to the fulfilling of the prophecies, and demonstrate our belief that we are living in the very end of time. Do you not suppose that the world will carefully watch us, to ascertain if our lives correspond with our profession that God requires us to deliver this warning message? What manner of persons ought we to be? To hasten the work is the duty of every one. The work is not progressing as it should. We ought to be building up instead of trying to tear down. I long to see all ministers and workers just what they ought to be. If I could only see this, I could say, "Let me die in peace." It is the constant desire of my heart and the continual and earnest prayer in my closet, "Spare thy people, O Lord, and give not thine heritage to reproach."

When Christ uttered the prophecy in reference to the fall of Jerusalem, the people believed; and when the time came every Christian fled to the mountains; and history sustains the assertion

that not one was lost. In those days all Christians sold their possessions and put the money into the cause, and not one of them was overtaken by destruction. If we would follow this example, how different would be our position! We would all be waiting and watching, and at His coming we would be able to look up and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Let us look away from the things of this world, and place our affections upon better things. Soon the work will be done, and, if faithful, we shall have a home in the kingdom of God.

I remember that after the war had closed, and the indications pointed to a certainty that the soldiers would soon be discharged and sent home, this became the constant theme of conversation. Our barracks, or houses, became no longer of any value to us, and they would often be broken up and burned. The institution of the year of jubilee was a constant reminder to the children of Israel that they were but pilgrims during this life. Land was not considered of any great value, and as the jubilee year approached, it depreciated more and more. We are coming to our jubilee, and how is it with us? How much is our land worth?—Very little; yet the people of the world will not believe it, and are willing to give us a good price for our possessions. Why not take the price (as did the Jews who sold to the Romans), and put the money into the cause? Our Lord is coming to gather his people; to change us and fashion us after himself. We know that we have a Captain who is able to give us the victory. We ought to talk more about the progress of the truth, the Judgment, how far along we are in the prophetic line, the beauties of heaven, etc. Such should be our constant thought. And we should be a joyful people, and go straight forward and finish the work, that we may soon go home to enjoy peace. May God help us to put away everything that is offensive in his sight. God is a God of love. May we be perfect even as he is perfect, is my prayer.

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.

THE POWER OF GODLINESS.

BY ELI. R. F. COTTRELL.

THE apostle Paul predicted that in the last days there would be those who would have a form of godliness, but deny the power thereof. The question naturally arises, "What is the power of godliness? Some seem to suppose that it consists in shouting and loud talking in meeting. If they succeed in raising an excitement, and making a great noise, they have a "powerful" time.

I do not object to shouting and praising God with a loud voice on all proper occasions. This is right. But I believe that the power of godliness is more manifest in the general tenor of the Christian's life. It is a power which controls his actions; makes him humble, honest in his dealings with others, and obedient to all the commandments of God; in short, makes him a true follower of Christ, who is our example of humble obedience to the will of the Father.

When I see, as many have seen, a professor of godliness dishonest in his deal, and who would "with one hand put a penny in the urn of poverty, and with the other take a shilling out," I think the power of godliness is wanting in him. When I see those professing Christianity who will acknowledge the truth on the Sabbath question,—that the seventh day is the only true Sabbath of the Bible,—and yet go right on keeping Sunday (as I have seen some do), at the same time laboring uproariously in popular revivals for the conversion of sinners, I say, There is the form, but the power of true godliness is not there. When the plain word of God, being seen, fails to move men to obedience, no noisy profession of godliness can hide the fact that the power of true godliness is wanting.

—The longest-lived have but a few days; but it is every one's privilege, nay, his duty, to make a name that will live forever.

ROMISH POLICY—A SAMPLE.

BY ELI. E. P. DANIELS.

It is interesting to the student of history to observe with what tireless energy "mystic Babylon" pursues her ancient policy after political domination. Equipped, as she is, with an almost endless train of pontifical facilities for making her bulls and crusades appear the very chosen means of God for the regeneration of a ruined world, it is not wonderful that in the nineteenth century, a period still fresh with the memories of bloody martyrdoms, the Roman Jesuit still succeeds in awakening sympathy for pretended self-sacrificing deeds of her patron saints. The days required to be celebrated in honor of these Catholic heroes are too numerous to mention.

These canonized saints, now dead these hundred years, furnish both occasion and inspiration for Vatican orders and jesuitical priests to flaunt their ostentations before the Protestant world. Without them it is hard to tell what some of this class would do for material with which to paint the meek and graceful character of the "apocalyptic harlot." Surely, to hear them tell their sad story of martyrdom and persecution, through which their Church trod her lonely way (and that, too, at a time when she boasted of her power over the nations), one would think her to have been a widow in her weeds.

The panegyric delivered by J. E. Cottle, at the Jesuit church of San Francisco, July 31, in honor of Ignatius Loyola, the founder of the famous society of Jesuits in the sixteenth century, was the occasion which furnished Rome another opportunity of heaping contumely upon the sleeping heroes of the Reformation. The occasion was made auspicious by the celestial pageantry of titled graces which appeared upon the background. Priests, deacons, bishops, and archbishops, arrayed in sacerdotal gowns, mitred and surpliced; a vast auditory in magnificent dress; a vast concourse of superstitious votaries; solemn and impressive service interspersed with musical selections by a choir of trained singers; mournful and pathetic strains from the great organ,—all were enough to give life and inspiration to the very pillars which supported the roof, much more to a man whose chief aim was to revive in the hearts of his hearers all the ancient bitterness of the crusades.

Everything being in readiness, the above-named orator ascended the pulpit, and after introducing the subject of the occasion said:—

Suddenly there appeared upon the scene a man grown weary of the chastity of the cloister, and he raised the cry, "The pope is antichrist and the Church is Babylon." That man, as you know, was Martin Luther. His cry was taken up and resounded through the nations. The struggles of the Church at that period are ever memorable, and for her it was, indeed, a dark and trying hour. But the history of her ages proves that on such occasions the Almighty never fails to raise up some special individual in her defense, who is particularly qualified for the purpose intended; and the person raised up by God to check the disastrous results due to the contagion of Martin Luther's rebellion, was none other than the great Ignatius Loyola.

More and more emboldened by the fawning of Protestant prelates, each year that passes witnesses unchallenged and defiant thrusts at the world's great reformers. And from this we conclude that she depends for success upon immortalizing the deeds of her captious defenders upon the one hand, and upon the other assailing the Protestant reformers with slanders and misrepresentation, as if by this means their noble deeds may be erased from the hearts and memories of a grateful posterity. It may not be presuming too much to expect that her crafty priests will yet ask a hundred and fifty million Protestants to plunder the tombs of such men as Luther, Latimer, Wesley, and Whitefield, and consign their sacred dust to the tomb of Huss and Jerome, in the bosom of the sea; for Rome can never be at ease while these men lie sleeping in honored graves. The war of the Vatican is today, as it has ever been, a war with the dead as well as with the living.

Who does not know Loyola, this canonized saint? Who does not know the real character and work of the society of which he was the founder? It does not require the wisdom of a Cicero to paint in human language the horrors of the Inquisition, the treachery of St. Bartholomew, and the torturing flames of Seville and Constance; and yet these were the inspiring gods of that famous society of which Loyola was the titled knight. The Inquisi-

tion was never so successful as during the reign of the Jesuits. Whatever may be said of the zeal and devotion of Loyola, there is no denying the bloody work of his order.

Mr. Dowling, in his "History of Romanism," gives us a copy of the oath administered to each member upon his admission into the sacred order. The same was also given in a recent number of the REVIEW. It needs no comment. It is its own best interpreter and commentary; and yet this is to this Church the tender tie that binds its votaries to the cross. Ignatius Loyola is its founder. He framed the oath. He knew how dreadful was its import, and how terrible its obligation; yet this celebrated patron saint marched at the head of his order, clothed with secret authority from Rome, upon a mission that has left a path strewn with innocent dead, and foot prints soaked with blood. To Rome those were noble deeds which Loyola and his secret service order performed in blood. And Rome does canonize, and ever has, such of her warriors as render this sort of service. It is not wonderful, then, that Rome each year celebrates the festival of the founder of the Jesuits.

In the secrecy which characterizes the doings of the Jesuits, there is that which threatens the life of nations and individuals alike. It is this very secret feature of this famous order, that caused Clement XIV. to abolish it 239 years after it received the high and holy indorsement of Paul III. He was wise enough to see that such an order, invested with so much power, held the life of every person in their hands, and that to this even the supreme head of the Church was not excepted. So when he abolished the order he said:—

The suppression is accomplished. I do not repent of it, having only resolved on it after examining and weighing everything, and because I thought it necessary for the Church. If it were not done, I would do it now; but the suppression will be my death.

Mr. Dowling says:—

Immediately afterward the following announcement appeared upon St. Peter's Church: "The Holy See will be vacant in September." This was verified the 22nd day of that month, 1774, attended with every symptom of death by poisoning.

Notwithstanding this, on Aug. 7, 1814, Pius VII. issued his famous bull of restoration. Remember these Roman pontiffs are all infallible *ex cathedra*. It is this famous bull of Pius VII. which endows the Jesuits of this country with so much power and boldness. There is not a Jesuit in this country, or any other for that matter, who is not a sworn enemy, a secret foe, to American institutions. They are true to the vow of Loyola's order. They cannot rest till the nations bow at the feet of him who claims to be Peter's successor—till once more the courts of the Inquisition close their massive doors upon their trembling victims—till every foe to this papal antichrist shall expire in the dungeon or at the stake.

All hail the day—it comes on apace—when "Babylon the Great" shall clothe herself with flames of consuming fire! Her lamentations shall go up forever. The Prince of peace comes down from the heavens dressed in garments of blood. Vengeance is in his right hand. His reward is with him. His enemies shall flee, they shall fall into the pit. This papal travesty upon the holiness of our Christ shall perish with its votaries; and up from the cavern of death, borne on the wings of the seraphim, shall the martyred hosts tread the burnished vaults of heaven, shouting triumphs as they go. Brethren and sisters, get ready, keep ready, war mightily with the elements of sin about you, and remember that it will be the overcomer who will wear the crown and sit with Christ in his throne. Be always on the alert, fight bravely every day. Be of good cheer, for God knows your temptations, and he knows your tempter.

—"The world is a great store-house filled with all kinds of blocks from which characters, as houses, are built. Conscience is the guide to direct our selection; we can follow this guide and build for eternity."

—Let us not be moved away from truth because iniquity abounds. Be not offended because others do wrong. "Fret not thyself because of evil-doers," neither be discouraged because men are so slow to honor God. Be cheerful, and do what you can, remembering how long the Lord has borne with evil.

WHY I CANNOT GO TO THE "SOCIAL."

BY L. C. HUTCHINS.

With thanks for kind intentions, friend,
My answer must be, No.
I cannot join the mirthful band
Who to the "social" go.
I dare not say the sinner "Peace,"
And feast, and joke, and laugh;
I dare not heed the siren's song,
And worldly pleasures quaff.

While heaven's armies are astr
To do God's holy will,
And Satan marshaling his hosts,
How can the church be still?
How can she sit securely down,
Asleep in selfish ease,
Cradled amid delusive hopes,
To dream, and whisper "Peace."

The "fig-tree" tells of "summer near"—
The Judge is at the door;
And, oh! the solemn Judgment hour
Is here—will soon be o'er.
While young and old are rushing on
The downward road to-day,
But few and sparse the travelers come,
Who walk in wisdom's way.

Unuttered grief may hide beneath
Loud laughter and gay mirth,
While joy unspeakable may bide
Amid wrecked hopes of earth.
Chained in the stocks, in dungeon dark,
With one of kindred mind,
A voice to sing loud praise to God
Could Paul, the prisoner find.

Oh for the courage, brave, he had,
When smarting from the rod,
Or tossing 'mid the angry waves—
A faith firm fixed on God.
Stricken with grief I've been, where lay
A youth, beloved and fair.
Grim death, the monster, stealthy foe,
Had set his signet there.

The fleeting sands of that young life
No friendly hand could stay.
Thousands of thoughtless loved ones drift
To that same goal to-day.
Oh! as I view the crowd move on
Adown life's slippery way,
How can I join in jest and mirth?
Nay, let me grieve and pray.

I know God's great heart sympathized,
He kept not back his Son;
Because so well he loved the world
He gave his only One.
The broken and the contrite heart
The Lord will not despise,
And he who walks with cautious feet
And "winueth souls, is wise."

Oh, give me these; for from them flows
A joy of richer worth
Than all the joys the world may know
From laugh-provoking mirth.
Then thanks for kind intentions, friend,
E'en though I answer, Nay,
I cannot join the festive band
And be with worldlings gay.

Fennville, Mich.

THE LOVE OF GOD.

BY EUGENE LELAND.

WE love to dwell upon the theme that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. In thus giving his Son to die for us, we see the love of God toward us; and we see a sacrifice on the part of God which it is impossible for us to comprehend. How our feelings are stirred as we listen to the story of the sufferings of Christ! But did we ever consider what must have been the sufferings of God as he witnessed the agonies of his Son? Man is created in the image of God. Hence he has the same feelings of love and sympathy, but in an infinitely inferior degree. We know what would have been the feelings of a human being to witness the sufferings of a son under such circumstances. What, then, must have been the love of God to endure such suffering for us in giving his Son to die! Yet God is willing to endure all this to show his love for us.

But the love of God does not end with the gift of his Son. "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. To enumerate all the good and perfect gifts of God, would be impossible. We will notice one of them:

"The law of the Lord is perfect, converting the soul." Ps. 19:7. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. Here is a "good" and "perfect" gift which came directly from the "Father of lights, with whom is no variableness, neither shadow of turning." And we would like to ask what significance the expression, "with whom is no variableness, neither shadow of turning," would have if it does not refer to the "good" and "perfect" gift which came from the "Father of lights"?

Here, again, we see the love of God, in that he gave to man a copy of his law. When man had so far wandered away from God that the law of God which he had by nature was well nigh blotted from his heart, God showed his love to man by giving him a copy of his law, so that he might know just what he was to do and what he was to refrain from doing, in order to meet the approval of God. What an act of injustice it is, then, to break one of the commandments of God! He has shown his love to us by giving us his commandments. We should show our love to him by keeping them. "This is the love of God, that we keep his commandments." 1 John 5:3.

Millington, Mich.

IMPORTANCE OF UNDERSTANDING REVELATION 13.

BY GEO. W. BLISS.

IT is important that this chapter be understood, because it is a great sin to worship the beast. Such worship is mentioned in the fourth verse: "And they worshiped the beast." Again, in the eighth verse, we read: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." In the twelfth verse it is said that he "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

It is important that this chapter be understood, because another object of worship is made. It is an image to the beast. When endowed with life he enforces the worship of himself by threatening death to all who will not worship him. It is as much of a sin to worship this image as it is to worship the beast itself; both are idolatry. It is a violation of the commandments, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

It is important that this chapter be understood, because it is a sin for any man to receive the mark of the beast in his forehead or in his hand. The image of the beast causes all, small and great, rich and poor, free and bond, to receive this mark of the beast. And he causes that none shall buy or sell, save he who has the mark or the number of the beast. The great sin of worshipping the beast and his image, and receiving his mark, is made more evident by considering the warning, and the fearful punishment that is threatened in Rev. 14:9-11: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

It must be a very grievous offense that calls for such a terrible punishment. In view of this, we believe it highly important that we understand what the beast, his image, and his mark are, and what the beast with two horns like a lamb is. We ought to know, also, what constitutes the worship of those objects, lest in willfully refusing or neglecting to study this part of the Scripture, we sin unwittingly, and bring upon ourselves the unmingled wrath of God.

It is important that this chapter be understood, because the Saviour teaches us to "beware of false prophets," and to "take heed." The two-horned beast deceives them that dwell on the earth by means of the miracles which he had power to do; and he prevails upon them to make an image to

the first beast; and they worship the image. Thus by believing his deceptive miracles and following his teachings, they are led to do things which are directly contrary to the plain commandments of God, and not in harmony with the faith of Jesus. The mark of the beast being so severely threatened must also be some act that is contrary to those commandments and that faith.

The beast with two horns, though having the appearance of a lamb, yet bears the fruit of a false prophet. The false prophet that is described in Rev. 19:20, as having wrought miracles by which he deceived them that received the mark of the beast and worshiped his image, is the same two-horned beast. The Scriptures, then, really call him the false prophet. We learn in Rev. 16:13, 14 by what power his miracles are wrought. The unclean spirits like frogs from the mouths of the beast and the false prophet, are the spirits of devils working miracles. The miracles, then, are wrought through the power of devils. It is necessary that we understand these miracles, the deception, and the false teaching, that we may beware and take heed, lest we be deceived.

It is important that we understand Revelation 13, because there will be a warfare, between the beast and his image and his mark and the number of his name on one side, and those who worship God and thus keep and uphold the commandments of God and the faith of Jesus on the other side. The victors will stand on the sea of glass, having the harps of God, and will sing the song of Moses and the song of the Lamb. How can they carry on this warfare and gain the victory without knowing their enemies?

It is important that Christians understand this chapter, because the beast, the two-horned beast, and the image exist, and the worship of them continues to the end of the world. For the first of the seven last plagues falls upon the men who had the mark of the beast, and upon them which worshiped his image. And "the spirits of devils working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. And "the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20.

Is it not time that pastors and teachers in the churches were preaching and teaching this thirteenth chapter of Revelation? Has it been extensively taught in the past, and is the conflict all over and the beasts and image dead? What church history tells of these things as having happened in the past?

Cortland, N. Y.

"YE ARE THE LIGHT OF THE WORLD."

BY W. B. WHITE.

