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AND SABBATH HERALD.



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

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WHEN THE LORD SHALL CLAIM HIS OWN.

BY ELD. L. D. SANTEE.

"I will come again." John 14:3.

I AM waiting for the glory when the Saviour shall appear,
And I oft repeat the story that his coming draweth near;
But I'm growing very anxious for the longed-for time to
come,
When the heart shall ne'er be dreary--when the Lord shall
claim his own.

Can it be the harp of gladness and the white robe are for
me?
Shall I forget all sadness in the pilgrim's jubilee?
Of that wondrous time I ponder, of the angels and the
throne,
When the saints no more shall wander, but the Lord shall
claim his own.

Ah! yes, my faith is clearer than when I the truth received;
My salvation seemeth nearer than when I first believed.
I will lead a life of duty as on earth I sadly roam,
But I'll wake to endless beauty when the Lord shall claim
his own.

All the darkness and the sorrow then will be forever past,
And in heaven's glorious morrow will the weary rest at last.
There where golden harps are ringing, and where sin can
never come,
Shall the ransomed come with singing when the Lord shall
claim his own.

Oh, the sunshine and the gladness waiting for us "over
there!"
Oh, the freedom from all sadness! Oh, the brows all free
from care!
Oh, the rapture that shall meet us when we reach our heav-
enly home!
Oh, the loved ones that shall greet us when the Lord shall
claim his own!

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.

ISAIAH 66:5.

BY G. W. CAVINESS.

"HEAR the word of the Lord, ye that tremble
at his word; Your brethren that hated you, that
cast you out for my name's sake, said, Let the
Lord be glorified: but he shall appear to your joy,
and they shall be ashamed." Isa. 66:5.

In this text there are two classes brought to
view, those who tremble at God's word and to
whom the words are especially addressed, and
those who hate and persecute them though called
their brethren. The text also informs us that the
persecution comes upon those who tremble at God's
word for his name's sake, and that the persecutors
are pretended Christians; for they say, "Let the
Lord be glorified." The time to which these
words apply is clearly shown to be just before the
coming of the Lord; for it says, "He shall appear

to your joy, and they shall be ashamed." Or, in
other words, the coming of the Lord will bring joy
and relief to those who tremble at his word, but
shame and everlasting contempt to their persecu-
tors. Those who tremble at God's word can be
none other than they who believe his word implic-
itly, and fear to disobey his least command, re-
garding nothing that he enjoins as non-essential,
unimportant, or lightly to be set aside. The other
class must be just the opposite, having but little
regard for the word of God, and largely influenced
by the opinions of men.

This scripture informs us that the persecution
here spoken of comes on account of the name of
the Lord. It therefore becomes a subject of deep
interest to learn what the Scriptures say in refer-
ence to the name of the Lord as connected with
his people. We learn from Num. 6:27 that God's
ancient people were called by his name; and from
Acts 15:17, that the same thing is true of the
Gentile Christians in this dispensation. Deut.
28:9, 10 clearly shows how God's name is con-
nected with his people; for we read: "The Lord
shall establish thee a holy people unto himself, as
he hath sworn unto thee, if thou shalt keep the
commandments of the Lord thy God, and walk in
his ways. And all people of the earth shall see
that thou art called by the name of the Lord; and
they shall be afraid of thee." Thus we see that
by keeping the commandments God's ancient peo-
ple were known to have the name of God called
upon them, and by this were distinguished from
all other nations. There is only one command the
observance of which would clearly mark them as a
distinct people. That is the fourth commandment;
for God himself tells us that the Sabbath is a sign
between him and the children of Israel. Ex. 31:
13. God's name must therefore be in this com-
mand. We find upon examining this command-
ment, that it not only contains his name, but also
the seal of his authority—the fact that he made
the heavens and the earth.

Again, the fact that God's name is in his com-
mandments, particularly in the fourth, may be
shown in another way. In 2 Chron. 6:7 we read
that it was in the heart of David to build a house
for the name of the Lord; and reading further in
this chapter, we find that Solomon built this house.
In 1 Chron. 28:2, where this same thing is spoken
of, we learn that David had it in his heart to build
a house for the ark of the Lord. In one place the
Bible says this house was built for the name of the
Lord; in another place, for the ark of the Lord.
God's name must therefore be closely connected
with the ark. When Solomon had finished this
house for the name of the Lord, he brought up the
ark and put it in the place prepared for it. The
Scriptures inform us that there was nothing in the
ark save the two tables which Moses put therein at
Horeb. 2 Chron. 5:10. It follows as a necessary
conclusion that God's name is in the law which this
ark contained. That his name is in the fourth com-
mand appears from Eze. 20:12-14, where the
prophet reiterates the fact that God used the Sab-
bath as a sign to distinguish the true God and the
true people and worship of God from false gods
and false worship and worshipers. The record
says that Israel polluted the Sabbath, and God
wrought for his name's sake that it should not be
polluted, clearly showing that when the Sabbath
was polluted, God's name, also, was polluted.

When man erects a monument to the memory
of some distinguished person, he carves upon it the

name and deeds of him whose memory he would
perpetuate. Whoever destroys such a monument,
destroys, at the same time, the name engraven upon
it, and dishonors him whom it commemorates. So
the Sabbath is God's eternal monument, given to
preserve his name and worship in the earth. In it
he has written his name, and has placed his seal
showing the extent of his authority. When, there-
fore, Israel polluted the Sabbath, they polluted the
name of God and denied his authority. Well is it
said, "He who denies the Sabbath, denies God." In
Heb. 8:10, under the new covenant, God says,
"I will put my laws in their mind, and write them
in their hearts." As this law contains his name,
the name of God is very properly said to be called
upon every one who has the law of God written in
his heart by the Holy Spirit.

The remnant church are persecuted for keeping
the commandments of God (Rev. 12:17), and
have the name of God in their foreheads. Rev.
14:1. This clearly identifies them with those of
the text who are cast out for the name of the Lord.
Ever since the beginning there has been a power
opposed to God's law, and especially opposed to
that part of the law which contains his name, seek-
ing to undermine the great foundation of his au-
thority and to cause men to forget God. In order
to do this it has endeavored to erect a rival insti-
tution, and turn them aside for another name.
This institution, in the old dispensation, was
termed Baal worship, and had for its mark of dis-
tinction an observance contrary to the fourth com-
mandment; for we read that when Israel went
after Baal, they forgot the name of the Lord. Jer.
23:27.

Now the questions arise, Who was Baal? In
what particular was his worship opposed to the
name of the Lord? In 2 Chron. 34:4, where Jo-
siah is putting down the worship of Baal, we read:
"And they brake down the altars of Baalim in
his presence; and the images, that were on high
above them, he cut down." The marginal reading
for images is *sun images*, a significant fact; for we
see that *images of the sun* were placed above the
altars of Baal. The same thing is spoken of in 2
Kings 23:5. The record there says that Josiah
put down "them also that burned incense unto
Baal, to the sun, and to the moon, and to the plan-
ets, and to all the hosts of heaven." Notice that
the conjunction is omitted between Baal and the
following phrases, thus showing them to be iden-
tical. Dr. A. Clarke says, "Though Baal was cer-
tainly the sun, yet here they are distinguished,
Baal being worshiped under different forms and
attributes." From this we learn that Baal was
the sun god, and that the leading idolatry among
the ancients was sun worship. This is alluded to
in Job 31:26-28: "If I beheld the sun when it
shined, or the moon walking in brightness; and
my heart hath been secretly enticed, or my mouth
hath kissed my hand: this also were an iniquity
to be punished by the judge; for I should have
denied the God that is above." Dr. Clarke says:—

In this verse Job clears himself of that idolatrous wor-
ship which was the most ancient and the most consistent
with reason of any species of idolatry; viz., Sabianism, the
worship of the heavenly bodies, particularly the sun and
moon, Jupiter and Venus.

Dr. Clarke quotes Calmet as follows:—

The worship of the sun and moon much used in his time,
and very anciently used in every part of the East, and in all
probability that from which idolatry took its rise.

This will explain the frequent allusions in the
Bible to the "high places;" for sun worshipers re-

sorted to those places in order to see the object of their adoration earlier in the morning and also later in the evening. According to Job, it was not necessary to go into the grosser forms of idolatry to deny God; simply kissing his hand in reverence was sufficient. If this be so, certainly leaving the day appointed for the worship of God, and regarding one dedicated to Baal (the sun), would be a heinous crime.

In the New Testament we have more evidence to the same effect: "Then God turned, and gave them up to worship the host of heaven. . . . Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." Acts 7: 42, 43. Dr. Clarke says, "Moloch is generally understood to be the sun." We have seen who Baal is. Let us next consider his worship. That his worship was opposed to the commandments of God, is distinctly stated in Elijah's reply to Ahab when accused of troubling Israel: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandment of the Lord, and thou hast followed Baalim." 1 Kings 18: 18. That it was opposed to the fourth commandment appears from the fact that when Israel went after Baal they forgot the name of the Lord (Jer. 23: 27), which they never could have done so long as they kept the Sabbath in memory of his name. And further, Stephen tells us (Acts 7: 42, 43) that because of worshipping the hosts of heaven, or Moloch, which is but another name for Baal, or the sun, God carried them away beyond Babylon. Jeremiah foretold that their city would be destroyed for Sabbath-breaking. Jer. 17: 27. 2 Chron. 36: 20, 21 informs us that it happened in accordance with the word of Jeremiah. The Bible in one place makes the statement that Israel was carried away captive, and their city burned because of Baal worship; in another place it says this came upon them because of Sabbath-breaking. Thus we see Baal worship was diametrically opposed to the Sabbath of the fourth commandment.

From history we learn that Baal had a day set apart for his worship. That day was Sunday, the first day of the week. This day, according to Noah Webster and other lexicographers, received its name because it was anciently dedicated to the sun. As Baal was the sun god, it is the same as saying it was dedicated to Baal. Its observance is lost in remote antiquity. That it was observed by the Canaanites when Israel came out of Egypt, appears from the fact that the Sabbath was a sign or mark to distinguish Israel from the nations around them. It would be an unmistakable sign if those nations observed another day.

Elijah was a type of those who will be translated when the Lord comes, and his work was typical of theirs. In Rev. 13 and onward, the last great conflict between the remnant church and the powers of evil, is brought to view. The contending parties there represented are, on the one hand, those in favor of the beast, his image, and his mark; on the other, those who keep the commandments of God. The law of God is still the ground of conflict, especially the fourth commandment; for the beast causes the earth as well as them that dwell therein to worship. Now the only way the earth can worship is by resting. We have a scriptural proof of this in 2 Chron. 36: 21: "For as long as she lay desolate, she kept Sabbath, to fulfill three-score and ten years." This beast worship is opposed to the name of the Lord; for those who obtain the victory over it have the name of God in their foreheads. This same company is brought to view in Rev. 7: 3, where they are represented as having the seal of God in their foreheads. From this it appears that the name and seal of God are still the marks which distinguish his true people.

This same sealing work is brought to view in Eze. 9; and as this is a continuation of the vision of the eighth chapter, that chapter would most probably bring to view events in close relation to that time and work. In the fifth verse of this chapter, the Lord shows the prophet the image of jealousy, standing in the entry at the gate of the altar. The altar is always the place of worship. At the very entrance of religious services, generally, in our time, there stands an institution contrary to the Scriptures of truth and opposed to God's great memorial, the Sabbath. This is none other than Baal's ancient day revived. If God is ever jealous

for his name and law, this rival institution may well be termed the image of jealousy.

But the Lord invites the prophet's attention to greater abominations. Within the temple the seventy elders are offering incense before the forms of creeping things and abominable beasts and idols portrayed upon the wall. These things may well be applied to the unscriptural and abominable doctrines so tenaciously held by doctors of theology. The prophet sees yet another abomination, in which the women are engaged. They are represented as weeping for Tammuz, which name means *hidden*, or *secret*. It is probably another appellation for Baal, and indicates that in this conflict the women will lend their influence and tears to the sun god.

As the last and greatest abomination of all, the prophet sees five and twenty men with their backs toward the temple and their faces toward the east worshipping the sun. And by means of these things the land is filled with violence. Dr. Clarke remarks that the five and twenty men represent the twenty-four courses of priests together with the high priest. As applied to this age, they would represent the religious teachers of highest authority who have turned their backs upon the law of God, and have set their faces toward the sun with a determined effort to enforce the veneration of the ancient day of Baal. This we can see in the organized movements throughout the land in favor of the so-called National Reform. Soon the land will be filled with violence and persecution. It is even now begun. But when men have so far left the principles of Christian love as to be able to fine, imprison, and persecute to the extent of their power those whose only crime is a veneration for the law of God, divine vengeance can be stayed but little longer. Accordingly we read in the first part of Eze. 9, that the Lord commissions an angel to go through the midst of the people, and place a mark upon the foreheads of those who sigh and cry for the abominations done in the land. Then follows an utter destruction of those who have not the seal of God upon them.

Thus the long conflict between Truth and Error closes. We notice that the war has been waged along the same lines. Names are changed on the side of error; but be it Baal, Moloch, the beast, or his image, the principles are the same. On the side of truth there is no change; for the God of truth says, "I am the Lord, I change not." In harmony with the text, those who do not tremble at the word of God are saying, "Let the Lord be glorified." Let his name be placed in the Constitution; let this be made a Christian land by legislation; especially let rigid Sunday laws be enforced." By these acts they will soon fill the land with violence and persecution, and will cast out those who revere God's law, and hold fast to his name. Then the Lord will appear to the joy of those who love his name and tremble at his word. Then the persecutors come to shame. Then the long, dark night of error and evil closes. Then the dawn of the eternal day of light and blessedness begins.

"Careless seems the Great Avenger, history's pages but record
One death-grapple in the darkness 'twixt old systems
and the Word;
Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above
his own."
Marquette, Mich.

THEIR SPIRIT.

BY ELD. D. H. LAMSON.

"THEIR wine is the poison of dragons, and the cruel venom of asps." Deut. 32: 33. A recent article in the Michigan *Christian Advocate*, from the pen of J. R. Bowen, of Carleton Center and Freeport circuit, Michigan, would seem to be sufficient to open the eyes of the blind to the animus of evangelical Christianity toward those who endeavor to keep all the commandments of God. The bitterness of Mr. Bowen is equal to that of Jonathan Edwards, of Illinois, in classing us with atheists and other incorrigible unbelievers. Probably Mr. Bowen feels a little hurt at the success of Brn. Wales and Moore within the bounds of his circuit, in leading so many of the people to keep the Sabbath of the Lord. He says:—

Speaking from a somewhat extended personal observation I am fully satisfied that in proportion to their numbers

there is to-day no class of people doing so much to break down the sanctity of *our Sabbath*, and throw open the flood-gates of Sabbath desecration as Seventh-day Adventists.

Mr. Bowen, by the term "*our Sabbath*" means Sunday. He is a vilifier of a respectable people when he asserts that Seventh-day Adventists promote Sabbath desecration. Seventh-day Adventists teach all men everywhere to keep the Lord's holy day strictly, and to do no manner of work in it; but they also teach all men to work six days, beginning with the first day of the week just as God and Christ and the holy apostles did. Says Mr. Bowen:—

In our conference reports on Sabbath desecration, it is strange no mention has been made of this source of evil. In these reports we find railroads, infidelity, European immigration, Sunday newspapers, Sunday military drills, Sunday mails, etc., charged with causing desecration, but no mention of Seventh-day Adventism, probably because it does its destructive work in the name of religion, claiming the Bible as its authority.

That surpasses the theological cheek of the centuries. The most of the opponents of our faith have given us credit for integrity of heart and honesty of purpose, and have been willing to admit that to a certain extent the Bible is on our side. Mr. Bowen should have blushed for shame when he wrote that sentence, unless he belongs to the class mentioned in Jer. 6: 15.

But he hurries on to say:—

Many Adventist preachers and leaders boldly declare that a part of their mission is to break down *our Sabbath* [meaning Sunday again, of course], and bring it into contempt.

We do have respect for the *people* who keep the Methodist Sabbath, but we must confess that we do not have enough respect for Sunday to refrain from labor on that day just because some man says we must, or some evangelical church or churches say we must; for God has commanded us to *work* (Ex. 20: 9), and that is the higher authority. As a substitute for the Sabbath of the Lord, the Sunday Sabbath ("our" Sabbath, as Mr. Bowen calls it) deserves only contempt; but as a day for labor, as God appointed it, and gave an example for using it (Ex. 20: 9; Luke 24: 13-15), it is deserving of the first place in the hebdomadal cycle. I have been a minister among Seventh-day Adventists about eighteen years, and have never yet said, nor heard others say, that the object of our preaching is to tear down the Sabbath of Mr. Bowen. If in presenting the arguments for the Sabbath of the Lord, the Sunday institution totters and falls beneath its own ponderous climax of falsehood, why, let it go. Truth is to be commended, and not blamed, when error falls, even when truth strikes the blow. Says our reviler:—

In order to do this, they [the Adventists] stand ready to join hands, as was the case in California recently, with even the infamous liquor traffic in opposing the Sunday closing law.

That is not a prevarication, nor an hypothecation, nor a lapse from truth, but as infamous a falsehood as was ever uttered. As Mr. Bowen offers no proof of his bare statement, it is not necessary for me to prove to the contrary; but I will say that Adventists, all of them, are not only in favor of *Sunday closing*, but closing on all other days; and they are never on two sides of this question. Their voice and vote are for constitutional prohibition.

But Mr. Bowen goes further in his unreasoning and malevolent defamation. He says:—

More than once the writer has known Adventist preachers to advise children to hunt, fish, play ball, etc., on *our Sabbath* [Sunday], rather than to attend a Sabbath-school on that day.

That story is neither probable nor plausible. I can truly say that with many years of experience with this people, I have neither advised nor ever heard others advise any such thing. Without doubt Mr. Bowen's prejudiced goggles have deceived his sight, or his moral obliquity led him without reason to traduce an honorable people. Adventists do not think it is any more wrong to hunt, fish, play ball, or work on Sunday than on any other of "the six working days;" and what is more, if the interpretation that Sunday observers often give of John 21: 1-6 is correct, then we have at least the example of Jesus and his disciples fishing on that day; for it is most invariably declared that every time the Saviour met with his disciples after his resurrection was on Sunday, and they did fish on that day, and had great success. Adventists doubt that that day was Sunday, but we are willing that Sunday-keepers shall have all the argument they can produce out of it.

Mr. Bowen further says:—

At a point on my present circuit, where until recently Sabbath-breaking was a rare thing, the Adventists have secured a foothold; and now the amount of Sabbath-breaking [he means Sunday-breaking] is appalling. . . . On Sunday people are plowing, harvesting, threshing, hunting, and fishing; dinner bells are heard, and a stranger would not imagine it was Sunday.

Why could not Mr. Bowen have said that the greater part of this people, being Adventists, had scrupulously kept the Sabbath of the Lord the day before, as they understood it. They do not understand Sunday to be *the Sabbath*, but only a human institution, which has absolutely stolen the livery of the fourth commandment to hide the peculation, the inconceivable fraud; and any "stranger" would know that Sunday is not the Sabbath if God's professed ministers would teach in conformity with his word.

THE APOCALYPTIC CHILD.

BY T. M. LANE.

WHEN we say that the man child of Rev. 12 is the Lord Jesus Christ, we are met occasionally by those who say that this child represents Constantine instead of Christ. To this assertion we reply: Constantine did not flourish until the fourth century; but the establishment of the church, as undoubtedly symbolized by this woman and her child, took place more than 300 years before Constantine's time. Moreover, the dragon, or pagan Rome, did not put forth strenuous efforts to destroy Constantine as soon as he was born, but it did to destroy Christ in his very infancy, by the decree of Herod.

Constantine was not caught up to God and his throne, but Christ was, and it is so stated by Paul in Eph. 1:20: "He raised him from the dead, and set him at his own right hand in the heavenly places." And Christ himself says that he overcame, and is set down with his Father on his throne. Rev. 3:21.

But a more general objection which is offered to this child's being Christ, is held by that people calling themselves Latter-day Saints. Their view is that this child is a symbol of the power and gift of the Holy Spirit as delegated, they say, to the church by Christ on the day of Pentecost, in proof of which they quote Rev. 2:26, 27. But is it not very clear that this text refers to the followers of Christ, and meets its fulfillment at the second advent, when it is expressly stated in Ps. 2:7-9 that the Son of God will dash in pieces the heathen, and rule with a rod of iron? See also Rev. 19:15. Does he do this, then, himself, or is it simply the power of the church?

The Holy Spirit in any or all of its offices and work is nowhere in the Scriptures called a child; but Christ is directly designated as such by the prophet: "For unto us [the church] a child is born, unto us [the church] a son is given." Isa. 9:6. When was he given as a child?—Nearly 1900 years ago,—long before Constantine's day, and nearly thirty-four years before the great blessings and power of the Spirit as witnessed on the day of Pentecost. Who, then, is the man child of Rev. 12?—The Son of God from heaven, who was crowned with power, might, and glory as he was anointed for his earthly ministry, came off victorious over all his foes, the grave also, and ascended up on high, still to care for and watch over his church militant until the white cloud should bring him to view again, to gather his waiting ones and smite the rejectors of his counsel and truth with everlasting destruction. 2 Thess. 1:7-10.

AMONG THE LIONS.

BY N. J. BOWERS.

The prophet went from prayer to the lions' den. The angels love to stay where God is praised and supplicated. They love an atmosphere of prayer and praise. The commander of angels sent one to shut up the beasts' jaws, and Daniel had peace, and felt a holy calm in the presence of death. Heavenly influences were round about him, and the presence of that one messenger from the throne above drove the lions back into the shadows of the den, and the prophet's bones found no resting-place there. The envious courtiers were thwarted in their designs. One holy angel proved stronger than all their witty, wicked scheming, Persian decree, lions, and all. It is even so now. He who puts his trust in the Lord shall never be confounded.

ANCHOR TO THE ROCK.

BY MRS. L. D. A. STUTTLE.

TUNE: "Bonaparte's March."

We are drifting with the tide, on the sea of life so wide,
And we tremble lest the waters should engulf our little bark,
And we long to see a light, shining steady, clear, and bright,
That our eyes may see the way-marks through the shadows drear and dark;
And we long to onward go, till we meet the mighty foe,
And we fain would be brave heroes, 'mid the battle's din and shock;
But our Captain's word we hear, through the tempest loud and clear,
"Cease to drift, and anchor safely to the Everlasting Rock."

We are drifting with the world, and her banners wide unfurled
Wave in beauty and in splendor o'er the lovely and the fair,
And we madly join the throng, and are quickly borne along,
And in all the festive pleasures of the gay and thoughtless share.
So we're wildly drifting on, and our courage almost gone,
We are weak and vain and fickle, by the heartless world oppressed;
And we scarce can hear the word of our oft-neglected Lord,
"Cast your anchor, heavy laden, come, and I will give you rest."

Art thou drifting? weary soul. Hark! the billows toss and roll.
I can hear them wildly beating o'er the tempest-riven shore.
Art thou sick and faint with fears—look! behold, the haven nears
Where thy soul may anchor safely, in the bright forevermore.
Cease your idly drifting, then, all ye doubting sons of men,
There is rest and there is safety from the tempest's sudden shock.
When the storm cloud bursts above, still remember "God is love,"
Cease to drift, and anchor safely on the Everlasting Rock.

THE BAPTISM OF FIRE.

BY ELD. H. A. ST. JOHN.

"FIRE."—"3. Ardor of passion, whether love or hate; 4. Liveliness and warmth of imagination; intellectual and moral enthusiasm."—*Webster*.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Matt. 3:11; Luke 3:16. The same *you*, or *class of persons* who received the water baptism unto repentance, were promised through Jesus the greater baptism of the Holy Ghost and fire. The latter, "immersion in the Holy Ghost and in fire" (Anderson's translation), does not mean *two* immersions, but *one*, the fire indicating the fiery character of the Spirit's operation on the soul, searching, consuming, refining, sublimating, etc., and is so understood by nearly all good interpreters, I am informed.

In the S. D. Adventist Hymn and Tune Book, p. 578, we find these verses, which contain most beautiful thoughts:—

"O, that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow!"

O, that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for thee I call;
Spirit of burning, come.

Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

Sacred, refining fire, "spirit of burning" (Isa. 4:4), burn up the dross of base desires, and illuminate and sanctify the soul. Who are praying and agonizing for this great blessing?

"Baptize us anew with fire from on high,
With love, O refresh us! Dear Saviour, draw nigh.
We humbly beseech thee, Lord Jesus, we pray,
With fire and the Spirit baptize us to-day."

—*Id.*, No. 1,209.

The theology of the present day is still largely tinged, in some particulars, with pagan and papal errors. To eliminate these, it has been necessary to change the phraseology of some hymns. . . . The hymns will be found generally of a high order of literary merit, and strictly in har-

mony with the teachings of the Scriptures.—*Preface, S. D. A. Hymn and Tune Book*.

We know of no instance in the Scriptures of the use of the word "baptize" where it means *destruction*. Whether it be an immersion in water, in the Holy Ghost and fire, or in suffering, all are meant for the *good* of the candidate. Fire consumes, warms, and illuminates. So the baptism of the Holy Ghost consumes unbelief, selfishness, indeed the last and least remains of sin in the soul. The baptism of the Holy Ghost warms. The recipient loves God with *all* his heart, soul, and strength, and his neighbor as himself. Luke 10:27. He loves his brethren "with a pure heart *fervently*." 1 Pet. 1:22. The term "fervent" signifies "hot, ardent, boiling."—*Webster*. He is illuminated; for his whole body is full of light. 1 Thess. 5:5.

As an illustration of the baptism with fire, see Ex. 3:1-6. God and Christ were in the bush. The bush burned with fire, yet was not consumed. The bush appropriately represents the wholly sanctified Christian baptized with the Holy Ghost and with fire, filled and surrounded with the warming, illuminating, and invigorating influences of an indwelling God and Saviour. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him, and make our abode with him." John 14:23. Will not such persons be *burning* and *shining* lights? Is not this coming of the Father and Jesus into the soul,—this blessed fellowship and communion,—this baptism of the Holy Ghost and fire,—the very thing needed by the virgins to constitute them wise, and that they may be vessels "unto honor, sanctified, and meet for the Master's use, and prepared unto every good work"? 2 Tim. 2:21.

Moses received a baptism of fire on the mount, when shut in with God, who was enveloped in fire. And when Moses came down from the mount, the skin of his face shone. Only his veiled presence could be endured by the people. (See the 19th and 24th chapters of Exodus.) Isaiah's lips were touched with a live coal from off the heavenly altar, through the ministration of an elect angel, and it must have affected his entire being, and remained; for his iniquity was taken away, and his sin purged, and he was filled immediately with a spirit of labor for God. Isa. 6:1-8. John the Baptist was a burning and shining light; therefore when he testified of a baptism of the Holy Ghost and of fire, he knew whereof he affirmed by a blessed experience. John 5:35. Jesus himself immediately after his baptism in the Jordan, received the baptism of the Holy Ghost (Matt. 3:16), which *abode*, or *remained*, upon him. John 1:32, 33. When he began to preach, he said: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor," etc. Luke 4:18. And wherever he went, "the people that sat in darkness saw great light." Matt. 4:16. No cleansing from sin here, but a wonderful imparting of power and illumination.

On the day of Pentecost, the early church received the baptism of the Holy Ghost, and cloven tongues as of fire sat upon each of them. Acts 2:1-4. From this event onward they went forth as burning and shining lights, to lead souls in darkness to the glorious light of the gospel. The Lord, speaking through Paul, says: "Who maketh his angels spirits, and his ministers a *flame of fire*." Heb. 1:7. Will anything less than a baptism of the Holy Ghost and of fire make ministers or any one else a *flame of fire*? God does this for them; but where are the penitent, consecrated, believing candidates whose souls are longing and praying for this baptism?

The poor Laodiceans are lukewarm. God, Jesus, and all heaven want them to be "*hot*." Rev. 3:14-21. If they will be zealous and repent—if they will open the door, and let Jesus into their hearts, they will receive the baptism of the Holy Ghost and of *fire*, and will be *hot*. Then will follow the loud cry of the third angel, and the earth will be *lightened* with his glory.

Reader, disguise it as you please, this wonderful baptism, if you have not already received it, is the great need of your soul. Without it, sooner or later you will fall out by the way. Are you searching, repenting, consecrating, and believing for it? Are you a whole-souled candidate for the refreshing from on high? My soul pants after God. Sacramento, Cal.

"THE SABBATH FOR MAN."

BY W. A. BLAKELY.

UNDER the above heading a writer at Antioch, California, recently contributed some astonishing arguments (?) to the *Bible Banner* on the Sabbath question. It is strange that there are so many who darken "counsel by words without knowledge." Yet we find many of these persons "desiring to be teachers of the law, understanding neither what they say nor whereof they affirm." The following extract from the article to which reference is made is an illustration:—

The trouble with those friends who make the observance of Saturday as the Sabbath a part of the gospel of Jesus Christ, is a failure to recognize the grand distinction between an institution and a law. The Sabbath as an institution existed from creation, and still exists; but the Sabbath as a law, to be enforced by penalty, was confined to the nation of Israel and the period covered by their national existence.

"The Sabbath as a law"! The expression itself is a solecism. Webster, in defining the term "law" as regards morality, says that it is "the rule of action as obligatory on the conscience or moral nature." How can the Sabbath be the rule itself? It can easily be seen how the Sabbath institution could be sanctified (Gen. 2:3), i. e., "set apart to a holy or religious use" by a command of God; but to consider the Sabbath as a law is impossible. But he probably means enforced by a law; but that this was the case from the beginning, we show further on.

"The Sabbath as an institution existed from creation, and still exists." Very true; and an institution cannot be sanctified by the Creator for man unless man is commanded to observe it. All this is embraced in the word "sanctify." Herein is the law. But how about the penalty when this sacred institution was desecrated? Simply this: When the Israelites left Egypt and were to form a nation by themselves, they must have their laws to govern them as a nation; with these laws there were also penalties for breaking them. The nation being a theocracy, these laws were, of course, given by God, and, besides the other commandments, they embraced the greater portion of the moral law. But all of this moral law was not enforced in the penal code of the Jewish nation—the tenth commandment, for instance. So the penalties of the civil law which was given to Moses subsequently to the law of God, were confined to the Jewish government, and, of course, became obsolete as soon as the Jewish government was overthrown.

But the Sabbath was not a Jewish institution, it having existed from creation, as the article admits, and hence was sanctified over two thousand years before there was a Jew on earth. But the penalty, as we have seen, was given to the Jews as a nation, and to them only; hence, it can properly be called Jewish, and "was confined to the nation of Israel and the period covered by their national existence."

To illustrate: Suppose that the government of Turkey, as a Mohammedan nation, should be given a system of civil laws embracing most of the ten commandments, the Sabbath among them, the laws being enforced under strict penalties, would that make either the law or the Sabbath Mohammedan?—Certainly not. The ten commandments would still be as binding on the world at large as though such an event had never occurred. If the Turkish government were to be overthrown, would that affect the moral law or the Sabbath of the fourth commandment?—Not in the least. But their system of laws would be obsolete, and, of course, the penalties would be no longer enforced. So it was with the Jewish system of civil laws.