THE Saviour was a most expressive teacher. He illustrated the greatest truths by the common, every-day things of life. In Matt. 5:14, in showing the position his children should occupy before the world, and the responsibility resting upon them, the Saviour compares them to a light, saying, "Ye are the light of the world." That we may the better understand the force of this illustration, let us briefly notice some of the chief characteristics of light, and perhaps we may realize more fully the position we should occupy before the world and the church. Perhaps the most noticeable features of a light are,—

1. *It is separate and distinct from the darkness around it.*

The world is full of darkness and sin. Evil is abounding on every side and is rapidly increasing. "Darkness shall cover the earth, and gross darkness the people" is the language of inspiration. Paul tells us in 2 Tim. 3:13, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived;" and in Luke 17:26 we learn that "as it was in the days of Noe, so shall it be also in the days of the Son of man." And what relation is the Christian to sustain to this state of affairs?—He is to be a light in the darkness. A light has nothing in common with the darkness around it; it dispels it, drives it away. "And what communion hath light with dark-

ness?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14, 17, 18. In John 15: 19 the Saviour says: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

These scriptures teach one and the same thing; viz., that the children of God should be distinct and separate from the world, not in the sense of shutting themselves out from the world, or all emigrating to some special locality, but in the sense of abstaining from its spirit of speculation, folly, and sin. We are in the world, and must have something to do with it; but if we are "the children of light," we will not be drinking in of its spirit, and laying up our treasures here. "Love not the world, neither the things that are in the world," says the apostle John. Why?—Because "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." When the affections of the heart are so fully placed upon God and eternal things, there will be but little room for the love of the fleeting things of earth. "Set your affections on things above, not on things on the earth." "Ye are the light of the world." If we are lights, we shall be separate and distinct from the world.

2. Its usefulness depends upon its brilliancy.

A light untrimmed and burning dimly, with the chimney blackened and the wick scarcely touching the oil, is not a very useful light, as compared with one that is trimmed and burning brightly. The most brilliant light is always the most useful one. So it is with the Christian. If his light is shining clearly, he is more useful to the world and the church than one whose light is burning feebly. John the Baptist was a humble man, plainly dressed, and lived upon plain food. But Jesus said he "was a burning and a shining light;" and he was intrusted with a great work, and was a useful man. God always trusts his important work to humble, shining Christians.

Perhaps one may ask, Upon what does this brilliancy depend?—a very important question, indeed. Not upon wealth, as there are many wealthy professors whose light can scarcely be seen. Neither does it depend wholly upon natural ability and education, although these, if consecrated to God, may be of untold value to the Christian. Then upon what does it depend? The lamp burns brightly because it is trimmed, the chimney is cleaned, and the wick has full connection with the oil. The Christian's light will shine when the heart is cleansed from sin, washed clean and white, and he has as full a connection with the True Vine as the wick has with the oil. "Without me ye can do nothing," says Jesus. Now, if the one in this position can have natural ability and education both consecrated to God's work, he may be "strong in the Lord and in the power of his might," and be the means of leading many to the fold of Christ. Yes, the brilliant Christian is the most useful one; and if we desire to be useful, let us seek a full connection with Jesus.

3. It holds a responsible position.

Perhaps we are not warranted in attributing responsibility to an inanimate thing; but really it does seem that a light many times occupies a very responsible position. Upon the light and reflectors in the light-house depends the lives of those who are out upon the stormy waters. The engineer, as he approaches the station, looks anxiously for the switch light, and much depends upon whether the light seen is red or green. It stands both as a signal of danger and of safety. Lights are placed at different points on the sea coast for the same purpose. When God gives us light, it brings responsibility with it, and we are held responsible for the use we make of it. We should act as reflectors to God's truth, remembering that the more the reflector is polished, and the more nearly every stain is removed, the more light it will reflect. Should we fail to let our light shine, or should it become extinguished in our hearts, it may be that some poor sinner out upon the sea of wickedness would go down to destruction, and his blood be found on our garments, because the light in our hearts has gone out, or we have been too careless or negligent to reflect it. Again, as "the light of

the world" the Christian should be ready to serve both as a signal of danger and a guide,—as a signal of danger, to warn others of the rocks that lie in the channel, and upon which their barks may become stranded; as a guide, to direct others into the right path that leads to life eternal.

4. If shining brightly, it is a source of warmth.

A person who is fully connected with Christ will be warm and tender-hearted; the heart of stone will be gone, and a heart of flesh will take its place. The world and the church to-day are in great need of more warm-hearted people. Oftentimes by a love of the world, and indulging in worldly pleasures, fashions, and follies, our hearts become cold and indifferent. We have but little feeling, and the most stirring appeals from the servants of God have but little effect upon us. Our hearts are cold and lifeless, and our light is burning very dimly. We need, then, to trim the lamp anew, get the wick down to the oil, and the light will spring up again, and a warmth will be connected with it that will reach the hearts of others. "Ye are the light of the world." May God help us to be lights in every sense of the word.

"I PRAY THEE HAVE ME EXCUSED."

BY E. HILLIARD.

EVERY soul that is lost at last will be without excuse. Those who will feel their lost condition the most keenly, will be those who knew their Master's will, but did it not,—those who knew the truth, and knew how important that it should be given to the world, and yet compromised with the world by clinging to their farm, their merchandise, or some lucrative position in life.

In reading of the condition of the people in our Saviour's time, and comparing the state of affairs in that generation with that of the present one, we are constrained to believe that the two generations will admit of such a close comparison, that many of the parables of the Great Teacher have a two-fold application. At Christ's first advent, the professed people of God were in a low condition spiritually. In fact, spirituality had nearly died out from among them. "He came unto his own, and his own received him not."

Christ had but few followers who were willing to leave the world, and follow him through evil as well as good report. The plain, cutting, unpopular truths that he uttered were too searching to be personally applied by the majority of the people. The way at times seemed too strait and narrow for even the few who accepted him. After he told them that he was that bread which came down from heaven, and that whoever ate of it would not die as did their fathers after eating manna in the wilderness, they said: "This is a hard saying; who can hear it?" Then they began to forsake him. "From that time many of his disciples went back, and walked no more with him." Sadly the loving Jesus turned and inquired of the twelve, "Will ye also go away?" If those who forsook him had only clung to his teachings by faith until after his passion and resurrection, how clearly would they have seen the import of his words!

Among the many inducements that our Saviour held out to cause men to seek for the world to come, was the invitation to the marriage supper of the Lamb. To show how the majority would slight this invitation, and excuse themselves, he sets forth a parable, recorded in Luke 14: 16-25: "Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

He spared no pains in making ample provisions for all. Then when everything was duly prepared, he sent forth his servant to tell them that everything was ready, and to come and share his feast. The farmer with his added possessions, the cattle-dealer with anxious desire to see how his untried oxen would work, the man with his new home attractions and young bride,—all were too deeply

absorbed in the affairs of life to accept the invitation to the freely offered repast.

We think that this parable has a most forcible application to this generation, and serves to set forth the condition of God's people just prior to Christ's second coming. The servants of God are sounding the invitation as never before, "Come; for all things are now ready." From pen and pulpit the appeal for laborers to spread the Third Angel's Message—the last call to the great supper—is now sounding through our land. It falls upon the farmer's ear like a pleasant song, and scarcely has the last note died away before he is back to his farm, planning how he can pay for the newly bought land. Instead of adding to his earthly possessions that are so soon to be enveloped in the fires of the great day, he ought to heed the urgent call for means to spread the message, and thus be depositing his means in the eternal bank of heaven. He professes to believe that the coming of Christ is very near and yet he toils from early morning till late at night to pay for his newly purchased land. Oh, terrible thought! Exchanging his possessions in the new earth for his sin cursed farm at the cost of his soul! This parable not only sets forth the worldly-mindedness of the farmer, but also covers every case, no matter of what craft or persuasion.

The reason why there are not more laborers to spread the message, is not because there are not young men and women of ability among us. It is because of some cherished plan in life to enhance their own pecuniary interest or worldly happiness. Undoubtedly many have a strong desire to labor in the cause, and pray for the Lord to open the way for them to work; but these cherished plans of theirs defeat the answer to their petition. They forget to meet the conditions on which the answer to their prayer is based: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Some shrink from laboring in the Master's vineyard, because it incurs trials and hardships. Truly, it is quite a struggle to give up our plans in life, to leave the happy fireside and pleasant home with its many attractions, and face a cold, hard hearted, unappreciative world with an unpopular truth. But think of the Man of Calvary carrying his heavy cross through the crowded streets of Jerusalem to his place of execution! Do you not suppose that the pleasant associations of the beautiful heaven he left flashed through his mind? Was not that care-worn and pallid face, so expressive of love and self-denial, made a spectacle to both men and angels? Oh! did he not love us when with pain and toil he bore the stripes that healed us? Young man, young woman, this same loving Jesus is inviting you to co-operate with him in saving your fellow-men. Do you suppose that you would enjoy the mansions of heaven and its glory, that cost Jesus so much suffering to purchase for you, if you had suffered nothing at all for the sake of having some one else share its glories with you, and thereby increase the joy of your Lord? Oh shame on our cold, proud, selfish hearts, that cannot bear a few hardships for the blessed Jesus, who has forgiven us and loved us so!

Let us seek the Lord with all our heart, study well our duty and place to work in the cause of God, and then step out upon his unfailing promise, "Lo, I am with you alway, even unto the end of the world." Dear reader, are you afraid to work for and trust a Being that cares for the sparrows, and clothes the grass of the field? Let not the farm or the added possession, the store or the pleasant home, detain us any longer. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

New-Orleans, La.

"THIS GENERATION."

BY MRS. M. E. STEWARD.

OUR Saviour gave signs of the near approach of his second advent. Luke 21: 25 says, "There shall be signs in the sun, and in the moon, and in the stars." When we see the fig-tree putting forth leaves, we know with certainty that summer is near. "So likewise ye, when ye shall see all these

things, know that it [he, margin] is near, even at the doors." Seeing is not always confined to sensual vision. Our Saviour elsewhere uses it in the sense of *perceive*. John 8 : 56 says, "Your father Abraham rejoiced to see my day." Jesus did not say, When ye shall see *one* sign, then *know*; but, "When ye shall see *all* these things, *know*." What should be known after seeing all the signs?—Not that the Lord *has come*, but "that he *is near*."

Look at the past. What are the facts in the case? At the time when the sun and moon were darkened, the attention of men was arrested. Luke says, "When these things begin to come to pass, then look up." They did look up; but they were not the ones who *knew* (Matt. 24 : 33) and understood the sign they were witnessing. They thought Christ was coming at that very time. It was not until after the three grand signs had been seen that they were understood to be signs of the near advent of Christ. The true knowledge of which Jesus spoke then came to his people, and Wm. Miller began to preach from them the soon-coming Saviour.

He turned to those about him, saying, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Now *this generation* must apply either to those Jews who heard Christ speak or to those of whom he is speaking who *know that he is near*,—those who heard and believed the message of Wm. Miller. We see it could not have applied to those who lived in the time of the first advent, for "all these things" were not fulfilled in their day. They did not see the fearful signs that should warn the world of the near approach of the second coming of Christ, nor did they behold him "coming in the clouds of heaven with power and great glory." They did not hear the "great sound of a trumpet" that is to waken the dead and "gather together his elect from the four winds." That generation did witness the final dispersion of those who had been God's elect. They saw one nation, but not all the tribes of the earth mourning.

There is but one application left. Jesus continued unbroken the line of his discourse: "Verily I say unto you [you to whom has come this knowledge of the near advent of Christ], This generation [those who *know*, verse 33] shall not pass, till all these things be fulfilled." Then, as though foreseeing the unbelief of the present age, he confirmed his statement by what is to us the strongest conceivable language—"Heaven and earth shall pass away, but my words shall not pass away."

Battle Creek, Mich.

PICKING FLAWS.

BY DELIA D. MILLER.

How much precious time is uselessly, not to say wickedly, spent in criticising others, and picking flaws in their lives and characters. We see something in the manner, speech, or dress of a friend which is not just in accordance with our ideas of propriety, and we immediately proceed to inform some one else of our views of the case—not for the purpose of injuring the offender, oh! no; but simply to give our opinion, and let others know how we regard such things.

Would it not be better when we see these things, to examine our own hearts, and see if the same evil propensity is not lurking there? We may not do or say the same things for which we censure others, but perhaps results of the same motive may crop out in some other way, unnoticed by us, but very perceptible to others. If we are continually picking flaws ourselves, our own faults will be all the more noticeable; for when we look for perfection in others, we may be sure the same will be expected of us.

If each of us will strive to become like the divine Pattern, and, instead of thinking and talking of the faults of others, strive to put away every wrong thing, and attain perfection ourselves, we will find enough to contend with in our own hearts, and have little time for fault-finding. There are times when a friendly word to the erring one, who is, perhaps, wholly unconscious of the failing so plainly seen by others, may help that one to overcome; but it cannot be done by unkind criticism. Sometimes a brother or sister makes the wrong action of another an excuse for coldness or neglect of duty on their own part. But is this right? Does it not make a bad matter worse by putting

our religion in a false light before others as well as endangering our own soul? If one commits an error, there is so much more reason why we should do our best to show to the world that the Third Angel's Message, with the help of God, has power to purify and cleanse the heart from sin.

Instead of spending our time in dwelling on the misdeeds of others, and allowing ourselves to become hardened by them, rather let us strive the more to overcome our own sinful propensities, and by pure lives, and earnest work for Jesus help counteract the evil effects produced by those who have not experienced that sanctification of heart which should distinguish those who are trying to "keep the commandments of God, and the faith of Jesus."

AN ILLUSTRATION.

BY ELD. T. H. GIBBS.

DID THE POPE CHANGE THE SABBATH?

THE view held by S. D. Adventists concerning the change of the Sabbath is objected to on the ground that Sunday-keeping was known among the early Christians before the decrees of Rome referred to by Seventh-day Adventists. I think the following illustration meets the case:—

The "Declaration of Independence" was declared by the United States of America July 4, 1776, but this was not the first of it, by any means. Men and associations were advocating it, and really *living it out*, as shown by frequent outbursts from time to time; yet we speak of it, and properly too, as coming into existence in 1776, and make our Government responsible for it, when at the same time its principles were known and being acted upon years before. Apostate Christians and churches kept Sunday before Rome's decrees. Nevertheless, she changed it by giving it a legal bearing, and putting it in shape for the nations to practically act on it.

Robeline, La.

CRUMBS.

BY S. O. JAMES.

IN spiritual things, to go forward is sometimes to wait patiently.

If you should entertain in your house some of the crowned heads of Europe, and they should load you with benefits, you would feel greatly honored. But do you anxiously crave the greater honor of entertaining the King of kings every day? Do you entertain the Spirit of God?

Satan will try to deceive us with the idea that a knowledge of sin by actual experience is necessary as a part of our earthly discipline; but it is our privilege to escape the buffetings of an evil conscience.

There are thorns of Satan's planting ready to spring up continually, unless rooted out by the grace of God. And there are empty, aching hearts and disappointed hopes, made so by the deceitfulness of riches and the vain search for pleasure. There are precious hours squandered in self-pleasing where minds are poisoned and dwarfed which by noble effort might be developed, bringing glory to God, and honor and wealth and lasting joy to the possessor.

The words we speak are the seeds we sow. Not one soul can be rid of its responsibility, nor avoid meeting its influence again. Oh that our words may come forth from a good heart! "Whatever a man soweth, that shall he also reap."

I well know that the future of this life cannot be all joy and light and freedom. But it would be sweet to know that in adversity I would be faithful; that in temptation I would not yield to sin; that in sadness and sorrow I would not despair; and that in the sorest disappointment, the deepest trial, or the most painful suspense I would not for a moment doubt my Saviour's unchanging love.

—How much brighter and happier the world would be if every one would pay less attention to self, and think of others more! We magnify our own little troubles, and with scarcely a thought pass by a fellow-being who is oppressed by mountains of trouble, beside which our own seem as mere mole-hills. Christ set us an example of self-forgetfulness which should be copied by every one.

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.

I SHALL FIND REST.

A LITTLE further on

There will be time—I shall find rest anon.
Thus do we say, while eager youth invites
Young hope to try her wings in wanton flights,
And nimble fancy builds the soul a nest
On some far crag; but soon youth's flame is gone,
Burned lightly out, while we repeat the jest
With smiling confidence—I shall find rest
A little further on.

A little further on

I shall find rest; half-fiercely we avow
When noon beats on the dusty field, and care
Threats to unjoint our armor, and the glare
Throbs with the pulse of battle, while life's best
Flies with the fitting stars: the frenzied brow
Pains for the laurel more than for the breast
Where love soft-nestling waits. Not now, not now,
With feverish breath we cry, I shall find rest
A little further on.

A little further on

I shall find rest; half-sad at last, we say,
When sorrow's settling cloud blurs out the gleam
Of glory's torch, and to a vanished dream
Love's palace hath been turned, then—all depressed,
Despairing, sick at heart—we may not stay
Our weary feet, so lonely then doth seem
This shadow-haunted world. We, so unblest,
Weep not to see that grave which waits its guest;
And feeling round our feet the cool, sweet clay,
We speak the fading world farewell, and say:
Not on this side, alas! I shall find rest
A little further on.

—The Century for August.

WHY SOME BOYS ARE NOT CHRISTIANS.

VERY strange, some think it, that, considering the homes in which they were reared, and the church privileges enjoyed, so many boys of even the covenant wander away from, and, as far as they know, never enter the fold of Christ. I used to think it strange, and tried in various ways to reconcile that promise of God, to be the God of the family, with the existing state of things, and wondered if Solomon was quite correct in affirming that the proper early training of a child shapes his after life, till my doubts were all removed by unexpected insights into the *modus operandi* of some apparently model Christian homes.

In one such home the boys learned to hate the Christian religion, because all of its ways and restraints were made irksome to them. They were taught to see only the "Thou shalt nots" of the law, and led out into none of the alluring paths of loving usefulness that stimulate the door to a higher life, and consequently to an appreciation and love for the system of religion that opens avenues to grand lives and influences. While what I presume was injurious to them was denied them, there was no effort to supply the joys our Christianity affords.

In another home there were an unending number of the "Thou shalt" of the Bible forced upon the children, and the boys, obeying as long as compelled to obey, always rebelled secretly till old enough to rebel openly. Always laying to the religion of Christ, not to its mismanagement in the hands of their parents, the denials and trials brought into their boyish lives, they learned to turn from it.