Again: Suppose that the Turkish government should have the ten commandments alone given to them as the rule of morals in their nation, to be enforced by penalties. Then the officers of the government would enforce them as far as it was in their power; but they would be enforcing them as civil law. God is the only one who can punish justly for the transgression of his sacred law. Yet, if this law is given to a nation, and it is then transgressed, the individual transgressing the law is a criminal in the sight of the government, and a sinner in the sight of God. The government then punishes him as a criminal, and God will, when the appointed time comes, punish him for that sin.

It was similar to this in the Jewish nation, the

Sabbath being in the moral law, and also being enforced by a penalty in the civil code. Then, when an individual broke the Sabbath, as in Num. 15:32-36, he committed a sin, or crime, against the government (it being a theocracy, God was at the head), and he was punished by God's executors in that government; he also committed a sin against the moral law of God, and hence will be punished in the "second death."

He says further on:—

Had the Sabbath been a moral law from the beginning, it would have been enforced by rigid penalty; for a law cannot exist without a penalty.

Quite true; and so it was. But not one single sin ever meets its penalty in this life; nor did a single transgression of the moral law, during the existence of the Jewish nation, receive its penalty. It is true that persons were punished for a violation of some of the ten commandments; but that was only as they transgressed against the national government. So to-day persons are punished likewise for murder, etc., but that is not the penalty of the moral law; it is the penalty of the civil law. For, in case of a murder, if a person were to repent after the deed was done, he might be hung, but still he would never have to suffer the penalty of the law of God. Christ bore our sins on the cross. Did it never occur to the mind of the writer of that article that "the wages of sin is death," eternal death, and that "sin is the transgression of the law"? God has appointed a time in which to punish transgressors of his law; and then he will give to every sinner his wages. Governments here cannot mete out justice to individuals, for their motives cannot be seen. But when God judges the world, every sinner will have his due. The facts of the case are that men do not understand the exceeding sinfulness of sin, and in their present condition are incapable of pronouncing judgment according to the law of God. It is evident, then, that governments can only punish for the transgression of civil law, although in reality that law may be the moral law. Hence the penalty for Sabbath-breaking, enforced during the existence of Israel as a nation, was only to be enforced upon those in the nation, and not upon the whole world. But "now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." So these individuals will have to pay the penalty by suffering the "second death," which is the penalty.

Again he says:—

Of course it is wrong for one who is enlightened, to waste his powers by failing to take his nightly rest; it is wrong to do anything whereby our bodies or minds are impaired and rendered less fit for God's service; and therefore it is wrong to fail to observe the seventh-day rest unless duty to God requires us to sacrifice ourselves for the good of others. In such case as that, the high and glorious "law of Christ" supersedes the Sabbath institution.

In striking contrast with this reason of his, the Bible says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. The physical rest that is required by the body is only a subordinate consideration. The Sabbath is to remember the Lord as Creator. But it is a mistake to speak of the "law of Christ" superseding the Sabbath institution or any other part of the moral law. This is contrary to the teachings of the Saviour himself, who said: "It is lawful [i. e., agreeable] or conformable" to the law now binding upon you] to do well on the Sabbath days." Matt. 12:12. It was in the Saviour's time, and it always has been since creation; for it is according to the law. Just hear this:—

And now then, does it make any difference whether we go to bed at nine o'clock, and get up at five o'clock, or go to bed at ten and get up at six? When any one can bring sufficient proof that the former course is more acceptable to God than the latter, or that it is enforced by a rigid law upon all mankind, then at the same time he will be able to prove that one definite period of twenty-four hours is more acceptable to God than another, as the period in which man should take his weekly rest; or that he has placed mankind under law and penalty for the observance of this particular day.

Such language proves nothing, and is simply ridiculous. God never gave a command to "go to bed at nine o'clock and get up at five o'clock," but he did speak in a voice from Sinai that shook the earth, and said: "But the seventh day is the Sabbath of the Lord thy God." And those words have

never been abrogated. How can words express a particular day any clearer? He says:—

The Sabbath was made for man, and no one can adduce the shadow of a proof that to rest on Saturday would be more beneficial for man than any other day.

Nor is it needed. Of course, any one can derive just as much physical rest on any other day; but does that make it right?—By no means. God's word is to be obeyed. It is certain that God sanctified one seventh part of time, and it is just as certain that the other six sevenths are not sanctified; if this were not the case, there would be no Sabbath. But in addition to the fact that we have the institution, we have it stated positively when we are to observe that institution; namely, on the seventh day of the week. Again:—

There is one very weighty reason against keeping Saturday; which is, that men have made this the badge, the sign, of servitude to an imperfect law which God himself declares was a temporary arrangement, designed for a certain purpose until the time should come for the perfect law of liberty and love to be revealed.

But it is with good authority "that men have made this the badge, the sign, of servitude" to the law of God; for we read in Ex. 31:13, "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations. . . . It is a sign between me and the children of Israel forever." But there is another class who do not wish to show their servitude to that law. Their minds seem to be directly contrary to it. Of them we read in Rom. 8:7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Of course, then, it would be but natural to call it "imperfect" when they will not be subject to it.

But this language simply shows the feelings of the writer; for the Bible says positively, in Ps. 19:7, "The law of the Lord is perfect;" and in Rom. 7:12, "Wherefore the law is holy, and the commandment holy, and just, and good." The other expression also, that the law was "a temporary arrangement," the word of God proves positively to the contrary. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning: and every one of thy righteous judgments endureth forever." Ps. 119:152, 160. Rather strong language to express "a temporary arrangement"!

But in closing we will give one more statement made by the champion for the "wild solar holiday of all pagan times," and that is in regard to the authority of Sunday observance. He says that "custom, and that alone, has selected Sunday, and there is no good reason for changing it." This expression would indicate that its writer is a better historian on the origin of Sunday observance than he is a theologian. For it seems that Isaiah (58:13, 14) gives a very good reason for a change, in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Oakland, Cal.

—"Your life should be patterned on God's plan—a busy, but happy life. He means that you shall find contentment in your work. The happy and contented are the best workers."

—The grace of God in the heart of a man is a matter of personal experience; and, in so far as this is so, it is the height of absurdity to talk of making it a matter of mathematical, or even of philosophical demonstration. To a man born blind it is utterly impossible to convey any conception of color, and to one who has never eaten an orange no man living can demonstrate the richness of its flavor; he can only place the fruit before him and ask him to "taste and see" for himself. In like manner, the Christian may speak his joys abroad, but no man can know what he means until he opens his own heart and receives therein the sweet experience of sins forgiven. Oh, that men would "taste and see that the Lord is good!"—*Sabbath Recorder.*

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.

IDEALS.

BY ELIZA H. MORTON.

ERE night her shadows throws o'er land and sea,
The sun with loving fervor kisses off
The Alpine heights, until they blush and glow
While all the sky is red with answering flame,
And rainbow hues float up and down yon peaks
Like fairies dancing in the moonlight bright;
But soon a change is seen. The earth and sky
Cast off their gorgeous robes and don dull gray.
An ashy paleness creeps o'er peak and dome,
And cold the mountains stand like bergs of ice,
With all their beauty dead and passed away.

And thus is life. Its ideals seem as gay
As yonder sunlit hills, and weave their threads
Of crimson, blue, and gold around the forms
We love and o'er the hearts and homes of youth.
O summer hours! O golden days of peace!
Why will ye fade and take away our joys?
O cruel cloud! O darksome night of pain!
Why brood ye o'er the hills and vales of earth?
Why dampen life's fair garb with drops of woe?

In vain we struggle 'gainst the bars of fate,
Till grieved, and stunned, and bruised we feel those bars
Fall on the soul, crushing our bright ideals.
O child of earth, why tune thy harp below,
When all its strings give but a dirge at last?
Oh! hear ye not the grand sweet song of love—
The everlasting love of Christ our King?

O shout, ye hills! Give ear, O graves!
The Bridegroom comes, all earthly things are vain!
Where now the idol held within the heart?
Where now the wealth, the pleasures of a day?
How poor! how weak! how low! how vile
Is man apart from God! How rich in Him!
O ideal life, yet real and soon to be
Our own, our very own, if we are true!
Then help us, Lord, to rise, and as we rise
To weave the beauty of our souls around
Thy throne, and gather gleaming rays to shed
Abroad o'er those who yet are slaves to sin.

Portland, Me.

THE NOBODIES.

THERE are millions of them. They never get their names into the papers. People don't talk about them in the streets or on the cars. When a nomination is to be made for an office they are not thought of. They are in the directory and on the tax list and that is all. A few neighbors know them and bow to them when they meet. But half a dozen miles from home they are as unknown as if they lived in Ethiopia. And yet these "nobodies," as they are contemptuously called, are real men and women made in the image of God. . . . For each of them Christ died. And each of them, by trusting in Christ, may have his or her name written in heaven. Each may be, and many of them are, "heirs of God and joint heirs with Christ" to an "inheritance incorruptible, and undefiled, and that fadeth not away."

But more than this, the nobodies are an overwhelming majority of the human race. Of the 1,400,000,000 of people on the globe to-day, how many have ever been heard of beyond the narrow circle of their village or neighborhood? Certainly not one in a million. Of the millions of millions who have lived and died since the creation of Adam, how few have left any memorial! Of how few do we know the names even. And those long lists of names in the Bible, in glancing over which we seem to be going through a vast cemetery and reading the inscriptions on the tombs, how sad is the idea that they give us of human life! These men were born, they lived, they died. Their neighbors called them Eber, Peleg, Reu, Serug, Nahor, Terah, or some other names. But what they did and what they were, we know not. They are as indistinguishable as the grains of sand on the ocean shore.

Does not the Bible by these genealogical tables impress upon us the fact that only a few biographies can be woven into the texture of history? If we had a full record of the lives of all who have lived, or of one in a thousand, who would have time to read the annals of the past? The overwhelming preponderance of nobodies is not an arbitrary arrangement. It is unavoidable while life is so short and the living are so many. If everybody was eminent, nobody would be eminent. If

all the valleys and plains were lifted up to the height of the mountain tops, there would be no mountains. If everybody was famous, fame would be like the billows of the ocean, none of which is distinguishable from the rest because none rise high enough to attract special attention or lasts long enough to make a special record.

If, then, gentle reader, nobodyism is the common lot, why should not you and I be willing to be nobodies? Is it not enough for us to live as the majority of our kindred have lived and are living? The earth, which God has given to the sons of men, is a great family mansion. In its various stories the overwhelming majority of our brothers and sisters toil on quietly from day to day, unnoted and unknown. But a few restless ones persist in sitting upon the window-sills or climbing up to the chimney tops. By doing so they make themselves conspicuous. But are they any better off than the rest of us? They are not as well off. They have hard work to keep their places; and those who see them are much more likely to envy or criticise than to admire them.

The men and women who have been discontented with the common lot, who have scorned the idea of being nobodies, have too often mistaken notoriety for fame. If they could only get the world to talk about them, they imagined that they would be happy. And finding that the world cared more for what is startling than for what is useful—that it preferred to be astonished or even shocked to being instructed, they have cultivated eccentricities or even perpetrated crimes in order to make for themselves a name in the earth. Dr. Joseph Parker says:—

It is wonderful how oddly and whimsically fame is gained; Methuselah is famed because he was the oldest man, and Samson because he was the strongest man; another is known because he can walk on a tight rope, and another because he can swim across a channel. If it were in my power to preach the most splendid sermon ever uttered by mortal lips, not a newspaper in the world would take the slightest notice of it; but if I put up an umbrella in the pulpit, or tore the pulpit Bible in two many a paragraph would report the eccentricity. A splendid sermon would be thought of as interesting only to a few, but an act of folly would be regarded as of universal interest. Thus it is (though it may not seem so) that things get into history. Any man living can have a world-wide notoriety to-morrow, can have his name telegraphed throughout the whole range of civilization, and be the subject of editorial comment throughout Christendom. Shoot any member of the royal family and see if this be not so. . . . No preacher has a world-wide name, known in slums and garrets, backwoods, steam-boats, thoroughfares, and palaces, who did not in some way get it through "contemptible speech."

Every reader can test this matter for himself. Let him make out a list of the people outside of the circle of his daily intercourse that he knows by name—that he has read about in the newspapers, and write opposite to each why he is known, and it will be found that three-quarters of them are cranks or scoundrels. They have pushed themselves into notoriety by some glaring absurdity or some startling crime. The honest, plodding cashier, whose accounts balance to a penny, will not be on your list. There are thousands of such in banks and counting-rooms all over the land. But they toil and die unnoted and unknown just because they are honest; while the half dozen embezzlers and defaulters of the year have their names paraded in head-lines, and the great world is supposed to be intensely interested in them. If Dr. Egbert C. Smith had preached the old gospel, no matter how eloquently, the secular press would never have honored him with any special notice. But he begins to teach and preach a new theology, and, presto, he is one of the famous men of the age.

A careful study of the world as it is will satisfy any one of these two facts: First, The best people are, as a rule, the least known. Those who are quietly building up the Christian civilization of the ages are like the coral insects in the Pacific. The reef rises year after year, but the builders do not grave their names upon it. They build not for themselves, but for humanity and for God. Secondly, The best part of human life does not get into history. History is a record of wars and catastrophes, of vices and crimes, rather than of the real progress of the race. And since this is so, why should any of us care about being famous in our day and generation? Is it not enough for us to do our daily duty in the fear of God, and trust in him for the record and the reward? If we are his, our names are written in heaven. If we give even a cup of cold water in his name, he will report it to the universe in the great day. If we are

faithful unto death, no matter how lowly our sphere, he will give us a crown of life, and we shall reign with him forever and ever.—*Obadiah Oldschool, in Interior.*

EXCUSE-MAKING GIRLS.

"WELL, I believe I'll stay at home."

"But what shall I say if our minister or Mr. Morris, the class leader, asks for you?"

"Oh, say I have a headache."

"But that would not be true."

"How do you know it would not be true? Can you tell when my head aches better than myself?"

"But you said less than half an hour ago you never felt better in your life."

"What if I did? Can't one get up a headache for an excuse? A headache is always in order. What are you thinking of, you solemn-looking owl, have I committed an unpardonable sin?"

"I was thinking of what you told that little dress-maker, Miss Lillis, yesterday, that you could not possibly attend to having your wrap cut, as company had arrived. She looked tired, and, I thought, rather disappointed when she said she had turned away two jobs that she might have time for you as agreed."

"Well, I did have company, did n't I? Where is the fuss about that?"

"O Edith! You know the reason was not company, but that you were enjoying yourself at lawn tennis, and did not want to leave. And you know to-night you are busy with that new lace pattern, and it fascinates you. A headache is not the reason why you decline attending the little meeting."

"Well, Miss Prim, are you done with your 'preachment'? According to Susie West, I should say I was a common liar."

"No, not a liar! I do not believe you would intentionally break one of the commandments; but, forgive me if I am plain spoken, you are fast becoming a modern excuse maker; and, forgive me again, I shall not give as a reason for your non-appearance to night a headache. There is the bell. Good-night."

But no "good-night" came in response. Edith May was too—angry, I suppose I must say, to reply. When one's little sins are laid bare, reproofs are usually received in an angry, resentful manner, unless much grace has subdued the natural heart.

Edith May and Susie West were both upright girls, members of the same Sabbath-school class and same church; but this little habit of creating an excuse to hide the real reason, or as a cover to her indolence and short-comings,—this little fox was meddling sadly with her thrifty vines.

"A more convenient season" was often and often her plea when wide-awake action was necessary. "A little more sleep, a little more slumber" again and again she indulged, and her quick brain was fertile in well-formed excuses. But Edith was beginning to be distrusted. Her little stratagems had not always succeeded. The bare truth had now and then been reached, and Susie did not tell her, as she might have done, that Harry Ball had been heard to say, "Edith May is as full of excuses as Uncle Tiff himself," which must have been an exaggeration, since all who have read "Nina Gordon" know he was inveterate. But Edith had a tender conscience, and Susie's gentle, though plain and truthful words had awakened a close self-examination. A stubborn, resentful nature would doubtless have taken a different course from Edith. There are those who know they have done wrong; their every action shows it, yet they would probably rather die than acknowledge it. Such natures are not pleasant, and if one is so born it is a great misfortune; yet they are in no way absolved from the duty of striving to overcome. "Overcomers, crowned at last!" How blest the welcome to such ones! Great temptations bring great victories.

When Edith's self-inquiries began, the first question that shaped itself from the chaos of her thoughts was (she spoke it aloud):—

"Am I nearing, have I reached, this border line of dishonesty?"

She knew she was ready and fertile in excuse-making, in saying what might be true, but as she must admit was not, always, in her case. Yet this habit, so well developed at present, had grown by degrees. She had allowed herself to use it as a cover for various self-indulgences; therefore, her logic told her selfishness was at the bottom. A

sudden impulse seized her. She resolved upon a new start. If she had not been a Christian before, she would be honest now. The meeting could not be more than half through. And presently a sharp gate click was heard, and a decided footfall sounded near.

What was Susie's surprise when an informal handshaking followed the meeting, to behold her friend Edith smiling and talking with the minister, when she had been perplexing her mind what truthful answer to give when he should ask for her. Upon the homeward walk Edith unburdened her mind to Susie, telling her all she had said, and much more was true; that her eyes had been opened, and she had resolved that in future her arch enemy, excuse-making to hide selfishness, should not get the mastery.

Susie pressed her hand warmly, saying she knew the victory was won; for Edith had a determined way of her own, and once aroused and on guard would not easily be overcome.

It was true. She was not easily overcome, nor did she easily overcome.

As time passed on, her old habit of making ready excuse for something she did not wish to do was not set aside without a struggle. There were times when almost every breath brought a well-framed plan different from the very fact, but as often her resolve was taken anew; and now perhaps there is no one in that village freer from exaggeration and excuse-making.—*Eugenie Eldridge, in Christian at Work.*

Special Mention.

STEALING WITHIN THE LAW.

THERE was recently given in court, in the State of New York, a testimony which throws some light on the subject of professional stealing and boodlerism, for which the present age has become so noted. It was that of Teller Scott, of the Manhattan bank, who in 1885 robbed that institution of \$150,000,—a step which he had been advised to take by a member of the legal fraternity. It appears that this class of thieves are sometimes—probably often—directly aided in their work by the expounders of the law themselves. Commenting on the subject, the *Christian at Work* says:—

"There is one phase of this matter not to be lost sight of, involving, as it does, a species of professional knavery that is becoming quite too common—the services which counsel render their clients in promoting their criminal schemes. The boodle conspiracies in this city were concocted in the offices of 'lawyers.' A large proportion of the notorious lobbyists are members of the legal fraternity. The bribing of legislatures, the wrecking of railroads, the defrauding of creditors, public and private, and the building up of odious and unprincipled monopolies, have come to be the specialties of a certain class of well-paid attorneys. Only the other day a man suspected of embezzlement, on being asked if he did not fear the law, replied, 'Oh! no; the man is a fool who with \$10,000 in hand cannot give it to a lawyer who knows what is what, and, acting on his counsel's advice, organize and carry on a scheme within the law which will bring him all the money he wants.'"

In the light of such facts, it is small wonder that boodlerism flourishes to an unprecedented extent. It is a much greater cause for wonder that New York and Chicago have made as good a record as they have in bringing this class of criminals to terms.

BEGINNING TO BEAR FRUIT.

THE much-mooted doctrine of probation after death, if reports tell the truth, has already begun to bear fruit, and that of a not very beneficent kind. The following from the *Springfield Republican* tells the story:—

"The second probation question has begun its agitating course right at the seat of missions in heathen Amoy. According to the *British Weekly* there is considerable discussion among the mission-

aries at Amoy on account of views expressed by a young missionary of one of the London societies. This gentleman at a recent service took up the doctrine of eternal punishment, saying 'that only those who rejected Christ would be punished, and that as he (the preacher) could not think of punishment eternally, neither could God.' He said that three classes who had never had an opportunity of accepting Christ most certainly would be saved. These three were, first, the heathen; second, street arabs; third, honest doubters, such as Huxley. As a matter of course, these views gave satisfaction to the general community. They were so pleased that they 'sent a deputation to thank the missionary, who promised to preach at an early opportunity on the same subject.' The *Weekly* adds that protests have been sent to the society at home from the American and Scottish missionaries."

THE TOTAL MOTIVE FORCE OF THE WORLD.

THE *Scientific American* gives the following very interesting figures, first published by the bureau of statistics in Berlin, showing the wonderful results which have been attained in less than three decades, through but one of the wonderful discoveries of this "age of knowledge":—

"Four fifths of the engines now working in the world have been constructed during the last five lustra (25 years).

"France has actually 49,590 stationary or locomotive boilers, 7,000 locomotives, and 1,850 boats' boilers; Germany has 59,000 boilers, 10,000 locomotives, and 1,700 ships' boilers; Austria, 12,000 boilers and 2,800 locomotives.

"The force equivalent to the working steam engines represents in the United States, 7,500,000 horse power, in England, 7,000,000 horse power; in Germany, 4,500,000; in France, 3,000,000; in Austria, 1,500,000. In these the motive power of the locomotives is not included, whose number in all the world amounts to 105,000, and represents a total of 3,000,000 horse power. Adding this to the other figures, we obtain the total of 46,000,000 horse power.

"A steam horse power is equal to three actual horses' power; a living horse is equal to seven men. The steam engines to-day represent in the world approximately the work of a thousand millions of men, or more than double the working population of the earth, whose total population amounts to 1,455,923,000 inhabitants. Steam, therefore, has trebled man's working power, enabling him to economize his physical strength while attending to his intellectual development."

FOUR-FOOTED MAN.

THE recent annual address before the association for the advancement of science, by Prof. E. S. Morse, of Salem, had all its venom against theologians served up to the public, but very little of its contribution to science. Now the *New York Times* in an editorial review compensates us in some measure for this deprivation by the following neat summary:—

The address of Mr. Morse, the retiring president, was a review of what has been done of late years toward a demonstration of the truth of the theory of evolution. Mr. Morse is a thorough-going evolutionist, and his address was an enthusiastic and uncompromising apology for that opinion. Among other telling things he said that no sooner had Dr. Thomas Dwight in his attack upon Darwinism limited possible vision in vertebrates to two eyes, than the discovery was made of a creature with a rudimentary third eye. The speaker elicited great applause when he detailed the argument for volition to be found in the case of certain human veins without valves. The absence of valves did not inconvenience the aboriginal man who went on all fours, but became detrimental to him only when he stood erect. Nature, of course, arranged the valves for the comfort of our ancestor, and without taking care for that of his posterity.

Dr. Dwight may regard "this rudimentary third eye" as a crusher, but we venture to suggest whether it was not intended to be the prototype of the glass-eye of modern commerce. It would at least be about as useful for "possible vision." But we confess ourselves staggered by the matter of the veins. "Nature," whatever that may mean, arranged man's plumbing for him to go on all fours, did she? What an extraordinary bungle she made of it! We ought to be more lenient toward human plumbers in the light of the amazing discovery which affords so much satisfaction to Mr. Morse. Between science and theology, the world yet has room to smile.—*Springfield Republican.*

THE WORLD'S BIG GUNS.

THE progress of thirty years in constructing heavy guns has, says a correspondent of a New York paper, been extraordinary. The largest pieces found on war vessels in 1860 threw a ball weighing 68 pounds, with an initial velocity of 1,570 feet per second, and an energy of 1,100 foot tons. Now initial velocities in high-power guns have been increased to 2,100 feet; projectiles at the maximum weight as much as 2,300 pounds, and in some cases are propelled by charges of nearly half a ton of powder, while the 110-ton guns of the "Benbow" reach an energy of about 60,000 foot tons.

Passing over the triumphs obtained by intermediate calibers, which were remarkable in their day, we find that the largest French steel guns, such as are used for the armament of the "Terrible," completed at Brest, the "Requin," built at Bordeaux, the "Indomitable," built at L'Orient, and the "Caiman," finished at Toulon, weigh each about 76 tons. They deliver a projectile weighing 1,716 pounds with a muzzle velocity of 1,739 feet per second, and a muzzle energy of 30,000 foot tons. The guns are rifled breech-loaders. The French have other powerful guns, those constructed on the Bange system being well known.

The Armstrong guns now mounted for service in the Italian armor clads "Duillo," "Dandolo," "Italia," and "Lepanto," weigh 100 tons each, and throw a projectile of 2,000 pounds. These have long been familiar, but the later breech-loading guns are improvements over the early muzzle-loaders. The most powerful of them take a powder charge of about 772 pounds, and have an initial velocity of 1,835 feet per second, and a muzzle energy of 51,000 foot tons. Guns of 105 tons have also been made at Elswick for the "Francesco Lauria," the "Andrea Dona," and the "Morosini." In these the weight of the charge is 900 pounds, the weight of the projectile 2,000 pounds, the muzzle velocity 2,019 feet per second, the muzzle energy 56,547 foot tons. These will undoubtedly prove most formidable weapons.

The largest Krupp gun weighs nearly 119 tons. It is over 46 feet long, and has a caliber of 15½ inches, and fires a shot weighing 2,314 pounds, with a muzzle velocity of 1,800 feet. The maximum elevation gives it a range of nearly 7½ miles. Its power of penetration into wrought iron is estimated at 41 inches at the muzzle, 31 inches at the distance of 1,100 yards, and 30 inches at 3,000 yards. At the distance of three miles its striking average is still about 28,000 foot tons. The Italians have two of these guns mounted in a shore battery, for which purpose they are intended.

The English 110-ton gun, manufactured at Elswick, is about 44 feet long, and its actual weight is 247,795 pounds. The screw block, removed in loading, weighs 2½ tons. The projectile is a bolt weighing 1,800 pounds, and 16¼ inches in diameter. With 850 pounds of powder the actual muzzle velocity attained was 2,078 feet, and the muzzle energy 34,000 foot tons; so that with 950 pounds, which the gun is constructed to use an energy on the projectile of 62,700 foot tons is expected. The recoil of the gun is very small.—*The Interior.*

THE STAR OF BETHLEHEM.

A GOOD deal of nonsense has been going the rounds of the press lately about the re-appearance of the Star of Bethlehem, on the hair-brained supposition that the light which shone in the heavens to guide the wise men on their journey to Bethlehem, is identical with a variable star whose re-appearance is expected about this time. For the benefit of our readers, we copy from the *Scientific American* the following facts concerning this much talked-of star:—

"The history of the so-called Star of Bethlehem is briefly this: Tycho Brahe, a Danish astronomer, discovered, in the year 1572, an apparently new star near Caph in Cassiopea. When first seen, in November, it had attained the first magnitude. It increased rapidly in brilliancy, until it rivaled Venus, and was visible at noonday. It began to diminish in brightness in December, and continued to fade away until the following May, when it disappeared from view.

"Forty years later, when the telescope was in-

vented, a small telescopic star was found close to the spot where the wonderful star was seen. It is still there, and is probably the same. It is now classed among variable stars, and is, therefore, liable to blaze forth at any time in the same extraordinary manner. After classifying the star as a variable, the next thing to be done was to find out its period of variability. Astronomical records were searched, and it was ascertained that about the years 1263 and 956 bright stars suddenly appeared near the same quarter of the heavens. It was, therefore, classified as a variable, with a period of about 309 years. Counting back three periods from 956, the exact period being uncertain, the star may have appeared near the time of the Christian era. Some imaginative observer, for this reason, christened it the Star of Bethlehem, and with scarce the shadow of a foundation the name has adhered to it ever since."

Our Tract Societies.

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

GLEANINGS.

THESE gleanings from the field of song
We garner after patient toil:
That he amid life's weary morn
Who conquers self alone is strong;

That he alone is good and brave,
Who kindly cheers the fainting one,
And battles till the day is done
The periled cause of truth to save.

—Sel.

TEXAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	117
" reports returned.....	70
" members added.....	2
" " dismissed.....	1
" missionary visits.....	80
" letters written.....	86
" Signs taken in clubs.....	27

Cash received on tract society fund, \$245.; on periodical fund, \$6.; on S. B. fund, \$9.25; on reserve fund, \$10.; on English Mission, \$1.; on Scandinavian Mission, \$1.; on International T. and M. Society, \$1.; on European Mission, \$1.; on one-hundred-thousand-dollar fund, \$250.

The society at Granbury failed to report, also districts Nos. 1 and 3. LEE GREGORY, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	496
" reports returned.....	342
" members added.....	19
" " dismissed.....	6
" letters written.....	454
" " received.....	144
" missionary visits.....	2,374
" Bible readings held.....	604
" attendance at readings.....	664
" subscriptions for periodicals.....	195
" pp. books and tracts distributed.....	418,240
" periodicals distributed.....	19,722

Cash received on tract fund, \$625.93; on periodical fund, \$302.71; on tent fund, \$59.75; on foreign missions, \$10. EMMA GREEN, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	283
" reports returned.....	143
" members added.....	15
" " dropped.....	11
" missionary visits.....	726
" letters written.....	177
" Bible readings held.....	105
" pp. tracts, etc., distributed.....	93,528
" periodicals distributed.....	4,372

The following societies failed to report: Alta, Chetopa, Fort Scott, Melvern, Neosho Rapids, Oronoque, Pittsburg, Timber Hill, Valada, and Washington. The following districts also failed to report: Nos. 1, 3, 4, 8, 10, and 14.

L. DYO CHAMBERS, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	2,509
" reports returned.....	4,929
" members added.....	111
" " dismissed.....	42
" letters written.....	1,659
" " received.....	417

No. of missionary visits.....	4,183
" Bible readings held.....	804
" persons attending Bible readings.....	1,498
" subscriptions obtained for periodicals.....	1,654
" pp. books and tracts distributed.....	386,010
" periodicals distributed.....	46,892

Cash received on T. and M. fund, \$1,802.07; on periodicals, \$865.68; on other funds, \$1,395.95.

HATTIE HOUSE, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	311
" reports returned.....	118
" members added.....	2
" " dismissed.....	3
" letters written.....	294
" " received.....	57
" missionary visits made.....	716
" Bible readings held.....	262
" persons attending readings.....	516
" new subscriptions obtained.....	168
" pp. books and tracts distributed.....	108,569
" periodicals distributed.....	4,052

Value of books and tracts sold, \$201.71; received on tract fund, \$113.91; on periodical fund, \$130.52; on other funds, \$350.; on membership and donations, \$33.13.

LIZZIE A. STONE, Sec.

OFFER YOURSELVES.

MOST of us wish that God would use us for some great purpose; but very few of us are so wholly given up to God in loving trust that we are in a condition to be used by him for a great purpose—or a little one. God is a great deal more ready to use willing servants who proffer themselves unreservedly, than men are to proffer themselves unreservedly to God as his willing servants. We should all like to be taken "just as we are," for the honorable duties assigned to those who are wholly the Lord's. But the Lord wants us to come "just as we are," and submit ourselves wholly to him, for whatever duty he may have for us to do. It is first the enlistment and then the detail; not first the detail and then the enlistment.—Sel.