In another home the boys always saw in their father a dictatorial tyrant. Yet he was a pillar in the church. He was a good man,—honest in business to the fraction of a cent, authority on all good things, and cared, as he thought, conscientiously for his family; but in his home no voice could be raised against his opinion or will; and so altogether correct was his standard of religion that deviation from it meant, in his mind, exclusion from heaven. . . . This man, with none of the sweet Spirit of the Master he was trying to serve, crushed the women of his family into submission, and drove the boys into the world as soon as they could care for themselves. Need it be said that they are not Christians? Nor will they be unless they come under influences far different from those of their own home.

These reasons for some boys of Christian fami-

lies not being Christians may be called rare and extreme in these days; not in some parts of our country. And the writer does not argue in favor of lax training for boys in religious matters. There is far too much of that, and neglected duty may be considered as another reason why some boys are not Christians; but I do argue for judicious training, for a consideration of the ages, conditions, temperaments, yes, the opinions of your children, and beg for their souls' sake that in your own lives they see not only the severe discipline of Mosaic law, but see reflected the image of the tender, persuasive, patient, consistent, though never indulgent to sin, Christ Jesus, our Lord and Master. I do urge for the sake of justice to our religion, that parents, when obliged to take out of the lives of their boys such things as are injurious, arouse themselves to the duty of supplying some of the attractions afforded by our religion. The trouble just here is—alas, that it must be confessed!—too many parents are still ignorant of the attractive forces of the gospel of Christ.

Out of another home of an entirely different type, the boys went unconverted to the faith of the parents, because the mother was an immense critic. In that mother, really a good woman, and all that a mother could be to the physical needs of her boys, those boys had unbounded confidence. And why should they not accept her verdict upon the worth and unworthiness of the friends about them? And was it strange that, as the imperfections of her brothers and sisters in Christ were frequently, and not tenderly, laid bare in the presence of those children, they saw less and less in the Christian life that was different from the life out of Christ?

Here let me make a point upon a certain unconverted husband for whom a Christian wife prays daily; has prayed for years; and who little thinks she, herself, mainly keeps the answer to her prayer up in heaven perhaps. Once when urged to enter the Christian life he said:—

"I can't see that you," meaning Christians, "are a much better set than we poor fellows out of the church."

"How do you know? You are not among us to see what we are," was the reply. To which came his reply of,—

"No, but my wife is, and she gives me a pretty good idea of you all."

I do not defend the faults of Christians. I blush for them while confessing them; but they are not the things that entice our friends or our boys to Christ. The covenant is for us and our children, and God stands as ready to-day as on the day of its giving, to take the children of Christian parents into his fold if we do our duty. But God's promises are conditional, and we may be sure, when we see boys from Christian homes going astray, there is a flaw somewhere in that home. Experience, the result of close investigation on this point, warrants this assertion. Time forbids the mention of the many flaws easily to be found in many homes called model by the outside world.

A close study on the other side of the question warrants the assertion that, in spite of the dragging influence of the world, boys brought up in homes where the love of Christ reigns, where quarrels and selfishness on the part of the parents are unknown and restrained because un-Christ-like, and where courtesy and generous affection are exercised because Christ-like; where the beauties of Christ's character, not a mortal's imperfections, are held up as a guide for the life, and where the satisfying joys and pleasures, so plenty in our system of religion, are dwelt upon, the boys become Christians with very few exceptions. I have known boys to go from under such a home roof without having publicly professed Christ, but have seen them, because missing in their new circumstances the sweet influences of their homes, sooner or later join themselves to God's people, seeing in the religion of Christ the elements that gave charm to their home life. In the light of such homes read Prov. 22:6, and believe it; but if you have occasion to try to fit this assertion to some conflicting experience, investigate the home life of the boy under observation before you doubt Solomon's wisdom.—*Claire, in Interior.*

TOO MUCH IRONING.

ON one occasion when domestic help was unobtainable and my own health feeble, I was one day engaged in disposing of a large basket of clean

clothes, when a neighbor came in. Proceeding with my work, I folded a number of sheets without ironing, and laid them away. I knew my neighbor was watching me. I knew, too, that her estimate of a housekeeper's work was based on the precision with which everything was done. I laughingly said: "This is a common-sense way of ironing that in the present exigency I have resorted to. But I suppose you have never employed this manner."

"Indeed I have not," she replied. "I could not sleep were I lying on an unironed sheet. And so you, Nellie Burns, are the woman who writes for the papers and gives advice on household matters, and will use sheets without ironing!"

"Just so," I answered. "I would not use them so were I able to iron them, but it is far better for us to use them unironed than for me to exhaust my strength smoothing out those harmless wrinkles."

A sad feature of this slavery to work, is the loss of pleasure the housekeeper suffers. The birds may sing their sweetest, the flowers look beautiful, and everything in nature be calling one forth to enjoy her rich beauties; but to the woman who delves from morning until night they are almost unheeded.

A mother with children should not consider her duty to them done when they are clothed and fed. There should be a respite from her labor that they may have her companionship. A daily stroll in the woods with them will be health and joy for all. If her dress does not "stand alone," and an occasional wrinkle betrays the short stay of the iron on its surface, not a bird will twitter the fact to its mate, nor a flower disclose it to its companion. And as for any comments made by those whose minds never soar higher than starch and flat-irons, why, they are not worth noticing.—*Nellie Burns, in Western Plowman.*

Special Mention.

RELIGIOUS FANATICISM, ALIAS "CHRISTIAN SCIENCE."

UNDER the heading, "A 'Christian Science' that is neither Christian nor Scientific," the *Christian at Work* makes the following pertinent remarks concerning the lately developed "mind-cure" craze:—

"Fanaticism is proof against common sense, against experience, against education, against the ordinary instincts of humanity. History teems with examples of persons who, though wise and good in other respects, have been, when dominated by some idea of hallucination of the imagination, strangely foolish and unnaturally cruel. Not long since a faith-cure establishment in Colorado was exposed to public condemnation, because its proprietor had been caught burying secretly by night, in his back yard, children that had been allowed to die in their disease and misery without medical aid, and in the vain and fanatical hope that prayer was the only needed and all-sufficient remedy for any and every ill to which flesh is heir. Now, the head of that establishment was not, and is not, a brute devoid by nature of kindness, sympathy, and other charitable feelings belonging to our race. On the contrary, he was tender-hearted, a Christian gentleman, and earnestly desirous to provide a home for orphans, and to relieve their distress and agony in sickness as well as to minister to their bodily wants in the matter of food and clothing. Sane enough on other subjects, he had become an intense and wild fanatic on faith cure, maintaining that physicians were a useless class, that medicine scientifically administered was not only an impertinence, but an injurious and poisonous procedure, and that the prayer of faith was about to come into universal practice, abolishing disease and introducing immortality of human life on earth. It is simply a waste of time to attempt to reason with such a deluded person. Everything you say only fires and enlarges his fanaticism. Deeply sincere and terribly zealous, he denounces you as the fool, pities your impiety, and hugs his darling theory with a more delighted and martyr-like hallucination in proportion to the opposition he meets and the mischief he works.

"Here plainly is a case where what is needed is not argument and reasonable expostulation, but

law. Arrest and punishment, or at least some method to prevent these fanatics from playing havoc with human life, should be adopted.

"The latest form of fanatical monstrosity consists in attempting to cure invalids by working up their imagination to a high degree of excitement, ending in the conviction that nothing at all ails them. No matter what dreadful form of sickness and disease may afflict them, nor what darting agonies, or continuous pains, sleeplessness, weary gnawings, or burning fever, or slow wasting of cancer may torture and assail the seat of vitality, they are told to *think* these things down and out, to *fancy* that they are getting well, and health will return."

After proceeding to cite a case in which a victim of this "science," an aged woman, died after enduring untold suffering which might have been greatly mitigated by the use of proper treatment, the *Christian at Work* remarks: "It sounds like an instance of the dumb and savage ignorance of the Indian medicine man swinging his wampum, and grunting sighs before the hapless sufferer, whose soul in the meantime is traveling fast toward the spirit land; or, again, it seems to be a trick of the African fetich worshiper imported from the lowest and most brutal, as well as most superstitious, race on this earth. Really the wise but firm hand of law ought to supplement the lack of Christian sense and decency which such a case betrays, and rescue some persons from themselves."

Would that modern religious fanaticism were confined to the limits of the "mind cure"! It would then be comparatively harmless. But it is not, and the worst of it is that very few people in this age of the world appear to know this article when they see it. The idea seems to prevail that the world has outlived the age of such fanaticism, and has now entered upon an era of such dazzling religious light and knowledge that any extensive imitation of the fanatical doings of mediæval times is an impossibility. It is the same mistake which every other age has made, more or less. The superstitions of one age, a little transformed, re-appear in another, are given an attractive name, and people think they have discovered something new and of superior virtue. Especially does this seem to be true of the present age,—a fact which is due, doubtless, to the greater contrast which it forms with those which have preceded it. The light of its brilliant achievements clothes many things with a luster which they do not intrinsically possess, and but for which they would have only the somber appearance which they present when viewed through the smoked glass, so to speak, of the Dark Ages, or of still more ancient times. So we have such phenomena as the "mind-cure," "holiness" movements, and Spiritualism, all palmed off upon the world as new discoveries,—advance steps in the field of religious truth,—when in fact they are neither new nor true. And besides these, we have a party who are about to repeat the mediæval experiment of making laws to enforce religion, as if this also were a discovery of the nineteenth century. Verily we have not outgrown the age of religious fanaticism, and the "mind-cure" superstition is but a small part of that which, under some sounding title, flourishes in the midst of our enlightened land.

THE EUROPEAN SITUATION.

KNOWING that every Seventh-day Adventist must take an interest in those affairs which are so closely connected with the fulfillment of one of the most interesting prophecies relating to the close of earthly scenes, we endeavor to give our readers from time to time such a description of the condition of affairs in and around the provinces of the "King of the North" and the "King of the South" as will keep them posted so far as human foresight will permit, upon the proximity of the approaching events which are destined to fulfill the prophecy in forever removing the Turk from the soil of Europe.

and to usher in the momentous period which the prophecy locates in conjunction with that event. We therefore give this week the following from the pen of George Washburn, D. D., President of Robert College, Constantinople, as published in the *Independent* of Aug. 18. While we do not fully agree with all the speculative assertions of the writer, there is probably no one who has had a better opportunity than Mr. Washburn to diagnose correctly the situation as it is at present:—

"It is now just a year since Russian agents, with the approval of the czar, kidnapped Prince Alexander. From that day to this Russia has done her utmost to create confusion in the country. She has not occupied the country with her troops, simply because her generals saw that it would be a great military blunder. She cannot afford to fight the coming war on that side of Austria. It would be a war in a hostile country, and would expose her to an attack on the flank by England, Italy, and Turkey. But she has been able to prevent the organization of the Bulgarian government by diplomatic pressure. According to the treaty of Berlin, Bulgaria must have a prince, and he must be approved by all the Great Powers. The Bulgarians have been quite ready to ignore this treaty, and three months ago would have proclaimed their independence and chosen Prince Alexander as king, but he refused to accept the place without the consent of at least Austria, England, and Germany. They then sought other candidates, but no one dared to accept the place. At last Prince Ferdinand agreed to accept the place, without the consent of Russia, and he was unanimously chosen. It was hoped that other states would recognize him, and that in the end Russia would accept the accomplished fact; but when the time came to go to Bulgaria, Prince Ferdinand seems to have hesitated, and at the present moment it seems doubtful whether he will have the courage to carry out his original agreement or not. If he does not, Bulgaria must either proclaim a republic or make the best terms she can with Russia.

"The most patriotic Bulgarians feel that there are serious objections to the first plan. The great mass of the people are uneducated and inexperienced in self-government. There are no great national leaders who are trusted by all. There has been no time to raise up such men since the war, when Russia secured the emancipation of the country from Turkish rule. The people are now demanding a stable government. For two years all business has been at a stand on account of the uncertainty of the situation, and there is great distress all through the country. They have acted nobly thus far, but the time has come when something must be done. They do not see their way to a republic; Austria and England will do nothing for them. Turkey sympathizes with them, but is afraid of Russia, and republican France is Russia's humble servant. Bismarck thinks it better to sacrifice Bulgaria temporarily than to go to war with France and Russia. So if Ferdinand fails them, the chance is that they will try to make terms with Russia. They will give up everything but their Constitution. Russia wishes to destroy this and name some creature of her own as prince. What the end will be I do not know, but I believe that there can be no real settlement of this question until after the coming European war. If in this Russia is beaten, as I think she will be, then the Bulgarians, the most promising people in Southern Europe, will have a chance to work out their destiny in peace, but not before.

"Bulgaria is a small country, but the fate of Europe, is bound up with hers. However he may hesitate or temporize, every statesman knows that if he allows Russia to annex Bulgaria, she will secure Constantinople and the whole Balkan Peninsula to the Adriatic, and dominate Europe. Sooner or later the question must be decided by the sword.

"Within a few weeks Bulgaria has lost one of her best friends, Depretis, prime minister of Italy, and her most dangerous foe, Katkoff, of Moscow. Next to Bismarck these were probably the two most important men in Europe. I know of no statesman in Italy who can fill the vacant place, and maintain the active alliance of Italy with Austria and Germany against Russia and France. On this question the king is firm and decided, but the Italian parliament is a curious mixture of uncertain elements, and the Italian people are generally

ignorant of foreign affairs. They have not yet forgotten their old hatred of Austria, and it has required all the wonderful skill of Depretis in parliamentary tactics to induce them to accept this alliance. We shall, no doubt, see an outbreak of French and Russian intrigue at Rome.

"Katkoff was the most trusted and influential friend of the czar—the most active member of the ultra-Conservative party which is now in power, and one of the ablest men that Russia has produced. So far as I know there is no one to take his place. For a time his death will not affect Russian politics, but his influence will gradually disappear as that of Aksakoff and Skobelev. The czar will be more solitary and more timid than ever, and possibly the chance of an immediate European war may be much diminished. We must wait to see what influence the death of Emperor William will have upon the czar, when it comes, as he is supposed to hate the crown prince as violently as he does Prince Alexander.

"As to Egypt, the refusal of the sultan to ratify the treaty which he had made with England, was a hard blow to Sir Drummond Wolf, who thereby lost a peerage and other honors, but it was a decided advantage to England—and a great blunder for Turkey. It leaves England free to do what she pleases in Egypt after Turkey has fully recognized her right to be there by entering into this negotiation. She is far better off than before, and better off than she would have been if the treaty had been ratified. The opposition of Russia, which led the Turks to reject the treaty, was not based upon any desire to get the English out of Egypt, but rather upon a desire to keep them there. She has proposed to allow England to annex Egypt on condition of her allowing Russia a free hand in Bulgaria. The Turks understand this now, and are trying to re-open the negotiations. It seems to be the general opinion in America that England wishes to annex Egypt; but I have discussed this question with many English statesmen, and I have not found one of any party who was in favor of it. They wish to secure the neutrality of the canal, and the establishment of a stable native government, and to get out of the country as soon as possible.

"As to Turkey, there is little to be said. She has been said to be in a dying condition for 150 years, and she has lost many of her richest provinces; but so far as I can see, the sultan is likely to remain in Constantinople for a long time to come; and, what is more, it is for the interest of the world that he should do so. There is no one to take his place; and if he follows a wise and enlightened policy in dealing with his Christian subjects, he will be stronger twenty years hence than he is now. It is not impossible that we may see a confederacy of the Balkan states with his protection.

"As to the general condition of Europe, all the Frenchmen and all the Germans whom I have met predict a war next year, although, curiously enough, the Germans are sure that it will be commenced by France; and the Frenchmen, that it will be declared by Germany. France is doing her best to secure a Russian alliance at the expense of Bulgaria, and Germany has already secured the alliance of Austria and Italy in case she is attacked. If England is drawn into the war, it will be on the same side, but she will try to keep out of it. The question of Holland is a serious one, but it is not likely to come up until other questions have been settled.

"There are some who think that the financial difficulties of the European powers will prevent the outbreak of war; but there is another side to this question. Europe is now an armed camp, and financial ruin is staring governments and people in the face. Nothing but war or a general disarmament can put an end to this state of things; and as there is no hope of the latter, in the present state of the world, war cannot be long postponed. Already the wealth of Europe is rapidly being transferred to America (not so much to our spiritual as to our material advantage), a result due chiefly to the enormous expenditures of the European states for armaments. It will end in universal bankruptcy even if there is no actual war. So this golden age of material progress is likely to end as miserably as the last century, in spite of its discoveries, its inventions, its constitutions, and its praise of liberty, equality, and fraternity?"

PAPAL AGGRESSION.

15

THE rapidity with which Roman Catholicism as an organized body is gaining prestige in our land of boasted religious liberty, tightening its coils about its willing and unconscious victims, is a fact too patent to be overlooked by the politician and the student of prophecy who stand aloof from the arena of its deadly spell.

As an illustration of the subject of this article, the McGlynn episode is one of more than ordinary interest. The *Detroit Sunday News*, in a recent issue, speaks of the effect of Dr. McGlynn's excommunication on the Catholic churches of this country, as follows:—

A mere fly on the wheel. The great machine rolls on just the same, gathering strength at every roll. The wheel is scarcely perceptibly joggled by the mangled remains of the individual it crushes, and the papal driver hardly turns his head to notice the shouts of onlookers who cry out at the accident. The steady growth of Catholicism in the United States depends on causes which such episodes can in no way affect. The Poles, Irish, and Italians are pouring in at Castle Garden; they are multiplying here in the second, third, and later generations; and the same large percentage of them cling to the Church—just the same as if McGlynn were never heard of. Immigration and procreation will continue after McGlynn shall have been forgotten. So far as conversions are concerned, the McGlynn episode will only commend the Church all the more to the class of spiritual fish for which the monsignori angle with most persistence.