Bible Readings.

"Search the Scriptures."—John 5: 39.

HOLY SPIRIT.

1. Does the Bible speak of a Holy Ghost?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

2. What other names does the Bible give to the Holy Ghost?

"Spirit of God" (Matt. 3: 16); "Spirit of Christ" (1 Peter 1: 11); "Holy Spirit" (Isa. 63: 10, 11); "Spirit" (Acts 2: 4); "Spirit of Truth" (John 15: 26); "Comforter" (John 14: 26).

3. From what source does the Holy Spirit proceed?

From the Father: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15: 26); and from the Son: "Of which salvation the prophets have... searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

4. What did Christ promise his disciples he would do when he went away?

"Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16: 7.

5. When this promise is fulfilled, what will it do for man?

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." John 16: 8-11.

6. If any man rejects the reproval of the Lord given by the Holy Spirit, what results will follow?

"But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Isa. 63: 10.

7. If when reproved, men submit to the influence of the Spirit, where will it guide them?

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16: 13.

8. What is truth?

"Sanctify them through thy truth: thy word is truth." John 17: 17. "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Thou art near, O Lord; and all thy commandments are truth." Ps. 119: 142, 151.

9. What is the character of this law or commandments that are the truth?

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7. "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7: 12, 14.

10. What would be the character of the individual who should keep such a law?

Spiritual, holy, just, good, and perfect.

11. Will the Spirit of God dwell with his children?

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2 Tim. 1: 13, 14.

12. Of what is this an evidence?

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 14-16.

13. When the Spirit of God dwells with us, what will it do for us?

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5.

14. What is the love of God?

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 2, 3.

15. What is said of those that love the law of God?

"Great peace have they which love thy law: and nothing shall offend them;" or (margin), "they shall have no stumbling-block." Ps. 119: 165.

16. What promise did Christ make to his followers?

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16.

17. What fruits will appear in the lives of those who have this promise fulfilled in them?

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22, 23.

18. How ought they to walk?

"And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5: 24, 25. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6.

19. And how did Christ walk?

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10.

20. Then if we follow Christ will it be necessary to keep the ten commandments?

Most certainly.

21. What is said of those who do not have the Spirit of Christ?

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

22. What is said of those who are led by the Spirit of God?

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14.

23. What shall become of those who sin, or who do not keep the commandments?

"For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8.

24. And what is said of those who do his commandments?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

M. B. MILLER.

—My soul, rest happy in thy low estate,
Nor hope nor wish to be esteemed or great;
To take the impression of a will divine,
Be this thy glory, and those riches thine.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 6, 1887.

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

GRAND RAPIDS, MICH.

We were happy to meet Eld. Butler at the meeting in Grand Rapids, Mich., as noticed last week. Especially are we pleased to report such an improvement in his health that he was able to speak in the tent both Sabbath and Sunday afternoons, without any apparent physical injury. He spoke on both occasions with ease and freedom, and the discourse on Sunday afternoon was one of special power, and made a lasting impression upon the people. His subject was the second message of Revelation 14, and was presented in such a way as to commend itself to the candid judgment of all present. It was shown that the standard of religion by which church-members generally are now content to govern their lives, will not stand the test of God's word in the coming Judgment; and hence that a higher plane of spiritual life must be reached by all who would be saved in the great day of the Lord, which is just before us. The facts presented, and the conclusions necessarily to be drawn from them, were so in harmony with one's every-day observations, that none could dissent from the positions taken. Eld. B., we learn, has spoken one evening since.

Eld. Van Horn has returned to Grand Rapids from the Vermont camp-meeting, and the interest is reported as still good. Fourteen at last accounts, had already embraced the Sabbath as the result of the meetings; and others are becoming interested. Some who live in other places in Michigan have taken reading matter to their homes, and so the rays of light are shining abroad. May the Spirit of God everywhere accompany them, to fasten conviction upon honest hearts, which will result in their acceptance of Christ and his truth, and salvation in his kingdom at last. Over \$30 have been contributed by interested listeners, toward the expenses of the meeting.

The camp-meeting and Conference committees held a meeting of consultation, Aug. 30, and active preparations for the coming camp-meeting will now be pushed forward.

SABBATH, SEPTEMBER 3.

This was a good day for the church in Battle Creek. After an absence of two years, sister White was again with us, and we had the privilege of listening to her words of encouragement and exhortation. Hebrews 10: 35-39 furnished the text, and in commenting upon this important and ever timely portion of Scripture, she took us back over the past experience of those who have had a connection with the cause of present truth from its infancy.

The beginning of this work was very small and very humble. Its first years, viewed from a human stand-point, were years of extreme feebleness. During these years a defection of even one from the ranks seemed to leave a vast gap in the force of workers, which threatened to cripple its operations greatly; and small obstacles seemed sufficient almost to arrest its progress entirely. But when through all such experiences the cause moved steadily forward, gaining numerical and financial strength year by year, it was seen that it was not so weak as it seemed; for

it gave evident tokens that the hand of God was behind it; and where that hand is, however little may appear on the surface, there is power which no possible opposing combinations can arrest or overthrow.

To-day we find ourselves with numbers greatly increased; and now for one to drop out causes scarcely a ripple compared with what it did then. Still it is just as sad for any one to depart from the truth now as then—sad, not because it endangers the cause at all, as it did not then, but because they who persist in such a course have before them only what the apostle here so graphically depicts: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

All were exhorted to know for themselves, individually, their standing before God. It is a personal and individual work. We must know God's word by earnest study of it; and we must then have faith, implicit faith, in it. Who can tell how soon Satan may mass his legions of temptation upon him, and, if he is weak through unwatchfulness and neglect of prayer, he be swept from his foundation? Not all in this congregation will go through and gain the kingdom; and the solemn inquiry is, Who will make the

square feet of floor space, which is already entirely filled with an army of busy hands and brains, and tireless machines, preparing books and papers to spread abroad the light of the last warning message.

On the second floor of the corner nearest the observer is located the editorial room of the ADVENT REVIEW and *Gospel Sickle*. On the same floor at the left are the editorial rooms of the *Youth's Instructor*, and our German, Danish, and Swedish periodicals. With these exceptions the building here represented is entirely devoted to the mechanical parts of the work, type-setting, electrotyping, printing, folding, mailing, and binding. Across the street to the right is another building, not shown in the illustration, which is devoted to the business offices, sales room, and the packing and shipping department.

The small building seen immediately in the rear of the large building, on the right, is the small wooden building in which our entire publishing work was carried on when the Office was moved to Battle Creek in 1855.

The recent enlargement of the Office has been made necessary by the increase of our book business. We are now issuing about twice the amount of publications that we were four years ago; it now requires \$60,-

000 more of capital to carry on the business than it did then; to be able to meet demands for books to which we are now liable, promptly, we have to carry a stock of about \$50,000 worth; and our book sales for 1887 are \$30,000 in advance of what they were at the corresponding season last year. The friends of the cause will be interested in these items.

PREPARATION FOR THE MICH. CAMP-MEETING.

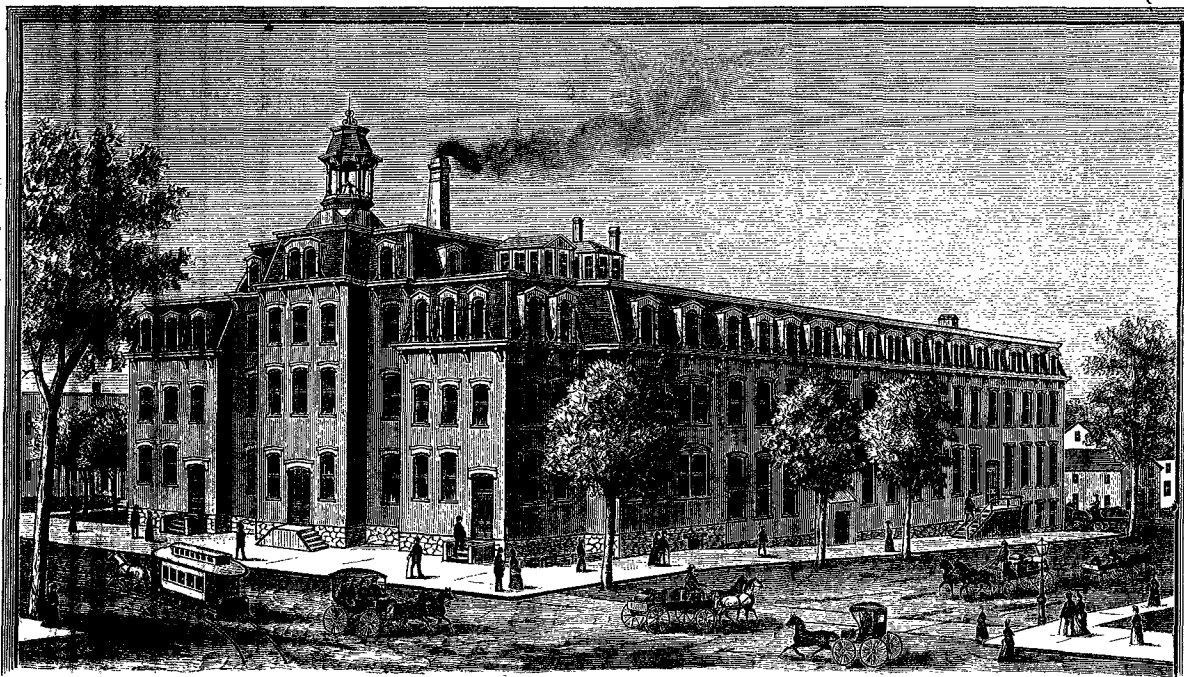
EFFORTS are being made to make this meeting a great success. During the last week there has been

a consultation of the executive and camp-meeting committees at Grand Rapids, and careful plans have been laid to have everything in readiness. The different departments of the work of preparation have been assigned to proper persons to oversee, so that confusion may be avoided. The camp-meeting committee are to be on the ground by Sept. 14, to have proper preparations made for the workers' meeting. An address will be sent out to be read in all our churches in the Conference Sabbath, Sept. 10. We trust this will not be neglected by any. We hope it will be in the hands of the proper persons in season. Should it not reach them because of some delay, it can be read the following Sabbath.

A day of fasting and prayer is appointed by the executive committee for Sabbath, Sept. 24, in all our churches. We trust this will be generally observed by our people throughout the State. It will come at the time of the workers' meeting, and the Sabbath before the camp-meeting itself begins. It will, we trust, be a good preparation for it.

Brethren and sisters of Michigan, we must have a great spiritual awakening at our camp-meeting. And in order to reasonably expect this, we must make special efforts to seek the Lord as one man. If we realize our need of him, we shall have his blessing without fail. We greatly desire that our people shall come together with a sense of their great need, with a sober, serious spirit. We want to see the worldliness, cold formality, and careless indifference removed from our midst. Hence the appointment of our season of fasting and prayer.

We shall make special preparations for reporting the meeting in leading papers in Grand Rapids, Lansing, Jackson, and Detroit. A circular letter will be sent to all our churches, instructing them to procure subscribers among their neighbors and others in their communities, for these papers for one week,



failure? Let each one ponder the question, "Is it I?"

The importance of earnest, godly living was dwelt upon, such living as will secure to us acceptance with God, and the baptism of power from on high. And the matter was brought home to the mind in a practical form by the following proposition: Let each one of you, said the speaker, try the experiment for one week, of bringing your words into conformity with the teachings of the Scriptures, speak no hasty or passionate word; speak no foolish, trifling, idle word; let your conversation be "with grace, seasoned with salt;" try the experiment for one week, and see what the fruit will be—see if it will not be such that you will wish to continue the course, and wish to comply with the word of God in every other respect also.

The discourse was one well calculated to encourage, strengthen, and edify the people, and not a few, we are persuaded, will try to put it to a practical use. In the afternoon there was a large attendance at the social meeting; and the frequent allusion to the morning discourse indicated how deeply it had taken hold of the feelings of the people.

Sister White intends to leave the coming week for the camp-meeting in Utica, N. Y.

THE REVIEW OFFICE.

We present herewith a cut of the REVIEW Office with the addition which has just been completed. It stands at the corner of Main and Washington Sts., fronting the public square. The front on Main St. is 120 feet, and on Washington St., 185 feet. In the rear an ell 50 feet in width extends back some 50 feet; and in the court thus enclosed on three sides is located the boiler room containing four boilers and the coal cellar. The addition has consisted of raising up the rear portion of the building to the same height as the front, and gives an aggregate of 50,000

while the meeting is in progress, that they may have the reports and be benefited by them. We trust our people in all our churches will take hold of this in earnest. These papers will be circulated among many thousands of people throughout the bounds of the State, and will greatly advertise our work and our faith.

And now, brethren and sisters, prepare for the workers' meeting and camp-meeting. Begin at once to seriously plan your business, so that you can attend. We shall expect a grand rally, and hope to see 3,000 of our people in attendance. Sister White and many other prominent speakers will be present. You may not have an opportunity to hear her again for years. Many things of deep interest will be presented at the meeting. One and one third fare for the round trip has been obtained. Full directions will be given before the time for the meeting arrives, as to where to come and what to do. Let all be in readiness for our great anniversary convocation meeting.

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

"THE FOUNDATION OF GOD STANDETH SURE."

THESE words of the apostle Paul occur in an interesting statement to Timothy concerning the errors of prominent persons in the early church who made shipwreck of their own faith and led others astray also. Hymenæus and Philetus "concerning the truth . . . erred," "and overthrew the faith of some." "Nevertheless the foundation of God standeth sure, having this seal, *The Lord knoweth them that are his.*" God's foundation of everlasting truth will never be moved. This foundation, laid by "prophets and apostles," the precious truths of the Old and New Testament Scriptures, will stand as firm as the throne of the Eternal.

And another glorious fact connected with it in this world of mutation, is that the "Lord knoweth them that are his." Those are "his" who from their hearts repent of their sins and believe and obey his truth. Many profess to do this, run well for a season, make many professions of honesty, and seem to human eyes to be very good; but, alas! there is weakness or wickedness or both in their hearts, hidden from human view. Selfishness or unbelief is covered up in their hearts. When time and God's providence test every man's work, these plague spots appear, and, like Hymenæus and Philetus of old, they with draw from the work of God. Men open their eyes with astonishment, but God knew it all beforehand.

This result is seen in connection with the cause of religion in all ages. But it is more especially visible in connection with special movements containing a present truth for that age of the world, in which there is a cross. The warning of Noah to the Antediluvians, the exode, the return from Babylon and the rebuilding of Jerusalem, the establishment of the gospel of Christ and the apostles, and our own work, all give us examples of this kind. These all were, or are now, important movements for the benefit of mankind, in which God's plans were or must be carried out. Most of these were foretold by prophecy; and to preserve God's predicted word from being broken, they must be consummated where the inspired word located them.

In the very nature of things these great movements take time. Large numbers must know of them, and many participate in them, and, as we shall see, many apostatize from them, who could not or would not endure the cross connected with them. From the best data we possess (Gen. 6:3), we draw the conclusion that Noah was 120 years warning the people of the flood. From the time the announcement of the coming deluge was made to him, God's Spirit was to "strive" with men that length of time. The great capacious ark was to be made, capable of holding and provisioning for about a year representatives of all the leading species of animals, birds, and reptiles on the earth, besides Noah's family. The immense labor of building and furnishing such a ship could never have been performed by that one family having only four men. To suppose that Noah never interested or convicted a single soul but his own family during all that time, would be highly absurd as well as contrary to all other experience in the effects of God's special messages and work. We are confident large numbers at first were interested, and assisted him in his work. But like many since, their faith failed during the long-continued trial, and through unbelief and other causes they apostatized and were lost.

In the great movement of the exodus—the transplanting of a nation from Egypt to the land of promise—as a marvel of God's power for all succeeding generations, we have in some respects a similar experience. It must have been nearly fifty years from the sending of Moses to lead out the Israelites—to say nothing of the work of preparing him and them for this experience—till the tribes were established in their inheritance. None can deny that this was a movement foretold by prophecy (Gen. 15:13-16), and one especially ordered of Heaven. Yet rebellion, unbelief, murmuring, and apostasy marked it all the way through. Only two persons out of some millions who entered upon it ever reached the Promised Land. Two hundred and fifty princes, leaders in the nation, "famous in the congregation, men of renown," gathered against Moses. Num. 16. And the Lord had to make an example of them all, by utterly destroying them. Nearly the whole nation were, for a time, in sympathy with the wrong. We need not rehearse their many painful experiences. Even Moses and Aaron displeased God and fell in the wilderness. But the movement itself never failed. It triumphed gloriously. But what a long time it must have seemed to wander in that terrible desert, to those who started nearly half a century before!

The restoration of Jerusalem after its destruction by the king of Babylon, was also a matter of prophecy, a movement which must be consummated, and one in which the honor of God was concerned, inasmuch as his word was pledged that it should be done. The name of King Cyrus was mentioned long before his birth as the one who should order it (Isa. 44:28; 45:1), and God gave the period of seventy years as the extent of its desolation. 2 Chron. 36:21, 22. It might have been naturally supposed that the work of restoration would require but a brief period. Yet from the time Zerubbabel led the captives back till Nehemiah had enclosed the city in a substantial wall and fully restored the civil polity, it was about eighty years, according to the chronology. And what trying experiences God's true servants had to meet in this work! Ezra and Nehemiah found the people all mixed up with the heathen around them, marrying their daughters and giving their own to them. The holy seed were contaminated with the ungodly, and quarters even in the temple building were devoted to strangers in alliance with the priest; and some persons of high position among the Jews, rather than give up these heathen alliances, took up their abode in Samaria, and became leaders in that mongrel system of worship which continued till Christ's time among that people. Apostasies were common. Let any one read the books of Ezra and Nehemiah, and he will see this clearly.

The same general experience characterized the establishment of the blessed gospel by Christ and the apostles. We all know that this was foretold in almost every prophetic book of the Old Testament. It was the great event of the plan of salvation. Yet it took time. Vast sacrifices, immense labor, terrible disappointments, and constant apostasies marked its development.

From the birth of Christ to the general diffusion of the light of the gospel among the nations then living, and the death of the last apostle, must have been about a century. The Jews were tested and their wicked rejection of light endured nearly half a century. And were there apostasies among those who professed to receive the gospel? And did Christ himself and the great apostles have their hearts made sad by the falling away of those dear to them, and their going back from the light? It would seem strange if such master-workers as these should ever lose their converts. Yet such truly was the case. To give a brief summary of our Saviour's work, we learn that on one occasion "many of his disciples went back, and walked no more with him" (John 6:66), and that he even asked his apostles if they would go also. He was rejected by the nation he came to save. His foremost follower, Peter, denied with an oath that he knew him on his final trial. Another one delivered him to his murderers, and all "forsook him and fled." We cannot learn that after his earnest labor of three years and a half there were more than 120 pronounced and thorough disciples, though of course there were deep impressions made on a vast number of minds. But the outward manifestations seemed small indeed, compared with what we should naturally expect from the advent of such a personage as the Son of God, and the display of so many wonderful works.

Paul's experience was similar. He says on one occasion, "All they which are in Asia be turned away from me: of whom are Phygellus and Hermogenes." 2 Tim. 1:15. These last were doubtless leading persons in the work. Here was a large province, in which Paul had bestowed much labor; but all these disciples had forsaken him. Demas, also, a prominent minister, honorably mentioned with such laborers as Luke, his constant beloved companion (Col. 4:14), forsook the great apostle because he "loved this present world." 2 Tim. 4:10. Yea, when called before Nero the first time, a great crisis in the apostle's work, all forsook him as they did his Master. Verse 16. Whole churches, also, as that at Corinth and the Galatians, fell into grievous errors, till Paul could hardly acknowledge them as Christians at all. So we might continue to multiply instances of great trial, sorrow, and apostasy in his experience. Indeed, he prophesies in several places that apostasies would constantly mark the history of the true church. See Acts 20:29, 30; 2 Tim. 4:3; 2 Thess. 2:3, etc. From these examples in different ages, what should we reasonably expect when it comes to the last great movement for warning the world of the close of probation? Should we conclude that all would be pleasant and agreeable, that every one connected with it would be true to God and his work, and that it would take but a brief time, and there would be no crosses, no disappointments, no unbelief, no false professors, no apostasies, no trial of faith? Superficial believers, with little knowledge of God's ways of working and little experience in spiritual things, might think so, and doubtless will. But the true child of God, instructed in his ways of working, with an experimental knowledge of his blessed Spirit, will not make this mistake.

OUR EXPERIENCE IN THIS MESSAGE.

There has been such a striking similarity in our experience as a people with these past movements of the Lord's special work, that we should be almost warranted in concluding that this must be God's work, even if we did not possess the overwhelming evidences found in the Bible in favor of the truth.

It is objected against our work that the time has been so prolonged since its commencement—so many years have passed away since we began to look for the Lord—that it must be a failure, and that soon it will all go to pieces. But it has been only about forty years since this message began to be proclaimed, and about fifty years since Mr. Miller first taught that the Lord's coming was near. When we compare this with the periods during which other special movements in the past were in progress, such as we have mentioned, or when we consider the immense work of warning the hundreds of millions of earth's present population, and the many obstacles in the way of such a work, surely we cannot think forty or fifty years a great length of time for it to be in progress. It took longer than this for the gospel to generally impress the people at the first advent, though they were not nearly so numerous as now. People who make such an objection must have very narrow views of what it means to warn the world of Christ's coming.

And as to apostasies and backslidings among us, we know there have been many, though not as many as we would naturally expect when we compare this movement with some special movements in the past. We are all familiar with the apostasies of Stephenson, Hall, Snook, Brinkerhoof, Shortridge, and Moses Hull; also of Blanchard, Strong, Ball, Carver, Lee, and many others of lesser note. Indeed, some who have given attention to this point claim to find a list of thirty or forty ministers who have given up this doctrine. This may be so; but when we take into consideration another fact, viz., that while those have proved recreant some three or four hundred public laborers have come in to take their places, we need not be overwhelmed. There has never been a year in the history of this work but that there was a growth, even in spite of apostasies, and never was its influence so far-reaching as now.

But it is said by some objectors that the effect of this doctrine on those who have gone out from us has been exceedingly injurious, and therefore we are to judge the doctrine itself as injurious. It is a well-known fact that about all who have thus apostatized have been spiritually bankrupt ever after. Some have gone into atheism, some into Spiritualism, and some into Universalism. Others profess nothing, and live without hope and without God in the world. Most of them are murmurers, sour and hateful when the truth is mentioned, doing what they can against

it. We have never yet seen an instance among those who have thus withdrawn, where one was helped spiritually. These sad facts have been notorious, and the sad effects of such apostasies have, no doubt, had a strong influence to intimidate many from leaving this work who otherwise would have been glad to do so. They feared they would lose their souls if they did. The stranded, broken barks lying on the shore of apostasy, caused them to fear to make the venture. And now these cases are pointed out by some objectors. They say, "Don't you see what a terrible effect this seventh-day doctrine has upon those that receive it? Just see how thirty or forty public laborers who have given it up are affected by it. They are ruined for time and eternity. It must therefore be a terrible delusion, to have such an effect upon them," etc., etc.

This argument would be amusing, indeed, were not the subject matter so solemn. According to it, the character of a doctrine is to be judged by its effect upon those who apostatize from it, rather than by those faithful to it. It may bless and strengthen and make good Christians of those who keep it. That is nothing. But because some give it up, and go to the Devil in so doing, it must be bad. We suppose, then, the effect upon the two hundred and fifty princes who rebelled against Moses must have been good, according to this reasoning. But, alas! the Lord never discovered it; for he opened the earth and swallowed them up. Judas Iscariot must have been made happy by giving up Christ. But the poor fellow did not realize it, for he went away and hanged himself.

If these objectors were not blind as bats, they would see that this objection is really one of the strongest possible arguments in favor of the doctrine. What, forsooth, should we expect when men give up the special work of God for the last days—what else but that they would go into darkness, blindness, joking, and nonsense, and manifest a sour, hateful, unreasonable spirit whenever God's special work was mentioned? None can be so bitter as an apostate. As in the case of Benedict Arnold of old, none of the British opposers of the Revolution could compare with him in malignancy and hatred, after he had turned traitor to his country. So we have found in our experience. None can put into their opposition to the truth quite so much virus as those who have formerly professed great love for it, and have given it up.

We have had some recent cases of apostasy who have evidently hoped to avoid the disastrous results we have just noticed. They would show to the world that they could give up this doctrine and still retain their piety and religion. They would be good evangelists in some orthodox church, and labor in the noble work of converting souls as long as they lived. So they parted from us with many professions of good will. They must have a broader platform, where they could do more good. We were too narrow and unsocial. They were cramped among us, and could not labor in the blessed work of their choice—the revival work. They felt kindly, yea, very kindly toward us, and loved us greatly, and were going out from us with a spirit of love, and would not indulge in the fighting spirit which had characterized so many, etc., etc.

This all sounded very fine, yet we dare say few were deceived by it except, perhaps, those who uttered it. So these were taken into an orthodox church, and were intrusted with the work of the ministry, and for some time past have officiated therein. But what has been the result? Have their extra piety and love for souls appeared? Have they escaped the spirit of contention and fighting against the cause they once professed to love? Have their great efforts in revival work appeared?—No, alas! But we find them going from place to place doing their utmost to turn people against us, holding our work and people up to ridicule, writing hosts of letters to undermine the faith of some, writing in various public prints against us, and endeavoring in many ways to make the public believe we are a narrow, bigoted, foolish people, and our work unworthy the respect of people of good judgment. So much for the professions of love and esteem made a few months since by some engaged in this new departure.

The same spirit follows these as all the other apostates from the present truth. We have no more to hope for in the line of consideration and good treatment than we had from those who went into Spiritualism or Universalism; in fact, not so much. The treatment we received from Moses Hull was far more

considerate than that which we are now receiving from some who have lately left us. He went out from us in quiet, and let us alone. What, then, are we to conclude?—That the spirit of apostasy from the truth is substantially the same in all cases. Pleasant memories of old associations go for little. The strongest professions of belief in doctrines and principles are all forgotten after the lapse of a few months. These can be turned into ridicule before promiscuous congregations, flippant jokes be made at the peculiarities of old friends and companions, and even the faults of those in their graves be held up to the public.

We sincerely pity those so unfortunate as to drink in this spirit that goes with those who turn away from the truth. We know too well that it is not the Spirit of our divine Redeemer which is spurring them on to go from place to place to do such work. He never prompts men to boast and tell of what great things they have done. It is a Spirit from another quarter. We have no fears that this cause will fall before such attacks. If there are any among us who can be attracted by such things, the quicker they go out from us the better, unless they can be converted. Our only fear for this work is that we as a people will not be humble and live near to God.

Thank God for the assurance of the text: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." So it has been in all ages, in every true work of God. We need not be deceived. We can readily discern the spirit and animus of any work by watching it closely. We should ask, Does it possess the Spirit of Christ—the "meek and quiet spirit, which is in the sight of God of great price"? Is its wisdom that which comes from above, or that which comes from beneath? The former is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without wrangling [margin], and without hypocrisy." The latter is full of strife, bitterness, ridicule, and joking, and uses all the weapons which men devoid of godliness love. God's work has ever withstood these successfully, and it ever will. "The Lord knoweth them that are his," and we may know them also, if we will use the means of instruction he has placed within our reach. Never was there a time when this work was so far-reaching in its influence and effects as now. Never before had we as much reason to hope in God as now. Never could the certainty of its success be more plainly discerned by the eye of faith than now. Dark unbelief is always blind. Living faith believes God's word and truth, and stands a victor at last. G. I. B.

THE REWARD OF THE DEEDS DONE IN THE BODY.

THE Bible brings to view, in many plain passages, a time when all the inhabitants of the earth must appear before a judgment-seat, which is called the "Judgment-seat of Christ," there to receive the sentence which fixes their destiny in eternity. At this time it is said each one will receive "the things done in his body, according to that he hath done, whether it be good or bad." The world will be divided into two classes, one of which, the wicked, will be sent away into everlasting punishment, while the other, or righteous class, are rewarded with eternal life. Upon these facts all Christian denominations are practically agreed.

But the question arises, what will be the nature of the rewards which are to be meted out at this time? Will one be, in point of continuance, commensurate with the other? Will there be a visible place of torment, where the ungodly are continually receiving their reward, as long as there is an abode of supreme happiness and glory where the righteous enjoy theirs? or is the active state of punishment to come finally to an end? To this question various answers are given, the large majority affirming the correctness of the first supposition. This supposition we repudiate, as contradictory to many plain texts of scripture which teach the complete, final dissolution of the wicked, the passing away of their place of torment, and the restoration of the entire universe to its original state of spotless purity,—scriptures with which our readers are all familiar. We believe this doctrine of eternal torment is also contradictory to another truth which the Scriptures teach with equal clearness.

We believe the Bible teaches that as there are gradations in the stations which the redeemed will occupy in the future world of glory, so there are degrees of intensity in the punishment which will be

meted out to the finally impenitent. If the supposition be correct that the wicked are to be cast into the flames of hell and there tormented to all eternity, it follows that the punishment of all will be equal, unless upon the theory that some portions of hell are hotter than others, or some individuals among the damned more sensitive to pain than their companions in ruin,—a supposition which we believe no one has yet undertaken to advance. There are numerous scriptures which we think plainly teach that the final reward of the wicked will be of this nature.

The punishment of the lost will be in proportion to their guilt, and their guilt will be in proportion to the light which they have rejected. For it is written, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." This text is squarely contradictory to the idea that all such unprofitable servants are to have a common portion in a lake of fire, the flames of which they will feel to all eternity. The lake of fire is the place where the final punishment, referred to in this text by the word "stripes," is received. If in this lake they are to have an existence through endless ages, each would receive an infinite number of stripes, and it could not be said that one class received "few" stripes, and the other "many."

The idea of varying degrees of punishment is also contained in Matt. 23:14, which records the language of Christ on a certain occasion to the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." How one class of the wicked will receive greater damnation than another, when all are suffering alike the flames of hell to all eternity, it is very hard to see.

On another occasion Christ addressed language of similar import to the cities about Galilee, because of their hardness of heart and unbelief. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell. . . . But I say unto you, That it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee." In what way will it be more tolerable for one of these places in the day of Judgment than for another, if the punishment given to each is an endless continuance in the flames of hell?

The statement, therefore, that "we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," we believe implies more than that a simple separation will there be made between the righteous and the wicked. It implies that this reward will bear some proportion to the deeds done in the body, at least in the case of the wicked; that each will receive a degree of punishment which has been before determined from the record of the deeds which he has committed.

That there will be such a judgment as this preparatory to the final execution of the Judgment to which the ungodly are reserved, the Scriptures clearly intimate. "Do ye not know," writes Paul to the Corinthians, "that the saints shall judge the world?" "Know ye not that we shall judge angels?" What kind of judgment is here referred to by the apostle? Not that which simply shuts them out of heaven, and consigns them to the abode of the lost. That has been already determined. It must therefore go further than this. And the testimony of the above scriptures justifies us in asserting that it is a judgment which fixes the amount of their reward; in other words, the length of time during which each must experience the bodily torments of the lake of fire, and the mental tortures of a soul forever cut off from the mercy of God and the glories of the future world. Without such an interpretation the text would be altogether meaningless.