Concerning the political aspect of the indictment against Dr. McGlynn, on the point of land tenure, the *News* has the following:—

The question of how land shall be held is a political question with which every nation may and does deal in its own way. The people of any State in this Union may open the question at any time, and in their sovereign capacity may constitutionally answer it in William the Bastard's way, in the French way, in the present English way, in the present Michigan way, or in Henry George's way. McGlynn likes George's way, and says so. The pope has not formally condemned that way, but his subordinate, Simeoni, has, under his very nose and presumably with his full knowledge, consent, and approval. McGlynn, an American citizen, has been called to account by the pope for his advocacy of that method, and refusing to account, has been visited with a punishment, which, in the eyes of about one million American voters is worse than death, and the threat of which, against any one of the million, would be sufficient to make him close his ears to any arguments for the change. The fact that McGlynn was called to Rome is proof that the pope assumes the power to approve or condemn the Georgian proposal, not only for McGlynn as a priest, but also for the consciences of the million of Catholic voters in the United States. That is the interesting phase of the whole matter. Suppose McGlynn had gone to Rome; suppose he had defended his theory there; and suppose that, pending a Constitutional amendment election in the State of New York, in which this very question was involved, the pope had declared the doctrine to be anathema. All this, so far as the power to do it is concerned, is logically involved in the pope's order to McGlynn to go to Rome and given an account of the doctrine. Would n't that be interesting?

The astonishing indifference of American Protestants to the growth of this colossus of religious intolerance and bigotry, and political influence in the nation, is thus tersely expressed by the *News* in the following paragraph:—

Thirty, or even twenty years ago, it would have provoked a perfect whirlwind of popular journalistic and clerical indignation that would have swept from ocean to ocean. What has made the change in the popular temper, which now contemplates this papal "invasion" with little more than curiosity? That would involve a long chapter. The history of the change would be the history of the immigration, the politics, the press, the growth of the Roman Church, the gradual modification of opinion, and the gradual change in the interests of parties. The theme would be worthy of a Gibbon. When he got through explaining it he would see that, however it came about, there is now no political party in America which dares offend those million of Catholic votes; no press which dares challenge their "political subserviency" to the pope; no politician who dares bid for public favor in the United States by publicly questioning the pope's right to influence the action of a million of American voters by denouncing as accursed and immoral one side or the other of a question which may be submitted to the suffrages of a people.

As the mists and odors of water give evidence to the tourist of his approach to the sea, so the signs of the times witness to the proximity of the time when "all that dwell upon the earth shall worship him [the papal hierarchy], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. "Is my name written there?"

A. SMITH.

—"Conduct, whether of omission or commission, that is inconsistent with the law of love, has no fitting place or time in this or any other world."

—Troubles are hard to take, though they strengthen the soul. Tonics are always bitter.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 30, 1887.

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

OHIO CAMP-MEETING. 16

We reached the Ohio camp-ground, in the city of Cleveland, on the morning of Aug. 18. The meeting proper had been in progress since the 16th, and a workers' meeting, for a week previous to the latter date.

The location is a remarkable one, and the securing of it for our camp-meeting seems quite providential. Senator Payne owns a large tract of land in the city, amounting to several blocks, a part of the original farm of his grandfather. This is situated near Euclid Avenue, and the city has grown up all around it. Being a man of immense wealth, he is able to hold it for further increase in value. He has refused a thousand dollars a day for the use of it by showmen, but freely granted our brethren the privilege of occupying it, without compensation, for the camp-meeting.

The location makes it convenient for a large number of city people to attend, and they are availing themselves of the opportunity. Congregations have ranged at different times from 3,000 to upward of 10,000, as it has been estimated. There are 103 tents, and about five hundred campers, on the ground. Business meetings are passing off harmoniously, and the preaching is well received; especially do those who attend from the city pay most excellent attention. The order is all that could be desired, and it is confidently hoped that great good will be accomplished by the meeting.

A large share of the preaching was done by Bro. Farnsworth, up to the time of his departure; and he enjoyed great freedom in presenting to the people some of the important topics connected with our work. He left on the morning of the 18th to attend the remaining portion of the New England camp-meeting, at New Bedford, Mass.; while Bro. Olsen and sister White came from that meeting to attend the closing portion of this. A telegram informs us that they will be here to spend the Sabbath and Sunday.

The brethren and sisters all seem to feel unusual confidence and courage in the work. They anticipate great pleasure in again seeing and hearing sister White.

[The foregoing portion of this report was written in ample time to reach the REVIEW Office from the Cleveland camp-ground, to secure an insertion in last week's REVIEW; but through some unaccountable tardiness in the U. S. mail, it did not reach the Office till the paper had gone to press, and thus is delayed till the present.]

Bro. Olsen and son and sister White and sister McInterfer would have arrived on Friday, but, being delayed, did not reach the ground till early Sabbath morning. They were in good health and courage. Bro. Olsen spoke Sabbath forenoon, and sister White in the afternoon. Both were most excellent sermons. Sister White spoke with her usual freedom. After her remarks fully two hundred came forward for prayers. None could have witnessed the scene and not been convinced that angels of God were in the congregation, exerting their influence to turn hearts to the service of God. Sunday afternoon she spoke on the subject of temperance. Rain greatly interfered with the attendance, though there were more present than could find room in the large pavilion.

Monday was a day of earnest labor in behalf of the spiritual condition of the Conference. The meeting began at 9 A. M., and continued without interruption till 3 P. M. Many came forward for prayers, and earnest testimonies were borne. At this meeting sister White had a stirring exhortation for the people, and was upon her feet for about half of the time, or some three hours, speaking as only her clear discernment of the condition of the people and the needs of the hour could lead her to speak, in burning words of entreaty and admonition. Influences had been at work with some which were at war with growth in

grace and spirituality. The relation of some of the workers to each other had not been in accordance with that union and love which should characterize the followers of Christ, of whom those without ought always to be compelled to say, "Behold! how these brethren love one another." This was calculated to retard their own growth in the divine life, and hinder the advancement of the cause. These things began to be seen in their true light, and to be put away with confessions and tears. As a consequence, more freedom came into the meeting, and it was felt that a good work had been begun, which will open the way for the blessing of God to come among them and his power to be manifested in connection with their efforts to carry forward his work. "Press together" is the message which has been ringing in the ears of this people ever since the work began. If ever it was important that this should be heeded, it is at the present time, when the perils of the last days are thickening about us on every hand. The remainder of the day was spent in business meetings, examining candidates for baptism, etc. A good number were baptized.

Assistance was rendered at the meeting, and its interest greatly promoted, by the presence and labor of Prof. W. W. Prescott, of the College at Battle Creek, who, besides looking after the educational interests and speaking on that subject, gave two eminently practical and profitable discourses in connection with the regular religious services; and by Dr. Kellogg, of the Sanitarium, who was present a portion of Sabbath and on Sunday, and gave to the people some instruction on the important topics connected with health reform.

Sales at the bookstand amounted to over \$200, more than half of which were to visitors from the city. The camp was admirably laid out, and the order maintained, and the manner in which the meeting was conducted elicited the commendation of all. The brethren in Ohio, private members as well as ministers, manifested a commendable interest to make the meeting a success, and had the satisfaction of seeing the object well accomplished.

Eld. Gates and wife labored arduously in the work of reporting, giving synopses of discourses, and other matters of interest, which were published fully in the city papers. An impression was made on the city of Cleveland in reference to the second coming of Christ, such as has not been made since the great proclamation of 1844. There were many present who remembered that movement, and who seemed to be greatly interested in the explanation of the connection of this movement with that, and of the mistake which led to the disappointment at that time. We can but believe that some of this class will again find their bearings, and become connected with the third phase, as they were with the first, of that threefold message which is warning the world of its soon-coming end.

We think the brethren in Ohio will count the camp-meeting of 1887 as among the best ever held in the State; and we shall look for the mission workers in Cleveland to reap fruits from it for many days to come.

GRAND RAPIDS, MICH. 17

In consultation on the Ohio camp-ground, by such members of the General Conference Committee as were present, it was decided that it would be necessary for Eld. I. D. Van Horn to attend the Vermont camp-meeting. This would take him away from a tent-meeting in which he was engaged, in connection with Eld. W. C. Wales, in Grand Rapids, which had excited a wide-spread interest in the city. It was therefore arranged that, if it was desired, we would come here and assist in the tent-meeting while Eld. Van Horn attended the Vermont camp-meeting.

On the day after our arrival home from the Ohio camp-meeting, Bro. H. W. Miller, of the Grand Rapids mission, put in an appearance, and preferred the request that the arrangement be carried out, and that we come to assist in the tent-meeting. We are accordingly here, to remain from this writing (Aug. 25) to Monday, the 29th. Eld. Geo. I. Butler will be here to-day, to remain probably somewhat longer.

We have attended one meeting in the tent, and find, judging from the large and attentive audience, that there is a deep and wide-spread interest in the great truths which are being presented. The Sabbath as connected with prophecy, especially the prophecy of our own country, has been partially

presented, and the interest does not wane, but rather increases. One encouraging feature is that a hundred or so of the regular attendants are those with whom Bible readings have been held by the mission-workers here, and who are therefore prepared to listen understandingly to the views presented, and see the weight and bearing of the evidence adduced from the Scriptures. This gives more promise of permanent results. Seven have already commenced to keep the Sabbath. The meetings will continue up to the time of the camp-meeting, in which many citizens are even now expressing a lively interest.

The mission here has done a good work, and seems to be prospering well. A great many have adopted our views as the result of the efforts put forth, and some thirty have adopted, not the views only, but the practice also, and commenced the observance of the Sabbath. Some of these have since moved away, but there is reason to hope for a good, strong church in Grand Rapids.

STUDY OF THE PROPHECIES. 18

THERE are many candid intelligent persons engaged in the study of the prophecies, of whom we as yet know nothing, and some of whom we might not suspect of being engaged in that work, who will undoubtedly, before the great climax of prophetic fulfillment is reached, come to a clear and correct understanding of their teaching, and take their stand upon them.

As an illustration, at the conclusion of one of the discourses on the Ohio camp-ground, on a line of prophecy calculated to show how near we are to the coming of Christ, and the great consummation of all things, a minister of one of the Baptist churches of the city came forward and expressed his deep interest in the theme he had heard presented. "The subject," said he, "is not altogether new to me; for I have been making the prophecies for years a subject of earnest study; and I have come to agree with you fully in regard to the premillennial, personal appearing of Christ, and that the event is just at hand." He said he could bid us "Godspeed" in our work, and wished the world might be shaken over this great truth of the second coming of the Son of man.

The interest of such men, we predict, will increase as the evidences accumulate and become more startling, as they are every day doing, that the great event is impending, and we should not be surprised if they themselves would help to shake the world over this subject. We earnestly trust and pray that such may be the case.

WHY NOT FOUND OUT BEFORE? 19

THIS is a question, asked, not by S. D. Adventists, but by those without; and in answering it, we are not endeavoring to answer a difficulty in our own minds, but one which others imagine exists with reference to the views we teach.

It is now claimed by some that this has always been a puzzling question to S. D. Adventists; but we have never yet met such a person. And it is asserted that we try to get over it by claiming that the Sabbath truth is something entirely new, something which has been purposely hidden in the inscrutable counsels of Heaven, and just now for the first time revealed.

This is the first time we have ever heard of such an idea. Our teaching has been, from first to last, that the Sabbath truth rests upon the word of God; that that word teaches it in the plainest and most unequivocal manner; and have not men for ages had a free Bible? Moreover, we have claimed, and do claim, on the most unequivocal testimony of history, that the Sabbath has had its witnesses who have observed and defended it from the days of Adam until now; and that, notwithstanding Christendom fell for over a thousand years under the blight and oppression of the great apostasy, and many truths were buried out of sight, the Sabbath truth was not lost, but maintained itself against all the attacks of sophists and the oppressions of law. To now represent us as saying that this is something brand new and never found out before, is about as foolish a claim as could well be set up.

To the inquiry of the objector, "Why not found out before?" it would be sufficient to reply, Your question is altogether unnecessary; for it has been found out before; it has been known all the way along by some who were searching for truth; only the great mass of men have suffered their minds to

lie dormant in regard to it, or to be blinded by the teachings of its bitter enemies.

But it may then be asked, Do you not claim that you have a special message to proclaim, and a special work of Sabbath reform to accomplish?—Certainly we do; but that is entirely another question. To say that a certain truth has not been known till some particular time, is a very different thing from saying that a special movement was to be made in the church with reference to that truth at a particular time, which it does not require a great amount of mental acumen to discern. And these special movements come at such times as the providence of God and the fulfillments of his word determine. Why was not the message of John the Baptist given in the days of Moses?—The time had not come for it. Why did not the great Reformation break out in the 12th and 13th centuries?—The time had not come for the days of tribulation assigned to the papal power to begin to be shortened. Why was not the great proclamation of the near coming of Christ, in fulfillment of the first message of Rev. 14, made in the 16th century?—The time had not come for it. Why was not the connection of the Sabbath with prophecy seen previous to 1844, and a special movement commenced with reference to it as so related?—Because not till then was the prophecy of Rev. 11:19 fulfilled: "And the temple of God was opened in heaven; and there was seen in his temple the ark of his testament."

Why this great truth in reference to the existence of the heavenly Sanctuary so plainly brought out by Paul in the book of Hebrews, should so soon have been lost sight of in the Christian church; why the great apostasy should have occurred; why the saints, times, and laws should have been given over to the fiendish oppression of the little horn, the man of sin—it is not our province here to inquire. But the Scriptures declare these things to be so.

And after the beginning of the work of reformation, it was to go forward by movement after movement of a special nature with reference to great truths long obscured by the moral darkness cast over Christendom by the mystery of iniquity. The movement on the Sabbath question was to come when the temple of God was opened in heaven, as stated above; and its connection with the service of the heavenly temple could not, of course, be seen till the truth on the subject of the Sanctuary had been revived. So when sister White says that she saw that the present test on the subject of the Sabbath could not come till the door into the most holy place of the Sanctuary was opened, it is in exact accord with Rev. 11:19.

The whole matter is plain, simple, and easy of comprehension. No difficulty is discoverable till a person takes a view of the subject through the distorted medium of perversion and misrepresentation.

CAMP-MEETING PREPARATION.

LAST week we announced the call of the Michigan camp-meeting, to be held at Grand Rapids, Sept. 27 to Oct. 4. The time for it to convene is rapidly drawing near, and the work of preparation must very soon be entered upon. We hope to see this meeting made a grand success every way. It is to be held in Grand Rapids, one of the largest cities of the State. There has been one of our city missions in operation in this city for about a year and a half, with an encouraging interest. A course of lectures is now being given to large congregations in the city. The people have manifested a cordial feeling in many ways. They attended last year in large numbers, and there seems to be an increasing interest to hear among many citizens. Some of our most acceptable speakers will be there, and we earnestly desire to have everything in the very best state of preparation at the time of the opening exercises of the camp-meeting. We have known many such occasions greatly marred, if not almost ruined, by tardiness in the matter of preparation. One week for such a gathering, involving so much expense, is certainly a very limited length of time. Therefore we want to improve every moment of it. The spiritual exercises, pertaining as they do to the salvation of souls, are of the greatest possible importance.

We hope to see 3,000 of our own people at this meeting. The time of the year is favorable. The hurry of farm-work will be largely over at the time appointed. We expect the unconverted children of Sabbath-keepers will be present in large numbers, and others who may be friendly, whom we hope will there fully take their stand with us upon the com-

mandments of God. The worth of but one of these souls is inestimable. Nothing must be left in an unprepared state to jeopardize the interests of the meeting. When preparations have not been made in season, the interest of the first days of the meeting is about destroyed. This *must not be* the case this year, brethren and sisters of Michigan. We must be *all ready* when the laborers come from abroad. Therefore our *workers'* meeting must be largely attended. There has been we are sorry to say a feeling with some (we trust their numbers are not great among us) that they did not come to the camp-meeting *to work*. They came to have a pleasant season, an enjoyable time. We are sure such went away very little benefited. It is the workers who receive the pay and hear the "*well done*."

There is an immense amount of work to be done at our large camp-meetings. Just think of it! There was used in the camp-meeting last year 80,000 feet of lumber. All this had to be hauled and handled several times over,—made into seats, placed in tents, etc. There were several hundred tents to pitch; about twenty tons of straw to haul, which had to be handled and distributed everywhere; much hay and grain to be bought and handled; an immense pile of baggage to care for; stakes to drive, and all kinds of preparatory work to do. Somebody has this to perform this year. It must be a voluntary work of love to meet God's mind and bring his blessing. Any spirit of exclusiveness and selfishness in a camp-meeting shuts out the Spirit of God from the heart. What we want is a generous, kindly spirit of interest in the hearts of all, to make the occasion the best possible. We want to rid ourselves of cold formality, stiff independence of feeling, and indifference to others' wants and feelings, and let our hearts melt in tenderness before God, bringing in tender interest for others. Then God will come in and make all our souls mellow with generous emotions.

Brethren and sisters of Michigan, we have been too cold and self-seeking in many ways, and we are sure it will please the Lord for us now to throw our hearts into the work of preparation for this camp-meeting. Our workers' meeting must be made a success this year. And how will this be done?—Only by a large number of our brethren and sisters attending it, resolved to work hard and do all the good they can by laboring to make preparation for the camp-meeting, and by getting all the good we can from the instruction. If the workers' meeting is thus attended, we shall have religious services and instruction meetings every day, besides making the preparations to be in readiness for the great convocation that is to follow.

If several hundred of the ministers, colporters, canvassers, elders of churches, delegates to Conference, and able-bodied workers—the bone and sinew of the cause in the State—thus assemble from the right motives, and spend a week in working for the Lord unselfishly, will it not have a most excellent effect upon the camp-meeting following? Will it not afford the most excellent preparation for it? Will it not bring in the blessing of God? Will not these workers have the very best preparation to labor for the good of souls during the meeting itself?—Most certainly. We want some to be sent to the workers' meeting from *every church* in the State. There ought to be at least present at the workers' meeting as large a proportion as one in ten of the membership, to help in the work of preparation. And we think each church ought to consider this matter, and make an effort to carry out such a move as this we have suggested.

We must be on hand, brethren, this year without fail. As announced in another column, the Conference is called to commence the first day of the workers' meeting. No doubt the tract and missionary society, also, will hold its meetings during this meeting, and the Sabbath-school likewise. Let us be sure to make it a success. The auditing work will then be in progress. Let every report of labor to be settled be in the secretary's hands by Sept. 18, without fail. Let all now begin to prepare for our great annual gathering, and help along the good work.

MICH. CONF. COM.

THE "GOSPEL SICKLE."

NOT much has been said recently in the REVIEW relative to the circulation of the *Gospel Sickle*, and perhaps a few words at this time may not be out of

place. The publication of the *Sickle* has been attended by many evidences that the project was in the order of God, and that his blessing has rested upon its circulation and perusal by the people. The instances have been many where cheering reports have been received indicating the accomplishment of much good through this medium, and in very many cases worthy people have been led to embrace the truth through the reading of this paper. Thousands of others are reading with interest, and we trust profit, who will eventually see the full light of present truth, and embrace it. The Office has received from time to time many testimonials of the above character directly from the parties themselves, while missionary workers all over the country report very encouragingly with regard to the success that has attended their efforts in circulating the paper.

There are many reasons why the *Sickle* should have a very wide circulation, and why its circulation should constantly increase. We will mention a few:—

1. It is edited and arranged with the special purpose of introducing the various themes of present truth to the minds of those not acquainted with our faith. The articles are designed to be short, pointed, and clear, and yet as comprehensive as possible. In order to give a variety of matter, each number contains a supply of choice articles on Christian life, pertinent comments on the important religious movements of the day, mention of the progress of our own work in various parts of the world, etc. Another very important feature with regard to its character in this respect is the temperance department, which aims to properly present to the world the position of S. D. Adventists on this important question. In consideration of the growing interest in temperance throughout the world, it seems all-important that the position occupied by our people on this subject be known, in order that we be not misjudged. Furthermore, it is important and necessary that we do all we can in behalf of the cause of true Bible temperance.

2. While its mechanical execution is in no way inferior, it is a low-priced paper, and hence much more easily introduced than a high-priced one. Because of this feature, it is especially adapted to the thousands of people in our country whose circumstances will not admit of the expenditure of a larger amount for a religious journal. This is a feature that renders the *Sickle* especially desirable, and many canvassers have testified to this fact. While we would not advise that persons who are able to subscribe for one of our higher priced papers be urged especially to take the *Sickle*, it is well known that there are tens of thousands of poor people in the country, to whose circumstances the *Sickle* alone of all our periodicals is suited. In view of the great importance attached to getting the truth before these poorer classes, it must be evident that the *Sickle* is an invaluable medium for the accomplishment of that purpose. Our brethren and sisters everywhere can put forth efforts in this direction with very little trouble, and with the most favorable promise of doing good,—of saving souls in the kingdom of heaven that will be so many stars in their crowns of rejoicing.

3. Because of the low price of the *Sickle* and the extraordinary terms given where clubs are taken, it is of special value in supplying the wants of missionary societies and individuals engaged in missionary work. With a very slight expenditure, a large club can be obtained for gratuitous distribution, or for use as sample copies in the matter of obtaining subscribers. In case parties wish to devote themselves especially to canvassing, however, sample copies will be furnished free upon application. There are hundreds of people, among outsiders as well as our own members, who would esteem it a privilege to subscribe for a paper to be sent to some friend or relative; and the *Sickle* would meet such cases very completely. Scores of such cases have already arisen, and in many instances the persons to whom the paper has thus been sent, have become voluntary and permanent subscribers.

4. For supplying distributors in depots, hotels, and other public places, the *Sickle* is especially useful and adapted. The majority of those who patronize these distributors are persons who have but a limited time at command, and hence need something short, apt and right to the point. Every number of this paper is laden with short paragraphs, complete in themselves, and bearing directly upon some important

point of faith, religious practice, or topic of the day. These distributors are coming to be valued more and more every day, because by means of them an interest is awakened among thousands of travelers, the results of which eternity alone will reveal. The low price and desirable character of the *Sickle* especially fit it for use in this manner, and we have evidence that in many cases persons have been led to subscribe for the paper through a copy that fell into their hands by this means. Cases are on record where persons have thus been led to purchase tracts, books, etc., treating on our faith, and finally to embrace the truth. Other instances have come to light where parties have taken papers from the distributors and afterward left them in the car, and other travelers found them and became interested in the truth. We call to mind one case where an individual found a half page of a certain copy of the *Sickle*, and, becoming interested in an article, a portion only of which was contained on the half page, sent for that copy, and finally became a constant reader, and is interested in extending the circulation of the paper. It is safe to say that very many such cases as the above, and others of similar character, occur, that we never hear of. The possibilities for extending the light through the medium of distributors as now used in many places, are far beyond the comprehension of most of our people.

In consequence of the low price of the *Sickle*, a small amount of money goes a long way in circulating it. It is furnished to single subscribers at fifty cents per year; in clubs of ten or more, to separate addresses, forty cents; in clubs of one hundred to one address, thirty-five cents. Special terms will be made to missionary societies, organizations, or individuals, for free distribution. We ask our people everywhere to embrace the opportunity that the *Gospel Sickle* presents for the successful dissemination of the present truth. PUBLISHERS.

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.

(Continued.)

[Extracts from an address by J. Clifford, LL. B., of England. M. C. W.]

DRILL.

"DRILL saves power; makes one man into half a dozen, and the half-dozen hundred-handed. According to the old fable, the gods divided man into men at the beginning, so that he might be helpful to himself; just as the hand is divided into fingers the better to answer its end. What the gods are fabled to have achieved by division, man successfully accomplishes by drill. This is the effect of real education, and the mark by which a man of knowledge is separated from one who is *educated*. The knowing man who merely knows, may have stores enough—historical, scientific, doctrinal, and ecclesiastical lumber enough—to stock a college, and yet not have a shadow of claim to rank as a man of education; for education is the acquired faculty to use the tools of the mind without consciously directing the mental energies to the act of handling and working those tools. For example, a child takes up a pair of scissors for the first time, and attempts to cut a piece of calico. It fails; it cuts its own fingers perchance; holds the bows of the tools with pain and feebleness; thinks of nothing else whilst making the attempt, and uses all its mind-power in the act of learning to cut. The painful effort is renewed again and again. Repetition makes the act more and more easy, till at length the child can cut with ease, and without consciously directing a single fiber of brain force to the task. In fact, and speaking with strict physiological truth, the work of cutting is no longer done by the brain, but it is delegated to the uppermost part of the spine, called the *medulla oblongata*; and it is by it carried on in a perfectly mechanical way, and so the brain is set free for other and more important acts. Hence the process of drilling has actually made a positive addition to the working forces of life; it has created an internal machinery, so to speak, that is capable of continuing its work in an automatic, self-acting way (much as the lungs and heart keep to their appointed tasks whilst we are asleep), and so made the thoroughly drilled man the paragon of activities and results we see him.

"Drilling, then, is not knowing, but getting the means to know; it is the acquisition of power as a means to the acquisition and use of knowledge. Mental education is the process by which we acquire that faculty of using the tools of the mind unconsciously

and mechanically, and so leave the highest forces of our mental nature perfectly free to do the highest work."

"The preacher is a reasoner. The drill of the understanding will so train his faculties that he will detect a fallacy by merely opening his eyes, and sweep down destructively on a false conclusion by one stroke of the pinions of his brain. He is a dispenser of knowledge. Drill will enable him to gather it as bees do honey. All sciences will minister to him. All life, all experience, all histories, will offer themselves as the raw material for his machine to work up into whatever he will. He is also a speaker. Language is his tool. Facility in its use determines his usefulness. 'I never have to think of words,' said a trained and forcible speaker to us the other day; 'they come.' Exactly; that is it. 'They come;' but not because he was born with what Robert Hall called 'a running at the mouth.' That command of language, fresh, varied, strong, and always appropriate, is the result of years of toil, of the study of many authors, and of persistent drill. The mind needs gymnastics as well as the body, and must have them if it is to be healthy, spontaneously active, and always effective.

"Down, then, down to the grindstone with the scythe that is to cut. Hold it there till the edge is keenly set. It is not pleasant. It is irksome and tedious, almost beyond endurance. The yoke cuts into the shoulders, does it? Still you must bear it in youth if you are to carry the world's burdens in manhood. A shallow and frivolous life is not for us. We are framed for finer issues. We need more vigor, more hardihood and devotion, more of the scholar's fierce asceticism. A thin, superficial, giggling, and gabbling existence will not grow the leaders and guides of men. Death to the lust of display! It will unman us. Away with the folly that thinks the world cannot get on without our vanity. It needs trained power, skilled workers. Say not, 'I must have a place. I want a "large sphere," eager and waiting crowds. I must eat the good of the land, and grow fat on pelf and fame.' No: do your work, get your drill, suffer and be strong, acquire power by doing, and leave God to find and fix your place. He will find home, and cupboard too, for those who will seek out the uttermost of toil and endurance in the endeavor to do his work well. He is our inspiration—let us ever seek the drill. One of the finest passages in modern history is our example. When the first Napoleon was captured by the English, he was taken on board the *Bellerophon*, and a file of English soldiers was drawn up on deck to give him a military salute. The first warrior of the continent, the hero of Austerlitz and Jena, noticed that they handled their arms differently from his soldiers; and at once putting aside the guns of those nearest him, he walked up to a soldier, took his gun, and himself went through the drill. The spirit of that act was the spirit of his life, and the cause of his immense power."

HAVE A MESSAGE.

"Talking recently with a barrister of eminence, both as a queen's counsel and as a Christian, I asked him what he thought to be the chief defect of modern preaching? At once he answered: 'Preachers do not know what to say—they have not a message of their own. When a lawyer stands up he has a "case," definite and concrete. His mind is fixed on that, and his clear and ringing message springs out of it.' Then said I: 'Suppose you were addressing a body of students for the ministry, what would be your principal advice?' 'Tell them,' said he, 'before all things to make sure of their message.'

"In his advice I am sure he is right. I cannot say whether he is also right in his censure. A man must know *what* he has to say; know it as a message, that is, as something that has to be delivered from one to another—from Christ the Saviour and Teacher to the souls for whom he lived, and died, and rose again. If he has not got his message, has it and yet does not definitely know it, he would better stay at home. If he will not, it is not unlikely his hearers will soon leave him as—

'A Sabbath drawler of old saws,
Distill'd from some worm-canker'd homily.'

"To have a message from God to men we must know the word of God. The one foundation of learning is the mastery of original texts. This must come first. Clear and informing exposition is dependent upon it. Comment is necessary, and illustration requisite, but these are only available and useful as we have accurate exegesis of the text itself. Therefore, the one thing needful is trained ability in reading our great text-books, the Old and New Testaments. Without it all the rest is vanity. These are our original authorities. Here the light is 'dry,' unclouded, healing, life-quickening. The fountain-heads of truth and power are here. No man can fail of infective energy whose soul is saturated with the Bible. It is full of the force of God. Read penetratingly, man knows himself, sees what God meant him to be and do, seizes the very pith of the message he has to deliver, and so creates a living proof that 'every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.'

"Yet Christ Jesus himself did not write a word; and all that is written must be expounded in the sunlit radiance of the facts of his incarnation and teaching, sacrifice and resurrection, ascension and reign. Like Paul, we must tell men that which Christ Jesus himself delivered to us; the truth he enables us by his indwelling Spirit, to *make our own*, and preach with the self-multiplying energy of personal experience and conviction. We become mighty in Scriptures, that we may be strengthened with might in the inward man; and strengthened within, Christ's word and Christ himself will dwell in us richly and bring forth fruit."

The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

404.—RECEIVING THE GRACE OF GOD IN VAIN.

How can a man receive the grace of God in vain, as suggested in 2 Cor. 6:1, 2? W. E.

By the term "grace of God," as used in this connection, the apostle undoubtedly means the plan of salvation. Those who receive a knowledge of that plan, but fail to comply with its conditions so as to secure its benefits, may be said to receive it in vain.

405.—SEPARATION OF THE RIGHTEOUS FROM THE WICKED.

Will the separation between the righteous and the wicked described in Matt. 25:31-46 occur at the beginning or at the end of the one thousand years? S. E. M.

We understand that it will occur during the time that will intervene between the close of probation and the second coming of Christ, while the seven last plagues are being poured out.

406.—POWER OF CHRIST TO LAY DOWN HIS LIFE OR REFRAIN FROM DOING SO.

How do you explain John 10:18? How could it be said that Christ had power to take his life again after he had laid it down? Dr. A. D. W.

It is manifest that Christ voluntarily offered to lay down his life and become the world's Redeemer. When Adam and Eve violated the law of God, and became subject to death, it could not be expected that God would ask his Son, or any of the heavenly beings, to die as man's substitute. If substitution be accepted by the Father, it must needs be voluntary. In John 10:17 Christ says: "Therefore doth my Father love me, because I lay down my life, that I might take it again." This shows that his act in laying down his life was a voluntary one. Again, in the 18th verse he says, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." This commandment have I received of my Father." It seems evident that up to any point of time previous to Christ's crucifixion, he could have recalled his offer to die in man's stead. When he was being taken in the garden, he said (Matt. 26:53): "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" showing that he could very easily have secured his release from his captors. But when Christ died, we understand that his only chance of being again brought to life rested with his Father. "And when Jesus had cried with a loud voice, he said, Father, *into thy hands* I commend my spirit; and having said thus, he gave up the ghost." Luke 23:46. The only power he had to take his life again after he had suffered crucifixion, was the faith he had in his Father's promise. His hope was without wavering, and he could speak as confidently before its realization as afterward. That it was God who raised him from the dead and gave him back his life, is conclusively proved from Acts 2:24, 32; 3:15; 4:10 and many other texts.

407.—FULFILLMENT OF ZECH. 14:16, 17.

When do you understand that Zech. 14:16, 17 will have its fulfillment? C. F. P.

Verse 16 seems to be a prediction concerning the redeemed in the new-earth state, while verse 17 evidently refers to the "families," nations, or peoples who do not heed the last merciful call to men, and consequently have no part in the heavenly Jerusalem. They will not share in the latter rain which ripens the saints for the heavenly city, and in the time of trouble they will die of thirst and famine.

Progress of the Cause.

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

REWARD.

No work of life for God is lost;
The seed may be on ocean tossed,
But sometime, on a farther shore,
What it hath borne is ours once more.

The rain revives the fainting flower,
So words of truth have mystic power,
And earnest words of ours may bear
Some fruit beyond of answered prayer.
—S. R. Wince, in *Restitution*.

PENNSYLVANIA.

ALBION, ERIE Co.—Since our last report, we have held forty-five meetings and thirty Bible readings. There are now twelve or more keeping the Sabbath here. Our meetings have interested many for miles around. The attendance has been good and regular. Book sales thus far amount to \$22, and donations to \$11 80. May God bless the seed sown here.

J. G. SAUNDERS.
J. L. BAKER.

IOWA.

ALBIA.—We have pitched our tent here in the court-house park. Have spoken four times to large and attentive audiences. We closed our tent course at Moravia Sunday night, Aug. 14, having been there nearly nine weeks. Eighteen signed the covenant, and others are still reading who we hope will take hold of the truth in the near future. Our book sales amounted to \$22.86, and our donations to \$9.90. We are of good courage, but feel more and more that we need the Spirit of God in this work.

Aug. 22. A. P. HEACOCK.
JUDSON WASHBURN.

TENNESSEE.

GLEASON.—Our meetings here closed Sunday night, Aug. 21, with a good attendance and good feeling toward us and our work. A dozen or more are keeping the Sabbath, most of whom seem willing to lay aside wicked and harmful habits for the truth's sake and for the Lord. But much work is still necessary before an organization can be effected. Our tent will be taken from here to Dresden to-morrow, and Brn. John Sisley and John Finch will continue to hold meetings in it, while the writer goes to another field of labor. Book sales and donations have been small. Our hope and courage are good.

Aug. 23. E. E. MARVIN.

KANSAS.

CANEY AND DENNIS.—Since our last report seven more have signed the covenant, making seventeen new names added to the list of commandment-keepers here. The whole company now numbers about thirty. Bro. Bagby was with us a few days. He baptized ten new converts, and organized a church of nineteen members; three others have been added since, and one more is ready to join as soon as opportunity can be given. We hope that all who have signed the covenant will soon unite in church fellowship. We feel to praise the Lord for the success that has attended our labors at Caney.

We are now at Dennis, Labette Co. Have pitched the tent, and held two meetings, with over 100 in attendance. The people seem hungry for the truth. We are seeking divine aid, that we may be able to lead honest souls into the light of present truth, the Third Angel's Message.

Aug. 19. R. H. BROCK.
C. MC REYNOLDS.

INDIANA.

WABASH, HOMER, WALDRON, ETC.—Since the Lord has graciously restored my health, I have labored at the above-named places. At Wabash the dear company are pressing forward through difficulties. I held several meetings with them. At Homer seven signified their intention to be baptized. I preached several times there, with some outside interest. A man there who had been most prejudiced against our faith, and refused to attend the tent meetings, cast away his prejudice, and came to our meetings, and cordially entertained us at his home. At Waldron I found the church building unfinished, and several unorganized Sabbath-keepers. I found also many friends to the truth, but only a few members of the church. These friends are friends indeed, and I long to see them unite fully with the remnant people of God. I held two meetings there. At Boggs town, I found the new church building to be the neatest and most commodious S. D. A. church edifice in the State. At present

there is a good interest, and our house of worship was well filled last night.

A. W. BARTLETT.

Aug. 22.

DAKOTA.

SPEARFISH, LAWRENCE Co.—At our good camp-meeting at Mitchell, it was decided that I should make the Black Hills my field of labor the coming year. Accordingly, in company with Bro. B. J. Cady, I arrived at Rapid City, July 19. After spending one week in visiting places where Bro. Cady had labored in the spring, we came to this place, and pitched our tent July 29. We have held four meetings thus far. Last evening the tent was about full, and some seemed quite interested.

The people here are very worldly, being ranchers, miners, etc. The various churches have nearly failed thus far to sustain weekly meetings. We found two sisters here from Hillsdale, Mich., who are trying to live out the truth. Brethren, pray for the work here.

G. H. SMITH.

NEBRASKA.