For the doctrine of eternal torment there is not in any of the numerous texts of scripture which relate to the future state, a large amount of consolation. Its inspiration comes from a different source. Let us be thankful that a doctrine the reality of whose teachings would be infinitely dreadful beyond human comprehension, has no foundation in the revealed plans of Him to whom belongs the final disposition of all things. L. A. S.

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.

HYMN OF THE WALDENSES.

HEAR, Father, hear thy faint, afflicted flock
Cry to thee from the desert and the rock,
While those who seek to slay thy children hold
Blasphemous worship under roofs of gold;
And the broad goodly lands, with pleasant airs
That nurse the grape and wave the grain, are theirs.

Yet better were this mountain wilderness,
And this wild life of danger and distress—
Watchings by night, and perilous flight by day,
And meetings in the depths of earth to pray—
Better, far better, than to kneel with them,
And pray the impious rite the laws condemn.

Thou, Lord, dost hold the thunder; the firm land
Tosses in billows when it feels thy hand.
Thou dashest nation against nation, then
Stillest the angry world to peace again.
Oh, touch their stony hearts who hunt thy sons,—
The murderers of our wives and little ones.

Yet, mighty God, yet shall thy frown look forth
Unveiled, and terribly shall shake the earth.
Then the foul power of priestly sin and all
Its long-upheld idolatries shall fall.
Thou shalt raise up the trampled and oppressed
And thy delivered saints shall dwell in rest.

—W. C. Bryant.

A TOUR IN EUROPE.

AFTER our Conference at Stockholm, Sweden, I returned to Christiana, and at once made preparations for my journey to America via Denmark and Switzerland. I left Norway June 8, and the following day arrived at Copenhagen. I met with the church on Sabbath afternoon and again on Sunday. On Monday I resumed my journey, passing through Germany, Holland, and Belgium, arriving at Basel, Switzerland, July 15. My time would not permit me to stop at the many places of interest which I passed through, but my mind was deeply impressed with the vastness of the field before us, and the great work there is yet to be done in bringing the truth before all the people.

It was a great pleasure to meet the fellow-laborers and friends here. I was sorry to find Bro. B. L. Whitney still in poor health. This occasion was a special meeting of the Central European Conference, to consider some matters of importance. This gave me the privilege of becoming acquainted with many of our people in Switzerland. Here was my first experience in Europe with a people whose language I could not understand. The three kingdoms of Scandinavia have such a similarity in language that I found no difficulty in this respect; but here it was not so. The regular Sabbath congregation is composed of French and Germans. On the Sabbath I passed through the experience that others have mentioned before; namely, that of having two interpreters,—one on the right for the French, and the other on the left for the Germans. While it is somewhat embarrassing to speak in this manner, yet at the same time it is a matter of the greatest satisfaction to thus witness the truth going to the various nations and languages of the world. It was my privilege to remain here a few days in council with Brn. White, Whitney, Conradi, and others. Bro. Haskell was also present from England. His long experience is always an appreciated help in our plans and councils. A number of us visited Chaux de Fonds, where our brethren have begun the erection of a building to be used as a meeting-hall, also a place for a school and several lodgings for families. The building is three stories, with a mansard roof. On the first floor is the meeting hall and school-room. The other floors will be arranged for families. At Bienne, also, they are arranging to build on somewhat the same plan. Circumstances seem to compel our brethren in Switzerland to do something in this line.

In company with Bro. Conradi I visited Zurich, and spoke once to the friends there. On Sabbath we met with the church at Bienne, and held two meetings with them. In the afternoon we all assembled on the shores of Lake Bienne, a beautiful sheet of water, while Bro. Conradi baptized fifteen precious souls. The day following we went on to Lausanne. On our way we stopped over one train at Berne, the capital of the republic. From this place we obtained a very fine view of the Alps with their snow-capped summits. At Lausanne we have a church of eighteen members. Most of them gathered in the evening, and we had an interesting meeting. In all these places we spoke through an interpreter. At Bienne Bro. Adémar Vuilleumier translated into the French; in the other places Bro. Conradi translated into the German. It has thus been my privilege to meet and form an acquaintance with the larger part of our brethren in Switzerland, and I am very favorably impressed with the field. By faithful labor and the blessing of God, we may expect to see a good work accomplished in Central Europe. It is consecration

to God and the living power of the truth which are so much needed everywhere. The field is open in all directions, and God is certainly willing to work for us in a most gracious manner, if we only get in a place where he can help us.

Leaving Lausanne, we sailed down beautiful Lake Geneva to the city of Geneva, where we spent a few hours. This was the time of their national shooting match, which they celebrate once every year, and this year it was held at this place. The city was profusely decorated. Among the places of interest we visited, was the church wherein Calvin used to preach. Thus far Bro. Conradi had accompanied me, and I very much enjoyed having his company for a few days. From here he returned to Basel, and I continued my journey southward into France, as it had been decided at the meeting at Basel that I should visit Valence and Nîmes, in France, where Brn. D. T. and A. C. Bourdeau were laboring at this time.

Leaving Geneva late in the afternoon, our train made speed down the valley of the Rhone, and a little after midnight I reached Valence. Here I met Bro. D. T. Bourdeau. In the morning, at eight o'clock, we held a meeting with a few of the friends there; it being so early, we could not expect much of an attendance. There are a number of scattered Sabbath-keepers in these parts, and also some that are interested. At ten o'clock I again boarded the train, and continued my journey to Nîmes. Here I met Bro. A. C. Bourdeau and the family of Bro. D. T. Bourdeau. We had a meeting in the evening, and twenty were present. This meeting was held at Bro. D. T. Bourdeau's home. We enjoyed freedom in talking to these friends. This part of the country did not appear as favorable to me as that which I had passed through. The Brn. Bourdeau, have labored here very faithfully, and some important victories have been gained for the truth. Quite a number in the vicinity are now obeying the truth as the result. Here I also met Bro. Geymet, of Italy, who is laboring as a colporteur.

I found the Brn. Bourdeau of good courage, but not in the best of health. Bro. D. T. Bourdeau is very much worn, and the hot climate is very severe on his system. It was thought best for him not to remain here; and as this was in harmony with the mind of the brethren who have the charge of the work in this part of the field, we decided that it would be advisable for him to return to America. The health of his family also seemed to demand this; and as they were soon to move, we concluded that he would better go at once, as the month of August would be the most severe and taxing on his health. He immediately made preparations, and the following day he and his son and myself started on our way to England, while the rest of the family are to come at a later date with Bro. A. C. Bourdeau, who remained to establish the work, and get it into shape to leave. While it will be a loss to the work in France that these brethren return to America, yet we hope that it may be a blessing to the work among the French in America. After Bro. Bourdeau has had a period of rest, recruiting his health and strength, we hope that he will be able to give the French work in this country some assistance.

In London I met Bro. Haskell, and also others of our friends. Bro. Haskell is laboring earnestly to push the good work in England. He finds difficulties in starting the work in London, but there is evidence that God is opening the way. What a vast field is opening before us in all these countries! Here thousands and millions are in complete darkness, and I sometimes wonder what can be done. May the Spirit of God stir our souls to put forth every exertion in our power, to get that measure of the Spirit that God would have us possess who are connected with his precious cause.

Aug. 8 we sailed from Liverpool for America. The Lord has been with us and blessed us, and we greatly praise his name. Once more we are with our dear people in America, and the short time that we remain here we desire to meet with as many as we can, especially of our Scandinavian people, and do all that we can to encourage them in the good work. May the blessing of God assist us in our weakness.

As I reflect upon the status of our work in Europe, I feel very much encouraged. Truly the Lord has gone out before us, and the way is opening in every direction. In Scandinavia we have made a success of the canvassing work, so that we are now assured that canvassers can sell books and support themselves on their commission. This is a source of the greatest encouragement. We have also been blessed with books to sell, and we feel that God has greatly favored us in his mercy. And what has been demonstrated in Scandinavia seems to be just as favorable for the other European fields. May God increase our faith, and we be aroused to sense the importance of the present hour. The time certainly must be upon us when this truth shall go with mighty power. The perils of the last days are right before us, but the struggle will soon be over, and the glorious victory be gained by the people of God.

O. A. OLSEN.

KENTUCKY.

RANDOLPH AND CAMPBELLVILLE.—We commenced meetings June 23, near Randolph, Metcalfe Co., and

continued until July 24. Most of the people had heard the message before, and there was not much interest to hear. Several became convinced of the truth, and three decided to obey it. They will join with other Sabbath-keepers in the vicinity, in maintaining a Sabbath-school.

We pitched our tent in Campbellsville, Taylor Co., Aug. 12, and have held thirteen meetings. Our meetings were widely advertised, and the people seemed friendly, and promised us a hearing; but the attendance has been quite small from the beginning, and very little interest is manifested by those who attend.

Aug. 25.

R. G. GARRETT.
C. B. HUGHES.

VIRGINIA.

MARSHALL.—After our good camp-meeting, we came to Rectortown. But failing to secure the lot upon which we expected to pitch our tent, we came to this place Aug. 17, and commenced our meetings on the evening of the 18th. The attendance was small at first, but it has steadily increased, and last evening there were about 100 out, and the best of attention was paid to the word spoken. Eld. A. C. Neff joined us Aug. 22. Since our return here, a gentleman and his wife have signed the covenant. Others are in the valley of decision. One man has offered us a lot, free, upon which to build a church, and says he will help us all he can. All our temporal wants are supplied. The people are kind and hospitable. Since coming here our friends at Rectortown have secured one of the nicest lots in town on which to pitch our tent. We desire to keep humble so that the Lord can use us to his glory.

Aug. 29.

G. A. STILLWELL.
R. T. FUETZ.

PENNSYLVANIA.

ROUND TOP.—The interest here has increased from the beginning. Twelve are now keeping the Sabbath, four of whom had nominally accepted the Sabbath before we came here, three by reading, and one last spring when Bro. John Baker held a few meetings here. We never saw a more marked evidence of the power of God upon the hearts of people to lead them to a reformation of life than we have seen here. Deep conviction is resting upon the hearts of many who have not yet decided to obey. Nearly all who have taken a stand for the truth have signed the teetotal pledge, and are quite firmly established in the truth.

We now move to Cherry Flatts, two and one half miles from here. We shall continue to look after the interests at this place. The people have liberally supplied our temporal wants. The donations more than cover our expenses. Book sales have amounted to a little over \$30. We see nothing to discourage us, but everything to encourage us to go on in the work.

F. PEABODY.
K. C. RUSSELL.

NEBRASKA.

BROKEN, BOW.—We pitched our tent and began meetings in this place June 3. Previous to this the town was canvassed for *Good Health*, and some tract work was done. The interest manifested through the entire course was only moderate. Perhaps one reason of this was because the town is new, and many of those who have settled here, have come for speculation. Making money seems to be the principal object in view. However, by an earnest presentation of the truth in preaching, visiting, and holding Bible readings, through the blessing of God twenty have signed the covenant, all but two of whom are adults. Several of this number have embraced the truth as a result of Bible readings, having been unable to attend preaching services. Others are convinced of the truth, who we hope will obey soon. A Sabbath-school of twenty members has been organized. Our tract sales amount to \$8.00, and book sales, to \$10.75. Took seven subscriptions for our periodicals. Nearly all the donations have been in the form of provisions. We go now to attend the workers' meeting, giving God the praise for the success he has given his work.

Aug. 26.

CHAS. N. HARR.
JAS. A. SKINNER.

TEXAS.

KAUFMAN.—Since my return from camp-meeting, I have labored among the new Sabbath-keepers at this place who took their stand for the truth a short time before. I have presented to them all points of our faith, and the discourse upon Christian temperance is having its effect, as some are giving up their tobacco, etc. For some six or eight weeks the people have been planning for a debate, and on my return they had Eld. Stirman, of the Christian Church (the gentleman with whom Eld. Kilgore once had a discussion in this State), here ready to enter into it. Having taken a vote of the people as to whether they wanted it or not, which was given in the affirmative, and having consulted two of the Conference committee

who were accessible, we entered into it on Monday, Aug. 22, and continued four days, two sessions each day. Those of our brethren and friends who heard it were only made stronger in their belief of the correctness of our position. Eld. Stirman has changed his opinions considerably, as well as some of his positions, since his discussion with Bro. Kilgore. We consider this another victory for the truth. Bro. Drummond was with me. We expect to pitch the tent again this week. W. A. McCUTCHEON.
Aug. 28.

MINNESOTA.

BRainerd.—We began tent meetings in the eastern part of this city July 8. For about three weeks the attendance was quite good, and many seemed to be interested. The Sabbath question stirred up some opposition, and after hearing both sides many of the people concluded to walk in the easiest path, and so stayed away from the meetings. Some, however, could see the difference between truth and error, and, being conscientious, decided to obey the commandment of God. Six heads of families have already commenced to keep the Sabbath, and there are several others who we think will do so soon. There are still others who are friendly and favorable. A sister meets with a cordial reception and much encouragement in her Bible work. A brother has sold thirteen copies of Swedish "Thoughts on Daniel and the Revelation," and taken five orders for the Swedish paper. We have also sold several dollars' worth of tracts and pamphlets. We have now moved to the central part of the city. We are located in the public park, within a few rods of four churches. We have been here a week. The weather has been rather uncomfortably cold and rainy, and the attendance has been quite small so far, but it is increasing, and we hope there will be some interest awakened. On the whole, we feel quite encouraged, and shall try to labor on in faith, trusting that the Lord will give the increase. Aug. 24.
E. A. CURTIS.
F. J. COON.

IOWA.

HARLAN, SHELBY Co.—We began meetings at this place June 24, and continued till Aug. 14, with an average attendance of about one hundred. Harlan is a beautiful place of about 2,000 inhabitants. The denominations represented here are the Methodist, Baptist, Congregational, and Disciple. We had no public opposition, though all worked against us secretly. At the morning service of the Baptist church on the Sunday before we left, the pastor announced to his congregation that he would speak in the evening on the Sabbath question. Evening came, and the pastor appeared; but he said his eye-sight had failed, and he could not speak on the subject announced. However, it did not prevent him from filling his regular appointment. Many went away disappointed.

As the result of our effort, fourteen accepted the truth; eight were baptized. These with a few others who were keeping the Sabbath before we came to the place make a company of twenty-one. We organized a Sabbath-school with thirty-five members, which takes a club of fifteen *Instructors*. Our book sales amounted to \$25; donations, \$11.35.

We are now at Manning, Carroll Co., and expect to pitch our tent here to-morrow.

J. M. WILLOUGHBY.
W. A. COLCORD.

MICHIGAN.

ARMADA AND BERVILLE.—We moved our tent from Armada to Berville, a distance of four and one half miles North, one week since. Our effort at Armada continued from July 9 to Aug. 21, giving fifty-three discourses. Six have decided to keep the commandments and prepare for the coming of the Lord. The debt which was upon the church has been nearly canceled. Twelve subscriptions were obtained for *Good Health*, four for the *REVIEW*, and one for the *Herold der Wahrheit*. The book sales were a little more than fifteen dollars. Eleven yearly subscriptions were taken for the *Instructor*. The donations amounted to \$8.61. Regular weekly meetings have been established, also a Sabbath-school. The object of the effort here is to raise up more assistance for Armada. The interest here is the best we have had this season. The people are very friendly, and are supplying all our table wants. We are surrounded by a fine farming community. Our courage never was better. We greatly rejoice in the truth. Last evening we were much pleased by the arrival of Eld. R. J. Lawrence, who will spend a short time with our company.