CAMBRIDGE.—Tent meetings began here June 1, and closed Aug. 4. God blessed us in presenting the message to the people of Cambridge and vicinity. Through the efforts put forth in circulating reading matter and holding Bible readings, we feel confident that all within the immediate vicinity of the tent have had an opportunity to hear the truth. Some came who lived eleven miles away. The chief interest was in the country where we held meetings last spring. In the town only two have decided to obey the Lord, but in the country thirteen have decided for God and his commandments. Aug. 7, five followed their Lord in baptism.

Publications were sold to the amount of \$55.85. Several thousand pages of tracts were loaned and given away. We feel confident that some seed has been sown which will yield a harvest for the heavenly garner.

L. A. HOOPES.
J. E. JAYNE.

MICHIGAN.

ARMADA.—Our tent has been at this place nearly five weeks. It has been a hard field, as all places are where the light of truth has once shone forth and subsequently been nearly extinguished. It looks now as if some of the lost ground and prestige would be regained. Our people have an excellent house of worship here, which has not been occupied by them for some years. We hope to see it again a place where God's commandment-keeping people meet to his honor and glory. Our interest has at no time been great, but God is giving us some victories, and some honest souls are deciding for the truth. We continue to hold on here, and wait for still greater display of divine favor. Our God shall have the glory for what is accomplished through our Lord Jesus Christ.

A. O. BURRILL.
D. H. LAMSON.
ALBERT HAYSMER.

GRAND RAPIDS.—We have now held eighteen evening services in the tent, situated Cor. So. Division St., and Second Ave. The average attendance has been between 400 and 500. Books have been bought quite freely, and our contributions thus far amount to \$33. About one hundred attended the last Sabbath meeting. Some have already begun to keep the Sabbath, and the indications are that many in this city will be brought to a saving knowledge of the truth. This is a stronghold of Catholics and Spiritualists, nearly all being the former upon the Avenue where our tent stands. Some have tried to make a disturbance, but the police of the city give us complete protection. Our courage is good, and we are striving to cultivate the Spirit of our Master, so that his name may be glorified in us, and many souls may secure a saving interest in his cleansing blood.

Aug. 22.

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

MARYLAND.

BOONSBOROUGH.—We began meetings at this place, a town of about 900 inhabitants, July 29. The Lutheran Church is predominant here, but there are other denominations represented. We have had a fair hearing, and thus far have given twenty-one discourses. Those who attend came at the beginning, so we have about the same ones at each meeting. Some seem much interested, and a few have begun the observance of the Sabbath. We hope for others. About \$4.00 worth of books have been sold, and \$2.50 have been received in donations.

Last Sunday, Aug. 14, I was invited to attend a grove meeting, which I did, and had the privilege of doing all the preaching, both forenoon and afternoon. There was a large attendance, and the Lord gave freedom in speaking. Much prejudice was removed, and the way was opened for meetings in other places. I was strongly urged to visit a place about four miles

from here, where I can have the free use of a meeting-house as long as I may desire it. If Providence permits, I shall improve this opportunity at some future time. We are of good courage, feeling confident that the truths of the Third Angel's Message must triumph.

VICTOR THOMPSON.

VIRGINIA.

BRIDGEWATER.—At our camp-meeting at Harrisonburgh, it was thought best that one tent be pitched at Bridgewater, as this is but three miles from Mt. Crawford, where we held our first series of meetings this summer. Quite an interest was awakened there, and many were very anxious that the tent should come here. Our friends procured a town lot on which to pitch our tent, and then helped us in moving. We pitched the tents, and began meetings last night, Tuesday, Aug. 16, with about 100 present. All seemed deeply interested, and one could not wish for better order.

Bridgewater is a place of about 800 inhabitants. There is not a more beautiful place than this in the Shenandoah Valley. The scenery is indescribable. The people are very kind in caring for our temporal wants. We have been here but two days, and already our friends are providing for us so bountifully that we have been obliged to have them take a part of their provisions home again. All this has been done without our making our wants known.

The interest at Mt. Crawford is still good. The friends there are very anxious to have a church built, and are ready to help. We believe that in the near future there will be a house of worship at Mt. Crawford, in which the truths of the Third Angel's Message can be proclaimed more fully.

Our address for the present will be Bridgewater, Rockingham Co., Virginia.

Aug. 17.

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

WEST VIRGINIA.

RUSK AND WALKER'S STATION.—We closed our meetings at Rusk Sunday night, Aug. 7, after remaining there seven weeks. The interest was good throughout, although the meetings were held in the midst of harvest. The Lord certainly blessed our efforts, and the people have been aroused for miles in every direction. Six signed the covenant to keep all the commandments of God and the faith of Jesus, and three were baptized. We have hopes of others obeying soon. We sold some books and obtained a few subscriptions for the REVIEW. The people were very considerate of our wants, and donated liberally in the way of provisions.

We visited the company at Walker's Station last week, having received a challenge from a Disciple minister to meet him at that place Aug. 11, to discuss the Sabbath question. He denied leaving a challenge, and said that he would not debate, as God's word condemned it. We reviewed a few of his discourses, and last Friday we baptized four who had made a start to obey God at the time of our visit there last December. We expect others will soon follow their Master in this ordinance. Bro. Iles will start for the Ohio camp-meeting to-night, and I shall spend the time between this and our camp-meeting in this State, in visiting our churches and urging our people to attend the camp-meeting. We pray that God may bless this meeting, which will be our first camp-meeting ever held in this State. We realize that we need a closer connection with Heaven, that God may clothe us with more power, and then we shall see our efforts accomplish good as never before. We desire to keep humble, so that the Lord may use us to his glory.

Aug. 14.

W. R. FOGGIN.

MINNESOTA.

EAGLE LAKE.—From July 27 to Aug. 15, I was at this place and spoke seventeen times, besides holding eight other meetings and making thirty-five visits. I organized a health and temperance society of fifty-four members, the larger part of whom signed the teetotal pledge. Thus far the Lord has been better to me than all my fears. When I left the campground to enter upon this part of the work, it was with many fears. I thought that at this time of year the people would not come out to meeting, and that I could not hold evening meetings in school-houses and churches. But I have been happily disappointed. The Lord has given me the ears of the people beyond my expectation, especially of our own people, for whom I have felt a burden. So far, those who were tampering with tea and coffee—and there were more than I had supposed—have come nobly up and laid them aside. Some tobacco-users have been reclaimed. But I desire to see this work advance still more.

When light upon important truths is brought within our reach, I do not believe that we do just as we shall wish we had done in the day of Judgment which is soon to come, if we let the cares of the world, even in a busy season, keep us away from meeting. Those who do so, meet with a great loss. Come, my brethren, you will never have a better time to prepare for eternity. God's truths are worth our

time, and the religion of the body is of as much importance as that of the soul. Indeed, how can you separate them? They are as intimately connected as are the body and its members. Neglect the one and you destroy the other. Let us be careful that the enemy does not cheat us at last. God's Spirit says, "Light neglected is light rejected."

H. F. PHELPS.

OREGON.

WOODBURN.—This is a small town of about 200 inhabitants. We located our tent, and began meetings here June 3. The attendance has been fair. We have been here nearly eleven weeks. Seventeen adults and a number of youth from twelve to eighteen years of age have commenced to observe the Sabbath. A Sabbath-school has been organized with a membership upward of thirty-five. We have received \$4.00 in donations. The people are very kind; they supply us with an abundance of food, and assist us in every way they can. Our sales have amounted to about \$42, including twenty-four "Marvel of Nations," three *Good Healths*, one *Signs*, fifteen *Instructors*, five *Reviews*, and six *Sickles*; and also tracts and pamphlets on various subjects.

We have given seventy-five discourses, and have held seventy Bible readings. We expect to remain for some time yet, as the interest seems to demand it; besides there is no place for the little company to meet except in the tent, as the only church in the town has been refused us. We hope soon to have a building of our own. A lot has been donated, and nearly enough money subscribed to buy the material, and some of the business men who have not subscribed say they will help. Nearly enough labor has been promised to erect the building.

Our experience here has been different from any we have before met, the interest having continued longer while persons were undecided. Some are becoming more and more interested as they comprehend more fully the importance of the truth. We intend to present again the cardinal points of our faith, commencing to-night. Our tent company has consisted of Brn. J. M. Cole and R. D. Benham and myself. Bro. Benham has been with us as colporter. He has effected the larger part of our book sales, and has spoken a few times. The M. E. quarterly meeting was held here last Sabbath and Sunday. They tried to justify Sunday-keeping, but their opposition to the truth was feeble.

W. C. WARD.

Aug. 17.

NEW YORK.

BROWNSVILLE.—We began our meetings in this village June 30, and closed them last night. This town is an old, aristocratic military post, and has been practically dead for many years as far as business enterprise is concerned. Of late business has greatly revived, and the village is now quite a center of paper and paper-box manufacturing. The attendance has been quite small, indeed, of the religious, church-going community, while the unreligious portion of the village, principally those working in the mills, generally has formed the greater part of our audiences. We were told by many that our meetings would be broken up, our tent torn down, etc., but we never saw better order in a church. Protestants and Catholics, religious and irreligious, would congregate outside our tent, but very seldom indeed did they indulge even in low talking, and never to disturb our meeting. But influences were secretly used against us to keep people away, and they succeeded in many cases. There was a lack of a spirit of investigation on the part of the people; yet some came, listened to the word of God, believed, and accepted of the precious truth. Four are now keeping the commandments of God and the faith of Jesus, and we hope for others whose understanding has been convinced and hearts deeply moved by the clearness and power of God's precious truth. Bro. Holcomb furnished us ground free, and has helped us much, and he and his companion are now rejoicing in the precious truth of God in their declining years.

Our donations have amounted to a little over \$21.00; book sales, \$6.50. Fifty-three discourses have been given, two of which were given by Eld. M. H. Brown, and one by Eld. J. E. Swift. As we close our meeting, we can but praise God for the rich blessings of his grace bestowed upon us, the unity which has existed among us, and the exceeding and increasing preciousness of his truth for these last days which through our Lord Jesus Christ is able to keep us from the evils, delusions, and temptations of the last days.

Aug. 22.

M. C. WILCOX.
F. M. WILCOX.
OLIM ROSS.

VIRGINIA CONFERENCE PROCEEDINGS.

FIRST MEETING, AT 9 A. M., AUG. 3.—President in the chair. Meeting opened with prayer by Eld. E. H. Gates. A call for delegates was made, and nine responded, representing the Quicksburgh and Marksville churches. Minutes read and approved. A motion was carried that brethren from a distance take part

in the deliberations of the Conference; also that the Chair appoint the usual committees.

Report of labor was called for, and Brn. Stillwell and Fultz gave an account of their labor in Fauquier county, where they had succeeded in getting a few to keep the commandments of God and the faith of Jesus. Others had promised to do so on their return. Bro. Huffman then spoke of the work at Mt. Crawford, and the experience passed through there, and how the truth gained the victory every time. A number at that place are now observing the Sabbath, and many others are deeply interested. The Chair then appointed the following committees: On Nominations, Wm. Covert, G. A. Stillwell, and John P. Zirkle; on Resolutions, E. H. Gates, M. G. Huffman, and R. D. Hottel; on Licenses and Credentials, Wm. Covert, R. T. Fultz, and Peter Painter; on Auditing, J. P. Zirkle, Peter Painter, H. Petifish, Rueben Wright, Philip Prefitt, and C. E. Neff.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 4.—One more delegate from the Mount Williams' church was present. Committee on Resolutions presented the following:—

Whereas, A great interest has been awakened during the past few months in Virginia, through the efforts of tent laborers, and it will be detrimental to the cause to let this interest languish; therefore—

Resolved, That both tents be taken into the field immediately after the camp-meeting.

Whereas, The interest thus awakened demands the continued efforts of the laborers now employed; therefore—

Resolved, That this Conference request them not to lay off the harness during the Conference year.

Whereas, Our people are losing a great blessing by withholding from the Lord their tithes and offerings, thus losing the enjoyment of the fruit that might abound to their account; therefore—

Resolved, That in love we urge all to be faithful in rendering to God that which he claims in tithes and offerings.

Whereas, It is very necessary that the Camp-meeting Committee be on the camp-ground in due time to properly prepare the ground in order to make a favorable impression upon the minds of the people, and for the spiritual good of our own brethren; therefore—

Resolved, That care be exercised in choosing this committee, that it may include only such persons as can give the necessary time to this work, that the work may be done properly.

These resolutions were spoken to by Brn. Gates, Covert, Wright, Neff, and others. While the last resolution was being discussed, the meeting adjourned to call of Chair.

THIRD MEETING, AT 2:30 P. M., AUG. 5.—The last resolution was again taken up, and spoken to by Brn. Huffman, Neff, and Petifish. All the resolutions were adopted. The committee then reported further as follows:—

Whereas, The "Testimonies" of the Spirit are given to point out the special dangers and duties of the present times; therefore—

Resolved, That we re-affirm our confidence in them, and urge all our brethren and sisters to procure and carefully study these precious volumes.

Whereas, Our educational institutions were established for the purpose of giving our young people a literary training as well as a Bible education that will fit them for usefulness in the closing work of God; therefore—

Resolved, That we urge upon parents and all our ministers and other laborers the importance of trying to induce all our young people to attend some one of our schools, and prepare themselves for greater usefulness in the Lord's cause.

Upon the reading of the resolution pertaining to the educational interests, Bro. Gates gave an address which was to the point. Bro. Covert, also, made remarks, after which the resolutions were adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 8 A. M., AUG. 7.—The Committee on Nominations reported the following officers for the ensuing year. For President, M. G. Huffman; Secretary, R. D. Hottel; Treasurer, Peter Painter; Conference Committee, M. G. Huffman, A. C. Neff, R. D. Hottel. It was moved and supported that this report be adopted as a whole.—Carried.

Committee on Licenses and Credentials submitted the following: For credentials, A. C. Neff, M. G. Huffman, H. A. Rife; for ordination and credentials, R. D. Hottel and G. A. Stillwell; for License, R. T. Fultz and T. H. Painter. The report was adopted.

Meeting adjourned *sine die*.

A. C. NEFF, *Pres.*

R. D. HOTTEL, *Sec.*

WHO WILL PAY THE LORD HIS OWN?

DEAR BRETHREN AND SISTERS OF VIRGINIA: God has in store for us a great blessing, if we will only do our whole duty in paying the Lord that which is justly due him. Our good camp-meeting is now in the past. The Lord came near by his good Spirit, and souls were blessed. Doubtless in many respects it was the best meeting ever held in the State. We all rejoiced to hear young converts to the truth giving in their testimony in behalf of the Third Angel's

Message for the first time, who a few weeks before knew nothing about us as a people. Thus the Lord is blessing the efforts of his laborers in this great field.

Last spring we thought, in order that the cause might advance here, that we ought to purchase a fifty-foot tent and sustain at least two tents in this Conference this season; but some said, No; we are too poor; we cannot afford it. But after considering the matter, we concluded to order another tent, and thus two tents were pitched in the field, and the Lord blessed the efforts of both companies. And no one is sorry now that this step was taken. Some time before our camp-meeting, we found that we would need three more small tents, and these also were ordered. And to the surprise, perhaps, of some, after auditing the accounts of all in the Conference, paying them better wages than before, and paying for all the tents and camp-meeting expenses, we started out into the field again with both tents, and considerable means in the treasury. Thus we can see that when we walk out by faith, the Lord is ready to bless, and the way will open by which the truth can be advanced even in Virginia.

At our camp-meeting resolutions were passed recommending that the laborers now in the field continue during the entire Conference year. Thus, brethren and sisters, you will see that it will require more means to audit the accounts next year than it did this; and there is no doubt in my mind but that at least \$1,000 may be brought into the treasury this year, if all will pay a conscientious tithe. "But," says one, "I cannot see how that can be, from the fact that we are all so poor." Granting this to be true, let us figure a little. Perhaps you have never thoroughly considered this matter. It seems that on an average there ought to be paid into the treasury \$20 per member, which would be allowing \$200 per year income. Do you believe that you live on a less amount than that? How much tithe would this bring in? We have on the Year Book 120 members, and this number would bring in, at \$20 each, just \$2,400. "Oh!" says one, "we never can reach that." Well, we will be more liberal; we will come down half, and say we will pay \$10 per member on an average. This would bring in \$1,200, so we see that in order to bring the tithe up to \$1,000, it will require only \$8.33 per member. If each one does his duty, means will come into the treasury and all will receive the blessing promised of God.

Now who will begin at once to pay the Lord his own? I am glad that some of our young brethren have already decided to pay a conscientious tithe this year. Will not all of our older brethren and sisters follow their example, and thus see the cause move forward in this Conference as never before? The King in his beauty is nearing, and we have but a little time in which to transfer our means over on the eternal shore. May the Lord help us so to labor and live, that we may hear at last from the lips of our Saviour the welcome words, "Well done, thou good and faithful servant," and be privileged to enter into the joys of our Lord.

M. G. HUFFMAN.

DAKOTA.

To Scattered Brethren and Sisters in the Black Hills:—As we came here to labor among you, we are very anxious to hear from you by letter, and to know of the interest, if any, in your community, and the prospect of getting a hearing on present truth. I would also say that we have appointed Bro. J. Smith, of Deadwood, secretary of the district; and Sr. Ellenor Himebangt, of Rapid City, librarian of the Rapid T. and M. society. I hope all T. and M. members in the south part of the Black Hills will report to her this quarter. We hope soon to organize a society in this place. Some are embracing the truth here, for which we praise God.

GEO. H. SMITH, *Director*.

CANVASSING MISSIONARIES.—NO. 4.

WITH the first of the four individuals of whom we have been speaking, our "missionary" canvasser held two Bible readings,—one at first call, the other at time of delivery. A book was also sold, a few copies of the *Signs* were left, and God's spirit continued the work begun by his humble but faithful instrument. In a few weeks this person not only sent in to the Office a year's subscription for the *Signs*, but also ordered a copy each of "History of the Sabbath," "Man's Nature and Destiny," and several other works, the reading of which, together with prayerful Bible study, resulted in his acceptance of the entire truth. Being a prominent member of the Methodist Church, and a man of integrity as well as means, his stand for the truth was not without an influence in favor of it; and within two years, through his efforts with God's blessing, a company of eight was raised up, four of whom have entered the canvassing field to pursue the same course that characterized the inexperienced but humble and faithful canvasser who first brought the light of truth into that community, though only thirty books were sold.

But this is not all. Nearly eight thousand dollars were donated to our various institutions by this

man who was reached. How much did the unconsecrated canvasser bring into the cause direct through the sale of the 100 books, which by some was considered good evidence of his acceptance with God?—Thirty dollars only, without the conversion of a soul! O sordid mission! And yet many are so short-sighted as to see only such immediate results, making the number of books sold the standard by which to judge our canvassing missionaries! May God help us to give more attention to the spirit of the work.

The second individual also purchased a book, and carefully read the pamphlet, "Matthew 24," which was sold at time of delivery. The *Sickle* was also sent regularly from the missionary society of which the canvasser was a member, and became a welcome visitor; and when a card of inquiry was sent concerning her interest in the paper, she responded with the subscription price for a year, at the end of which time the truth had made an impression too deep to be effaced, and she commenced to "keep the commandments of God and the faith of Jesus," though she had been an unbeliever of the divine inspiration of the Bible.

The third individual who was so prejudiced when the canvasser called, but who noted down the passages of Scripture given her, and read the "Marvel" circular carefully, could not escape from the influence of those texts, or cast off the impression in favor of the truth which was created by the Christian candor and courtesy of its humble representative. God's Spirit always works with our efforts, as in this case. The Bible reading contained in the "Marvel" circular opened a new field of thought to her mind, showing directly from the Scriptures that the prophecies are to be studied and understood, notwithstanding the declarations of a popular minister to the contrary; and the facts presented concerning the work of the National Reform party were so forcible as to demand further investigation of the subject, which resulted in her acceptance of the truth.

Though the fourth person did not purchase a book, yet the circular left was a means of calling his attention to the important truths which we profess to believe; and this, followed by the regular visits of the *Sickle*, resulted as in the other cases.

All these persons were not only reached personally by the efforts of this canvasser, but thousands of dollars were directly brought into the cause of God as a secondary result. Review the motives of these two canvassers, and choose that which is Christ-like. Compare the results of their efforts, and follow the plan which God approves. If many books are sold while the true spirit of the message accompanies the worker, let us thank God; but we must have the same motive that actuated our Saviour, whether the number of books sold be few or many. I believe that without this tender spirit of love, canvassers may go over the ground time after time without selling to the right persons, simply because the good angels are not sent before them to arrange circumstances so that these persons will be reached. And if the angels of God are not directed to prepare the way as well as to assist the canvasser while engaged in his work, then the messengers of Satan are sure to keep the truth from reaching those for whose salvation all this effort is being made. What a responsibility is this? How sacred! What awful carelessness and neglect will the Judgment disclose on the part of some! May God help us to do faithful work, which only is acceptable with him.

F. E. BELDEN.

Special Notices.

IOWA, NOTICE!

APPLICATION for reduction of fare has been made for the benefit of those desiring to attend the local camp-meetings appointed for our State in this week's issue of the REVIEW. If reduction is obtained, we will let it be known as early as possible.

IOWA CONF. COM.

IOWA LOCAL CAMP-MEETINGS.

Our first camp-meeting will be held at Harlan, Shelby Co., Sept. 7-13. Elds. O. A. Olsen and L. McCoy, and perhaps Eld. Lewis Johnson, will be present. This place is accessible to a large number of our Scandinavian brethren.

The second meeting will be at Algona, Sept. 21-27; the third, at Winthrop, Sept. 28 to Oct. 4; the fourth, at Fairfield, Oct. 5-11. The brethren in these different localities will make preparations and have everything in readiness in season.

J. H. MORRISON.

LATE CAMP-MEETINGS IN KANSAS.

THE conclusion to change the camp meeting from Emporia to Independence was arrived at when the Conference committee met and considered more fully the wants of the cause and the necessity for a camp-meeting at the latter place. We trust that the brethren in Southeastern Kansas will appreciate the effort made for their accommodation, and set about at once

to make the meeting successful. We shall be disappointed if there is not a large attendance of our people at this meeting.

The last of our fall meetings, to be held at Hutchinson Oct. 6-16, is to accommodate all the brethren in Southwestern Kansas. We hope for a general rally among our people all over this part of the State. The workers' meeting at Independence will begin Sept. 9; at Hutchinson, Sept. 30. All canvassers are requested to attend the workers' meeting.

CONFERENCE COMMITTEE.

NEW YORK—SPECIAL NOTICE.

Those going to the Utica camp-meeting over the R. W. & O. R. R. or any of its branches, must not use the certificates sent them by Bro. Swift, until they reach Rome or Syracuse on their way. Those going *via* Rome should buy regular tickets to Rome, and have their certificates filled out by the agent there when they purchase their tickets to Utica. Those going *via* Syracuse, should buy regular tickets and check their baggage to Syracuse. It will be much more convenient, we find, for those going over the R. W. & O., to ticket over the Central, instead of the West Shore, as we first directed; because in returning, certificates for reduction over the R. W. & O. must be presented to their agent in Syracuse. On reaching Syracuse, in going to the camp-meeting, go to the N. Y. Central depot (which is only four or five rods distant) and buy your tickets for Utica, having the Syracuse agent fill out your certificates. The R. W. & O. baggage man will then transfer your baggage to the Central without charge. You can then have it checked for Utica. Our secretary on the camp-ground, in addition to signing your certificate, will furnish you a certificate which will enable you to secure reduction over the R. W. & O. when you reach that road on your return.

Those who go over the Utica branch will not need the certificate of the "Trunk Line Association," as the certificate furnished by our secretary will secure reduction over every branch of the R. W. & O., except the "Phoenix Line." This plan is made necessary because the R. W. & O. do not like the other plan, and are not willing to carry it out. These instructions pertain only to those going over the R. W. & O. R. R. to our camp-meeting, and no others.

M. H. BROWN.

TO THE FRIENDS OF THE CAUSE IN NORTH DAKOTA.

You have probably noticed the appointment in the REVIEW, of a camp-meeting to be held at Fergus Falls, Minn., Sept. 21-27. We have felt the past year that a camp-meeting would be a great benefit to our people in this field, and there was some thought of holding one at Valley City the past summer; but there being such a failure of crops last year, it was not thought advisable to undertake it. The Minnesota Conference, of which North Dakota is a part, has for a number of years held a northern camp-meeting in that State, in the fall of the year; but heretofore it has been located so far east that it was not possible for our brethren here to attend. This year, in order to accommodate the brethren and sisters in North Dakota, the camp-meeting has been located quite near the Dakota line, thus affording them an opportunity to attend,—a privilege which perhaps they have not enjoyed for years.

We feel anxious that all our brethren in North Dakota, especially those in the eastern part, should avail themselves of this opportunity. We should attend this meeting for many reasons. We need to become better acquainted with one another and our brethren and sisters in Minnesota. We need very much the encouragement and strength that such a meeting will impart, and we need to know more of the cause of truth, and its progress in the earth, and the relation we sustain to the same. In locating the meeting so near to us, we are placed under obligations to sustain it by our presence, and we trust that we shall see a general rally of all the friends of the cause in this field. The harvest is just past, and the Lord has blessed us with fair crops, and now shall we not, in return to him for his goodness, lay aside the cares of life, the hurry and the rush, for a few days, and come and worship God together? These precious opportunities will not always be ours to enjoy; and shall we not improve them as they are passing?

Fergus Falls is about fifty miles southeast of Fargo, at the junction of the Manitoba Road and the branch of the Northern Pacific which runs from Wadena to Wahpeton. It is twenty-five miles east of Wahpeton. It is hoped that reduced railroad rates may be secured. At that season of the year there will likely be more or less cool weather, so all should come amply provided with warm clothing and plenty of bedding. We hope to see at this meeting all the agents in North Dakota who expect to canvass during the fall, as we desire to lay plans for future work. A canvassing class will be held at this time which will be of much benefit to our agents.

Now, brethren, do not think you can do more to advance the cause by staying in your fields and canvassing, than by coming to this meeting. You will do far more in the end by coming and learning from

those of experience how to work more successfully, and seeking God with his people for help and wisdom. And now, as the time will soon be here for the meeting, let all begin to make preparations to come to this feast.

W. B. WHITE.

HELP FOR THE NEW YORK CAMP-MEETING.

No preventing providence, we are to have the labors and counsels of sister White, Elds. O. A. Olsen and R. A. Underwood, and perhaps Eld. E. W. Farnsworth. We are authorized to make this announcement, and also that Dr. Kellogg will be present to assist us in the health and temperance work. We may be favored also with the presence of Eld. W. C. White, who is expected from Europe about the time of our meeting.

Surely the Lord is greatly favoring us this year with excellent help, and we certainly should show our appreciation by attending, and doing all we can to influence others to go who may be benefited by such a means of grace. It has now been three years since sister White was with us, and this opportunity to hear her counsel and instruction should be improved and highly prized. May the Lord incline all our hearts to seek him, and help us heed the light which he will give us through the gift he has placed in our midst. The Lord grants us a great privilege; God forbid that we should neglect to improve upon it.

We expect the largest meeting we have ever held in New York, because, 1. We have a good location in Central New York, easily accessible from all parts of the State; 2. We have reduction of fare on all the leading railroads of the State; 3. The day of the Lord is nearer than ever before; 4. The ministerial help is all we could reasonably ask for; 5. The Lord has favored us with a prosperous year in nearly all parts of the State.

We would extend a cordial invitation to our brethren and sisters in adjoining Conferences, to attend our camp-meeting at Utica, Sept. 6-13; especially to those Conferences that have not enjoyed the presence and labors of sister White this season.—Pennsylvania, Vermont, and Canada. Those desiring to attend should send their name and post-office address to Eld. J. E. Swift, Utica, N. Y., *Camp-ground*, and he will send you certificates with instruction how to use them, which will enable you to secure reduction of fare on the following roads which you would pass over in coming to our meeting: Del. & Hudson Canal Co.; N. Y., Lake Erie & Western; Del. Laek. & Western; N. Y. Central; and West Shore. We ought to have a large attendance from all parts of our own Conference. Seek the Lord that he may open up the way for you to go, and then labor to that end. Come, dear brethren and sisters, to our feast of tabernacles this year, if it is reasonable for you to do so.

M. H. BROWN.

MICHIGAN SABBATH-SCHOOLS AND THE SOUTH AFRICAN MISSION.

THOUGH S. D. Adventists have been actively engaged in missionary work for years, not until this year has the door been opened before the Sabbath-schools among our people, to show what they were willing to do in this direction. This opportunity presents itself in the South African Mission. Doubtless we understand by this time that the Sabbath-schools have undertaken to establish this Mission, and to support it for one year. Those who understand the matter estimate that it will take \$10,000 to do this. This amount, though large, can be raised if our contributions are liberal and constant.

Michigan, having the largest State S. S. association, will be expected to set a worthy example in this enterprise. We hope that not a school in the State will regard helping this Mission a burden, but rather a God-given opportunity whereby they may cultivate the gift of giving. As parents, we may show by our contributions our appreciation of what the Sabbath-school is doing for us and our children; and as individuals, by giving to carry the light of saving truth to others we may show the sincerity of our love for our dear Saviour who gave his life to save us.

Here is an exceptional opportunity to teach children lessons of disinterested benevolence. Parents, superintendents, and teachers, do you feel any burden about giving lessons of this kind? Be sure to teach by example as well as by precept. Should the Sabbath-schools maintain throughout the year the liberality they exercised the first quarter, Michigan would be able to do much good financially for the South African Mission; but the donations of the second quarter fell below those of the first quarter. With some schools, however, there was an increase. There is less money in circulation the first quarter than in the remaining quarters of the year, and for this reason our contributions should exceed rather than fall below those of the first quarter. Officers and teachers should keep before their schools and classes this worthy enterprise. This will tend to increase their liberality. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

M. B. MILLER.

TO OUR BRETHREN IN IOWA.

We trust our brethren in the different parts of the State understand the importance of attending all our general gatherings, and we hope their minds may be refreshed on this subject when they read the appointments for our local camp-meetings. We find it much more convenient for our people to come together at this time of the year, and have a general gathering, than in cold weather. We have appointed four meetings to accommodate the brethren and sisters of our State, and we shall be very much disappointed if they do not show their interest by attending. Large numbers are so situated that they cannot attend our yearly State camp-meeting. Some say it is held at the wrong time of the year, while others say it is too far away. These local meetings will set aside these objections, and thus opportunity will be afforded for all to attend.

To maintain our spiritual existence, we need to have the mind stored with good resolutions and our hearts filled with the good Spirit of God just as much as we need our granaries and our cellars stored with the good of the land, to meet the wants of our temporal nature. How many of us are wide awake and energetic in the one, and wholly neglect the other? These meetings will not be crowded with business. The object will be to seek God and obtain his blessing. Seek him, "ye meek of the earth."

J. H. MORRISON.

NORTHWESTERN MINNESOTA.

If there are any Sabbath-keepers in the counties of Norman, Polk, Marshall, Kittson, or Beltrami, in Northwestern Minnesota, I would be pleased to correspond with them. If any of our brethren or sisters know of any Sabbath-keepers living in that territory, would they please send their names to me, at Fargo, Dak., Box 1105? W. B. WHITE.

INDIANA T. AND M. SOCIETY, NOTICE!

Our annual meeting is just upon us, and we have some important matters to transact at that time. The work has outgrown all its former proportions, which makes the present district boundaries entirely too narrow and indefinite to accomplish such a work as we have to accomplish in Indiana. These facts make it necessary to redistrict the State, so as to include all the territory in its geographical limits, and plan for a vigilant watching of every part of the State. We will therefore again call the attention of every one who is in debt to the T. and M. society in any way, to the urgent need of settling the same, so that there will be no hindrance in the dissolution of the present districts. This matter should not be neglected.

WM. COVERT.

News of the Week.

FOR WEEK ENDING AUG. 26.

DOMESTIC.

National bank depositories now hold \$20,000,000 of government funds, the greatest amount ever held at one time.

At Whitehall, N. Y., Thursday, Judge Potter granted a stay of proceedings in the Jacob Sharp case. The aged boddler received the notice without the slightest show of emotion.

In excavating for a sewer at Walnut Hill, Cincinnati, Tuesday, a petrified section of human vertebra, of dimensions indicating that it belonged to a being nine feet high, was found.

It is stated that the loss on the rice crop of South Carolina by the recent freshet will exceed \$100,000. Many planters have been ruined by the floods, and the question of what to do with the negroes on their plantations is a serious one.

The Bankers' Association meets at Pittsburg, Pa., in October. Congress will be asked to so amend the Canadian treaty that Canada will not become an asylum for fleeing financiers.

In mid ocean, Aug. 15, the thirteen passengers and sailors of the hurried steamer *City of Montreal* were picked up by the German vessel *Mathilde*. The castaways suffered very much from thirst. They were landed at Falmouth.

From McDowell county, West Virginia, comes the rueful story that the prolonged drouth in that section has culminated in a mysterious and fatal epidemic, from which two hundred persons have died in the past four weeks.

A settler living about four miles below Meeker, Col., came into the place on Friday and reported that a battle had taken place between the hostile Utes and Sheriff Kendall's posse of troops, which continued till nightfall with a loss of several men on each side.

It is said there is intense excitement in Lenox county, Ark., over a reported uprising of the negroes. Some of the people are alleged to have attacked a planter, and three were arrested, among them a justice of the peace, and many others are arming and preparing for revenge.

—Another terrible railroad disaster, attended with loss of life, occurred Wednesday morning on the Baltimore & Ohio Railway, twenty-four miles east of Wheeling, W. Va., an emigrant train, descending a heavy grade, crashed into an advancing freight, the result being a large number of wrecked cars, two persons killed, eleven seriously injured, and others slightly hurt.

FOREIGN.

—Cholera still continues epidemic at Naples.

—John Ruskin, the artist-author, is reported in a dispatch from London, to be insane.

—Dispatches from Constantinople announce that the czar has proposed to the sultan a joint occupation of Eastern Roumelia and Bulgaria. Turkey is in no hurry to assent to the proposition.

—Heavy rains over a wide area in the South Sunday night left the City of Mexico almost entirely under water. Pedestrians could not make their way through the flooded thoroughfares. Monday the shops were being pumped out.

—The American expedition to Russia, to take observations of the eclipse of the sun last week, was disappointed. At the place of the greatest obscuration, clouds prevented the work it had projected.

—Prince Bismarck's latest play on the diplomatic chess-board of European politics, is said to be an agreement with Russia to support that power in Bulgarian affairs, in return for Russian neutrality in the event of a Franco-German war.

—A terrible tale of starvation and cannibalism comes from the far northwest of the British possessions, in North America, the inhabitants of which were reduced to utter destitution during the severe winter of the present year. One woman now at Chipewogan, admits of having killed and eaten her whole family at Little Red River.

—Fire broke out in the composing-room of the Montreal *Herald* Friday night, and three compositors are believed to have perished in the flames. A half dozen business houses in the building were destroyed, and the loss will reach \$500,000.

—More Canadian fishing vessels have been seized in the North Pacific ocean by United States cruisers. Orders to commanders of American cutters are to the effect that all sealing vessels found in Behring Sea are to be seized, unless they are the property of the Alaska Fur Company.

—A bell for the Cathedral of Cologne, weighing nearly twenty-seven tons the clapper itself being three quarters of a ton, has just been placed in position with great pomp. The bell was constructed from twenty-two cannons taken from the French in the late war and presented by the emperor for that purpose. It will be called the "emperor's bell."

—Fresh evidence has been received regarding the death of Bishop Hannington. One of his men, Christopher Boston, a Frere Town Christian, who was stabbed and left for dead, subsequently escaped by night, and after many adventures and sufferings reached the south end of the Victoria Nyanza; from there he was sent down the coast. He says that the bishop was not shot, but speared. It seemed that he had just fallen on his knees in prayer when the two guards on his right and left thrust their spears into his sides. It appears that some of the bishop's men are still prisoners in Busoga.

—The most common theme of political conversation just now in the dominion government is the trouble which has arisen over the building of the new Red River Railroad, in Manitoba. The inhabitants of the province are determined the road shall be built at all hazards, while the dominion government and the Canadian Pacific Railway seem equally determined that it shall not. There has been much talk of dispatching British troops to the scene of disturbance, to enforce the wishes of the government; but the idea is generally discredited. The people of Manitoba tell many stories of inconvenience and oppression from the exorbitant prices charged for transportation by the Canadian Pacific.

RELIGIOUS.

—Pennsylvania has about 9,000 Sunday-schools. Ohio and New York have each about 7,000.

—The first Protestant bell rung in the City of Mexico—that of the Baptist Church—was heard on the 3rd of July last.

—The eleventh Church Congress of the Protestant Episcopal Church in the United States, will be held in Louisville, Oct. 18-21.

—Prime Minister Depretis, of Italy, was buried without religious ceremony, the clergy having refused the rites of the Church because Signor Depretis died without receiving the last sacraments.

—John Stricher, captain of the Cleveland Base-ball Club, was arrested Monday at the instance of the Law and Order League, for playing ball on Sunday. A test case will be made of the law.

—The Palestine Society of German Catholics has bought a tract of 150 acres of the northern shore of Lake Gennesaret. They are also building a church at Cana of Galilee, in honor of St. Bartholomew, a native of Cana.

—Two representatives of the Roman clergy of Memphis, Tenn., and New Orleans, La., are on their way to New York to present a memorial signed by many Catholics of the South, to the Rev. Dr. Mc Glynn, expressing sympathy for him. The

gentlemen will wait on Archbishop Corrigan, and protest against Dr. Mc Glynn's excommunication.

—Presbyterianism, says the *Christian Advocate*, has flourished in New York City ever since the formation of the First Church in 1716. Including chapels and missions, there are now 72 Presbyterian churches and places of public worship, with 20,000 communicants and many times the number of attendants.

—The Paris Municipal Council has been reading through the books used in the Paris schools, in order to cut out all passages where the name of God occurs or any allusion is made to Christian doctrines. A full list of such passages was compiled three years ago, but the recent alterations in the course of studies have been the cause of a new revision. In the text-book of La Fontaine's fables, a verse running as follows, "The little fish will grow to full size if God but grant it life," is amended so as to read, "if one but grant it life."

Obituary Notices.

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

A PENITENTIAL PRAYER.

[The following lines were written by Lucia M. Swan a few days before her unfortunate death, as noticed in the Review of July 16, 1887. Friends desiring to see them in the Review, we present them here-with.]

FATHER, I come to thee,
Life's skies are overcast;
Deal gently with thy erring child,
And take me home at last.

Father, the way is dark,
Oh firmly hold my hand,
And guide my faltering steps, I pray,
Safe to that better land.

My feet have often strayed,
Father, oh pray, forgive;
Teach me in humble trust to rest;
Teach me, O God, to live.

When through the shadows deep,
My feet at last shall roam,
Forgive the erring steps they've made,
And take thy wanderer home.

NOTE.—Died at Hutchinson, Minn., Aug. 19, 1887, of typhoid fever, John L., son of Allen and Sarah Nott, aged 14 years, 9 months, and 20 days. He will be missed very much by the Hutchinson Sabbath-school, and especially by the members of his class. He leaves a father and mother and three younger brothers to mourn his early death. Funeral services conducted by the writer.

H. W. BARCOCK.

TYSON.—Died at Holton Kan., Bro. Robert D. Tyson, aged 68 years, 4 months, and 23 days. He had been in poor health for several years, and the last four years suffered from a complication of diseases. He bore his sufferings with Christian fortitude and resignation. Bro. Tyson embraced present truth twenty-nine years ago, at Lisbon, Iowa, and was among the first to espouse the cause of truth in that State. He was a pioneer in the cause, and was always zealous and earnest to defend and support the cause he loved. He commanded the respect and esteem of his neighbors and friends, and had the full confidence and love of his brethren. He leaves a companion and eight children to mourn their loss. The Methodist minister at Holton conducted the funeral services at the home of the deceased.

LEWIS WILSON.

WHITAKER.—Died of consumption, at 614 East 9th St., Pueblo, Col., Aug. 10, 1887, Alice A. Whitaker, aged 20 years and 4 months. Alice was a sufferer fourteen years, and at times her sufferings were very severe. During all of these years of suffering, she filled the place of mother, sister, and housekeeper. She possessed care and forethought beyond her years, and her gentle ways, and ready to help others when in need or distress won the love of all. She always was a firm believer in all points of our faith, having been baptized years ago by Eld. Boyd; and on her recent visit to California, she united with the church at Los Angeles. As she neared death, her faith grew stronger, and she died rejoicing in the "blessed hope." Funeral services were conducted by Elds. Packard (Congregationalist) and Wilcox (Methodist).

H. A. WHITAKER.

HOLIDAY.—Died Aug. 15, 1887, at St. Louis, Mich., after a long and painful illness, the result of an injury sustained a number of years ago, Bro. Cornelius Holiday, in the 65th year of his age. Bro. Holiday embraced the doctrines of present truth over thirty-five years ago, under the labor of Eld. Frisbie, after which he removed to Gratiot county, then an almost unbroken wilderness, his family being the only Sabbath-keepers in that county for a number of years. He seemed fully aware of the fact that his pilgrimage was nearing its close, and often expressed himself as reconciled to die, believing that all would be well. The soon coming of the Saviour to raise to immortality the sleeping saints—the Christian's hope—was an anchor to his soul both sure and steadfast. He leaves a wife and eight children to mourn, but not as those without hope.

TRUS Z. ANDREWS.

TURNER.—Died July 30, 1887, of paralysis, near Luling, Texas, Mrs. Electa Turner, in the 52nd year of her age. Mother was born Feb. 24, 1836, in Kinderhook, Branch Co., Mich. She was converted by Missionary Baptists at about twenty-four years of age. In 1882 she with her family moved to California, locating in the southeastern part of San Diego county, known as Cottonwood Valley. She accepted the Sabbath through reading. She had no opportunity to connect herself with a Seventh-day Adventist church. In 1884 she removed with her family to Luling, Texas, where last March she had a partial stroke of paralysis, but was healed by prayer. About the 20th of June she had another while out walking. She suffered about six weeks, but bore her sufferings without a word of complaint. Mother lived a devoted Christian life. She fell asleep in Jesus on Saturday night, at ten o'clock, without a struggle, like a warrior going to rest. She was unable to speak during the last three days of her life. She leaves a husband and four children, besides relatives and friends, to mourn her loss. Funeral discourse by Eld. Thomas (Baptist), from 1 Cor. 15: 21. MANDRY TURNER.

WILSON.—Died near Noblesville, Ind., Aug. 7, 1887, Sr. Lovina Wilson, in the 57th year of her age. Sr. Wilson, better known among us as Sr. Lebo, embraced the truth some years since at Noblesville, under the labor of Eld. S. H. Lane, since which time she has been a firm, devoted member of the faith. In 1883 she married her second husband, Mr. Wilson, and moved into a neighborhood where our people were unknown. Yet her neighbors testify to her faithfulness, that she never failed to hold family worship and perform religious duties, though oftentimes under very unfavorable circumstances.

Her four living children, all adults, manifested the tenderest affection for their mother, which is a testimony to her worth that speaks louder than words.

Appointments.

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

The next session of the Nebraska S. S. Association will be held at Columbus, in connection with the Conference session which commences Sept. 7, 1887.

Publishers' Department.

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

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line.

FOR SALE.—A good farm of forty acres, with twenty-five acres under cultivation; timber, beech and maple. A good school is near by.

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.

Books Sent by Express.—Rachael McMahan, III T and M Society, Wm H. Brown.

Books Sent by Freight.—Pacific Press, H G Thurston, S F Reeder, Arthur Herr, L C Chadwick, B A Rogers, Hattie Tift, F W Field, Pacific Press, L C Chadwick, F Green and T T Stevenson, J J Cochran and W A Hall, James Dickerson, J W McCutcheon, A A Gregory.

Cash Rec'd on Account.—Iowa T and M Soc per I, T N \$1,000. Va Conf per Reuben Wright 125., Va Conf per Lillie D Woods 12., Va T and M Soc per Lillie D Woods 58., Wis T and M Soc per F W Field 500., N Y Conf per Susie Twigg 2., Penn T and M Soc per L C C 650., Texas T and M Soc per Lee Gregory 600., Mich T and M Soc per H H 154.91.

General Conference.—Mo Conf \$25.

S. D. A. E. Soc.—H D French \$1.

O. H. T. D. Fund.—Texas T and M Soc \$83 05, Mich T and M Soc \$50.

International T. & M. Soc.—Texas T and M Soc \$1.

Relief Fund.—Texas T and M Soc \$1.

South African Mission.—Cella Magellan \$25.

English Mission.—Texas T M Soc \$1.

Scandinavian Mission.—Texas T and M Soc \$1., Mich T and M Soc 2.

European Mission.—Texas T and M Soc \$1.

Canvasser's Question Box.

[We solicit for publication in this column, questions with answers, from all who are well-informed on any point of general interest to the canvasser; and also questions without answers, from those who desire information.]

COMPANY EXPENSES.

What is the average monthly cost per member for a company of six or eight, working in a city?

We knew of one company of seven in a city of 24,000 inhabitants, whose average monthly expenses per member were \$4.75, including house rent of \$10 per month; and they lived well enough.

What is the average monthly cost to a small, mixed company, working in and around a country village?

If the village contains only about 1,000 or 2,000 inhabitants, there should be but one lady canvasser in the company, and three or four gentlemen, so that the country territory can be finished as soon as the village.

What is the average individual cost per week to members of a country canvassing company of young men, using a tent for headquarters?

Their expenses while traveling through the country will not generally average more than fifty cents per week, provided that they take with them small publications to use in defraying expenses; and the weekly cost to each during Sabbath and Sunday, while they are together, ought not to exceed fifty cents.

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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times and fares for various routes.

Gr. Rap & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.50, ar. Detroit 11.50 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times and fares for Chicago and Grand Trunk routes.

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

CHEAP RATES TO CHICAGO EXPOSITION.

The Chicago and Grand Trunk, and Detroit, Grand Haven and Milwaukee railways are making very low rates to Chicago and return to those desiring to visit the Chicago Exposition.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 30, 1887.

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LATE CAMP-MEETINGS FOR 1887.

MINNESOTA, Waseca,	Sept.	1-6
Iowa, Harlan, Shelby Co.,	"	7-13
New York, Utica,	"	6-13
Colorado, Greeley,	"	6-13
West Virginia, Parkersburg,	"	13-20
Nebraska, Grand Island,	"	13-20
Kansas, Independence,	"	15-25
Minnesota, Fergus Falls,	"	21-27
Missouri, Nevada,	"	20-27
Iowa, Algona,	"	21-27
Michigan, Grand Rapids,	"	27-Oct. 4
Iowa, Winthrop,	"	28-Oct. 4
Indiana, Indianapolis,	Oct.	4-11
Iowa, Fairfield,	"	5-11
Kansas, Hutchinson,	"	6-16
California, Oakland, State meet'g,	"	6-17
Kentucky, Elizabethtown,	"	11-18
Tennessee,	"	18-25

GEN. CONF. COM.

Our readers will do well to give the above list of camp-meetings a careful scrutiny each week, as one or more changes appear in it with almost every issue.

The apostle James was evidently a non-believer in the modern doctrine of "mind cure" and "Christian Science," to which reference is made on another page. In one of his epistles he says, "What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" The implied answer to this of course is that it profits nothing, and this is just what the "faith-cure" doctrine contradicts. Appealed to

by the invalid, it blandly says, Depart in peace; be ye well, free from pain, and all symptoms of disease. Only believe that you are well, and you are well. It denies the idea of "things . . . needful to the body." This doctrine has a near theological relative, which says, "Only believe that you are saved, and you are saved." Neither of these theories found any place in the belief of this noted apostle.

CHANGE OF APPOINTMENT FOR MISSOURI.

WITH the consent of the president of the Missouri Conference, we change the appointment of their camp-meeting from Sept. 27 to Oct. 4 to Sept. 20-27. It will be noticed that the Colorado meeting is appointed for Sept. 6-13; Nebraska, Sept. 13-20; and Missouri will now come the following week. The same help that will attend the first two can also attend the Missouri meeting. This will be much better than to have one week of interregnum between the Nebraska and Missouri meetings.

Again, as the Michigan meeting was appointed last week for Sept. 27 to Oct. 4, in case the Missouri meeting was not changed they would come at the same time, which would not be for the best, as nearly all the leading camp-meeting help will be at the Michigan camp-meeting. For these reasons a change has been made as above stated. Let all remember this, that the Missouri camp-meeting will be held at Nevada, Vernon Co., Sept. 20-27.

GEN. CONF. COM.

MICHIGAN STATE CONFERENCE.

NOTICE is hereby given that the Michigan Conference of S. D. Adventists will hold its next regular session at Grand Rapids, Mich., in connection with the workers' meeting and the camp-meeting. The first meeting of the Conference will be held Tuesday, September 20, at 5 P. M. We hope all the churches of the State will appoint their delegates by Sunday, Sept. 11, so that they will have sufficient time to be in readiness. This can be done in season much better than to wait till it is late. We trust that each church will appoint its most efficient and reliable members as delegates, and that all will be represented. Each church is entitled to one delegate, whatever its membership, and one additional delegate for every fifteen members in said church.

We expect that this year our workers' meeting will be largely attended by our best brethren,—our canvassers, colporters, and ministers,—that it will be a time of great interest, and that much excellent instruction will be given. We must have our auditing work attended to during the workers' meeting, so that during the religious meetings of the camp-meeting proper all may be benefited. Let our churches therefore see that their delegates are elected in season.

GEO. I. BUTLER, Pres.

CAMP-MEETING COMMITTEE FOR MICHIGAN.

At the last session of the Michigan Conference the appointment of the camp-meeting committee for the ensuing year was not made by the Conference, but was referred to the Conference Executive Committee. At a recent consultation of the members of this Committee with other brethren, J. F. Carman, of Pottsville; H. W. Kellogg, Battle Creek; O. H. Pratt, Otsego; Eli N. Hatt, Jackson; J. N. Brant, Hillsdale, were duly appointed as the camp-meeting committee.

As the time of the camp-meeting is rapidly approaching, we have thought best to have a meeting of the Conference and camp-meeting committees at Grand Rapids, Tuesday, Aug. 30, in which to consult and form plans concerning the necessary preparations to be made. We want everything to be in readiness this year for the workers' meeting and the camp-meeting following, and to avoid, if possible, the rush and confusion sometimes connected with these occasions. We want everything organized and in good working order in season.

GEO. I. BUTLER, Pres. Mich. Conf.

SPECIAL NOTICE TO STUDENTS.

It is found that owing to the provisions of the interstate commerce law, no reduction of fare can be obtained for those who attend the College. Through tickets should be purchased whenever it can be done as this will save all expense of transfer in Chicago

for those who come from the West. Bro. A. R. Henry will be at the Grand Trunk depot in Chicago Tuesday afternoon, Sept. 13, at three o'clock, and will be ready to render any needed assistance to those who may come through the city at that time.

Special attention is called to the following regulations adopted by the Board of Trustees, and printed in the last catalogue: Unmarried students whose parents or legal guardians do not reside in the city, will be required to board at the Boarding-hall, and to room in the buildings owned or controlled by the College. Each boarder will furnish his own toilet soap, four towels, four napkins, napkin-ring, two pillow cases, two sheets, and bed-spread for double bed.

As the work of the school will be done by the students, it would be well for them to be provided with such garments as would be adapted to this purpose.

All students who expect to attend the coming year will confer a favor upon the managers by sending in their names as soon as possible.

Address, BATTLE CREEK COLLEGE,
Battle Creek, Mich.

MICHIGAN CANVASSERS, ATTENTION!

As our workers' meeting will probably commence about the 20th of September, we hope that every canvasser now in the field, as well as all persons who ought to be in the field, will promptly report at the first of the meeting. The more we try to do in this line of work the greater appears the necessity of our workers becoming better qualified. You will not be expected to drill merely on the printed canvass for our books. There is a broader field of information which our canvassers must enter, and with which they must become familiar, before they can hope for the greatest degree of success possible in their work.

A workers' meeting properly conducted adds greatly to the efficiency of all who attend. We expect such a meeting, and believe God will meet with us as well as that we shall have the best help that can be secured from among our leading ministers, Bible workers, and canvassers. Bro. Butler, Olsen, Miller, and others will be there to give the instruction which none can afford to lose. To our canvassers I would say, if the turf cuts hard, we must sharpen the plowshare. If you are having all the success you desire, and enjoy much of God's blessing in the work, then you ought certainly to come to the workers' meeting and turn the grindstone that sharpens others.

We are dependent on one another to a certain extent, and ought not to stay away from the meeting thinking that God will do for others the very work he has fitted us to perform. Come expecting both to receive and impart strength and encouragement, and you will find God's promise verified, as we all have here at the Springfield, Ill., workers' meeting. It has been a profitable season, both intellectually and spiritually, to me personally; and such a meeting in Michigan is what we most earnestly desire and expect to see, if we each do our part. We hope that all our canvassers will arrange their deliveries of books so that they can attend during the entire meeting.

F. E. BELDEN.

TESTIMONIAL FOR THE "GREAT CONTROVERSY BETWEEN CHRIST AND SATAN."

REV. F. E. BOSTWICK, missionary for Dakota and Montana of the National Sunday-school and Bible Society of Baptists, writes:—

"Will you please send me by mail, to my home address, another copy of 'The Great Controversy between Christ and Satan,' by Ellen G. White? I have just read the book and am much pleased with it, in fact I never found a book that so fully and clearly explained some of the Scriptures as does this one. I want it in my family and to lend."

"Great Controversy" is indeed a wonderful book. Earnest Christians of all classes and creeds will find in it encouragement and instruction in its delineation of the struggle maintained by men raised up of God in each successive age to preserve the pure and true religion, and they will see that the world has been led to accept one after another of Satan's devices, until her teachers are corrupted with false doctrines and with infidelity.

The period of history covered by this volume is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

PACIFIC PRESS.