A letter from sister Nellie Webber, who has been holding Bible readings this summer at St. Louis, reports ten new converts to the truth, and more are interested. This we hail as good tidings. May the Lord continue to bless her labors in that place.

Aug. 30.
D. H. LAMSON.
A. O. BURRILL.
A. J. HAYSMEYER.

ARKANSAS.

LITTLE ROCK.—After what was said last spring concerning the strong effort that should be made here this summer, no doubt many have been expecting to see a report from Little Rock in the *REVIEW*. I came here June 14. Bro. Hunter, and sisters Watts and Medlin were already here, and the work of visiting, giving Bible readings, and distributing reading matter was well under way. The large tent had been pitched, and Friday evening, June 17, we began our meetings. Our congregations were quite small, and for several weeks it seemed that we would fail to secure an interest. Prejudice was very strong. Several of the ministers had spoken on the Sabbath question, as well as used their influence to have people remain away from our meetings. We have tried to take the matter to the Lord, and have sought his counsel, and pleaded earnestly for his assistance. Aug. 10 we moved the tent to another location, but still within reach of a few that had become interested here. Since that time the attendance has increased, and evening before last our tent was full, and about one third as many were obliged to remain outside. Last evening, although raining, about sixty were present. Many are becoming deeply interested, and some are beginning to obey. Bro. Hunter returned to Missouri last week, having been called there on business. The other workers, also, are away, so I am left alone, with Bro. J. H. James as tent-master. We have sold \$24 worth of books and tracts, and have received \$46 in donations and contributions. My courage is good. Pray for the work here. Aug. 30.
R. S. DONNELL.

WISCONSIN.

SHAWANO, SHAWANO Co.—We came to this place Aug. 11, and commenced our meetings the following Sunday. About one hundred came to the tent, and listened attentively to a lecture on temperance illustrated by Dr. J. H. Kellogg's charts. We have held four meetings up to this date; and as we see the increasing interest of this people to hear the word of God, our own hearts are cheered and encouraged to hope that the truths of the Third Angel's Message will, through the blessing of God, become the power of God unto salvation to a goodly number in this city.

The people are kind, and minister to our temporal wants freely. A box placed at the entrance of the tent is receiving contributions at each meeting. We sincerely desire the blessing of God upon our work. Aug. 18.
P. H. CADY.
H. H. FISHER.
G. H. GESSLER.

LIME RIDGE.—The attendance at our meetings is good. When the weather is favorable, the usual attendance during the week is from 150 to 200. Many are becoming deeply interested, as we are in the midst of the Sabbath question. Calls for help are coming in. These we cannot fill at present, and have had to postpone our work at Neptune, as we have all we can do at this place. We are to hold our first Sabbath meeting next Sabbath. We expect some of our brethren to come in from surrounding churches.

Our brethren have decided to hold several fall camp-meetings in various parts of the State. We have obtained the promise to have one held in this district, and after careful consideration it is thought best to hold it at this place, Sept. 14-19. We have labored in this vicinity the last two seasons, and the country is stirred for miles around, and favorable reports have been circulated. Now we desire our brethren to come and help us in the work, and gain a blessing for themselves. Instruction will be given in the T. and M. and canvassing work. We expect that Bro. Sharp will hold a Sabbath-school convention in connection with the camp-meeting. Come, brethren, let us have a precious season seeking God, that we may be better prepared to work for the Master. Aug. 24.
W. S. HYATT.
F. H. WESTPHAL.

KANSAS.

ENTERPRISE.—We began meetings here Aug. 5, and have an average attendance of about twenty-five. The German M. E. minister is doing all he can to keep his people away from our meetings. On Aug. 12 our tent was blown down and badly torn. This stopped our meetings for three days. We then procured the use of the English M. E. church, in which to finish our meetings. This did not please the German minister very well, who even threatened to report this act of his English brethren to their bishop. Last Sunday he openly warned his people not to attend our meetings, speaking in strong terms against our doctrine. This created much sympathy for us, but affected his influence a great deal. In private he threatens to disfellowship those who persist in coming to our meetings. But we are glad to see the interested ones still in attendance. The interest to hear is not great, but through the Lord's blessing we hope to do some good. We still have the use of the church.

There is a Baptist family deeply interested who

were lately sent here from Ohio to act as shepherds over a few scattered families of their faith. Would that they all might see the truth and embrace it. These are not regular Baptists, but belong to a small sect which originated in Switzerland. They seem to be a real God-fearing people. They make the use of tobacco a test of fellowship. On dress reform, feet-washing, and several other points, they are in harmony with our faith. S. S. SHROCK.
Aug. 17. A. MEIER.

TOPEKA AND FT. SCOTT.—Since my last report Sept. 15, 1886, I have been laboring among the colored people in Topeka and Ft. Scott. I came to the latter place Nov. 12, 1886, where I have been laboring ever since, with the exception of about three weeks at camp meeting. My work has been altogether from house to house, it being difficult to obtain a public place at reasonable rates. The following is a report of missionary work:—

No of visits made.....	243
" Bible readings held.....	728
" tracts loaned.....	454
" " given away.....	1,996
" " sold.....	2,223
" papers distributed.....	30

Received on tract sales, \$2.65; on donations, 25 cts.

The last two months in Ft. Scott my forenoon hours were spent in canvassing among my people for the "Marvel of Nations," of which I sold sixty-four copies, besides one copy each of "Man's Nature and Destiny" and "Early Writings." With the "Marvel of Nations" thirty-nine *Sentinels* were taken. Five ladies are now keeping the Sabbath, and two others have promised to do so. There are still others for whom I have hope. Quite a number of men were deeply interested in the readings, but none manifested a willingness to live out the truth. My work did not receive the sympathy of the ministers. One of them preached very strongly against it. It may be necessary to return to this place again shortly. I am now on my way to Emporia, Kan., to labor again. CHARLES M. KINNEY.

INDIANA.

MOUNT Ayr.—We have now been holding meetings at this place three weeks, with a good interest. Sometimes our tent has been so crowded that all could not be seated. As this is a small place, the congregation is made up principally from the farming community. Some come with teams seven or eight miles.

We have spoken on the Sabbath question three times. The subject is being agitated to no little extent. There has been no open opposition as yet, but one minister has thoroughly used his influence to have people remain away from our meetings. However, the more candid thinking people, who are seeking after light and truth, still continue to come. With good courage in the work we continue to sow the seed, trusting that the Lord will give the increase, that his name may be glorified and his cause vindicated at this place. C. F. JENKINS.
Aug. 24. B. F. PURDHAM.

MOROCCO, NEWTON Co.—As mentioned in previous reports, no one publicly opposed our work while the tent was in this place; but since we moved they have succeeded in their efforts, and on last Sunday Eld. Shortridge, of the Disciple denomination, spoke on the Sabbath question. He claimed that the Sabbath belonged to the law of types and shadows, and was abolished with it. Many of his arguments were such as are usually used in opposition to the truth. After he dismissed the congregation, we told them if they would stay we would review the sermon at once. Nearly all remained, and gave good attention while the subject was being reviewed. The Lord gave freedom, and all the arguments presented were easily met by the words of truth. This was considered a grand victory for the truth. Many of his own party seemed dissatisfied with his efforts. We hope that this effort will cause others to decide to obey the truth, which they admit seems more clear than ever before. We hope the Lord will sustain his truth in this part of the great harvest field. Aug. 24. B. F. PURDHAM.

As it was voted last winter at our State meeting that I should engage in laboring among the Germans of this State, I commenced this work in June. I find it rather a peculiar work, as the German-speaking people are so mixed with the English that the younger speak English while the older ones speak German; and in order to please their children, the parents prefer to have the preaching in the English language. Yet it must be done by some one who can also speak the German to them.

I was joined by Bro. Karl Kunkle, of Battle Creek, and we have been laboring in school-houses in different places in St. Joseph county, until July 19, when at the request of Bro. Covert I went to Barber's Mills, in Wells county, as two ministers of the New Light persuasion had been hired for the sum of \$60 to come and overthrow Adventism in this place. Having no place of worship here, we requested Brn. Shortridge

and Thompson to move their tent here, which they did, and we commenced meetings. When these two ministers came, we sent them an invitation to come to the tent and arrange for a discussion. This they refused to do. Since the people were anxious for a debate, we pressed the matter upon them. But they refused unless we would affirm that the visions of Mrs. E. G. White are inspired, and deny that the kingdom of God spoken of in the Bible is now set up, they not wishing to confine themselves to any particular texts. After listening to their falsehoods and abuse of Sr. White, we felt that something should be done, and so proposed to discuss their propositions if they would discuss the Sabbath and Sunday question with us. They would not do this, but said that if the people would pay them, they would return in the fall and discuss the matter with us. A perfect victory for the truth was gained, in that it was seen that they were afraid to meet the issue. As a result, three were baptized, four were added to the church, and all were much strengthened.

I was again joined by Bro. Kunkle, and we now have our tent pitched at Tyner, Marshall Co. Two discourses have been given. Our congregations are small, yet we hope for an interest. Some here are beginning to care for our temporal wants. Remember the work here.

D. H. OBERHOLTZER.

Aug. 14.

Special Notices.

CAMP-MEETING AT FERGUS FALLS, MINN.

THE Northern Pacific and Manitoba railroads will return those coming to this meeting over their roads, at one-fifth fare. But be sure to get a certificate when you buy your ticket to Fergus Falls, and bring it with you to the meeting. It is not probable that Eld. O. A. Olsen will be able to attend this meeting. But we confidently expect that Eld. A. D. Olsen, president of the Dakota Conference, will be with us. Eld. L. Johnson, and perhaps other speakers in the Scandinavian language, will be there.

Fergus Falls is an important place, and but little has ever been done there for present truth. It is desirable that our people should be well represented. We all need the benefits of the meeting. There will be accommodations for all at reasonable prices, and those who are not able to pay will be provided for, except that each must furnish his own bedding. Now, brethren and sisters in Northern Dakota and Minnesota, we appeal to you to come to this meeting without fail.

MINN. CONF. COM.

NEBRASKA CAMP-MEETING.

WHAT should you take with you to camp-meeting?—1. A sufficient amount of clothing and bedding to keep yourselves comfortable; 2. A receipt from your ticket agent, with blank certificate attached, to secure your return fare at one cent per mile. The agents are always obliged to furnish these when called for; 3. Bring your tithes to hand to your State treasurer; 4. Provisions of any kind to donate to the mission; 5. A cheerful countenance, and a word of courage for your weaker brother; 6. An earnest desire to do all you can to advance the cause of God; 7. Bring your children, and as many of your neighbors as you can induce to come; 8. Bring all your *unsoiled* back numbers of our periodicals, to be used in the missionary racks; 9. Bring a tent, if you have one; if you have not, you can rent one at a reasonable price. One or two large tents will be pitched to accommodate those unable to rent; 10. Last but not least, bring with you a large measure of God's Spirit and a determination to put away your sins, and seek for a greater blessing than you have ever before enjoyed.

A. J. CUDNEY.

TENTS FOR THE INDIANA CAMP-MEETING.

WE have a few tents to rent at \$2.00, \$2.50, and \$3.00, according to size and quality. I wish to learn who desire tents. Let all who can do so, furnish tents for themselves. Those who cannot will please write to me immediately, stating what sized tent is desired, so that we can arrange to suit their needs.

We can accommodate a few with shelter in a large tent, who are not able to rent nor buy. None should remain away on account of inability to pay for shelter. Address me at 32 Cherry St., Indianapolis, Ind.

WM. COVERT.

MISSOURI CAMP-MEETING.

THERE has been some misunderstanding about the time when the Missouri camp-meeting is to be held. At the suggestion of the President of the General Conference the time has been changed to Sept. 20-27, so as not to come at the same time as the Michigan meeting, which is changed to Sept. 27 to Oct. 4. This change was made necessary that proper help might be supplied for our meeting. The time is short, and it will require prompt action in order to get

ready and be at the meeting on time; but we earnestly desire that all shall make the effort and come to the meeting. This is an important meeting for the Missouri Conference, and all should attend who possibly can. The workers' meeting will now begin Sept. 13. All the ministers and other workers should be at the workers' meeting. The auditing committee will attend. Take notice of the change, and come at the beginning of the workers' meeting, so that the auditing can all be done before the camp-meeting proper begins.

DAN T. JONES.

TO INDIANA CHURCH TREASURERS.

ALL church treasurers in Indiana are requested to collect all tithes from their respective church-members as nearly as possible, so that the Conference will be able to settle with those who have been laboring in it during the year. The auditing committee need not be embarrassed this year, if all will do their duty. All scattered friends should send a full tithe of their income to Dr. Wm. Hill, Rochester, Ind. Let all make a memorandum of this.

WM. COVERT.

THE INDIANA CAMP-MEETING.

WE are to hold our camp-meeting and Conference this year in the principal city of the State. It is centrally and conveniently located, so that none need remain away this year. We all need the blessing to be obtained at the meeting. We confidently expect the largest gathering of Sabbath-keepers ever convened in the State. We expect able and consecrated help from the General Conference. We had hoped that Sr. White could be with us, but the reasons for her attendance at the California camp-meeting outweigh the reasons why she should be with us, and we shall not be favored with her help. But the helpers sent us will, no doubt, be the ones whom God would have come. There is one thing that we are certain of, and that is that every Adventist in the State should make special efforts to seek God with all the heart for the success of the meeting. We have secured the use of the exposition grounds for the meeting, which are nicely located, and of easy access by street-car lines. Explicit directions for reaching the grounds will be given soon.

A workers' meeting will begin Sept. 27, and continue till Oct. 4, when the camp-meeting will commence, and continue until Oct. 11. At the workers' meeting we want to see all the workers in the State. During the week of the workers' meeting, we want, without fail, to pitch every tent that is to be used on the grounds. But this is not all that should be done. We expect the help of some of the best workers that the General Conference can furnish during the workers' meeting, to give instruction in canvassing and Bible work and other branches of the cause. In this week of preparation there will be much to be learned about organization and Conference work that cannot be obtained in any other way. Those who expect to be of any real service in the work of God should not miss this part of the meeting. The Conference work must be mostly done before Oct. 4. Let all churches elect delegates immediately, and be certain to elect those who can attend the workers' meeting. Reports of labor must be placed in the hands of Bro. W. A. Young as early as Sept. 28. Those who attend the first week will receive much that those who do not come will miss.

We cannot afford to allow this camp-meeting to be a second-rate one. Our people are to be brought before the notice of the whole State as never before. We can do much to make that notice a favorable one. Then let all our people in the State make it a subject of daily prayer, that they may be in a condition to rightly represent a work such as we have to do. Let all carefully study the excellent readings sent out in regard to camp-meetings. Our Conference has never before approached a meeting of so much consequence to the cause of God as this one. May the Lord help all to be ready for it.

WM. COVERT.

KENTUCKY, ATTENTION!

THE time is drawing near when we shall meet again in our annual camp-meeting. The time appointed is Oct. 11-18, and the place, Elizabethtown. This place is as accessible to our brethren by rail as any point that we can find in the State. We are not certain that we can obtain any special railroad rates, as our numbers are few and scattered. If we could call together a large number, there would be no trouble in that direction; but we will do the best we can, and report if any favors are granted. We hope that every member will realize the importance of being at the camp-meeting, and that every one, if possible, will commence at once to get ready. You will find that many obstacles will arise to prevent your coming; but set your face as a flint that you must be there, and work to that end; and as you work, pray that God will help you.

This meeting is for you. All the business could be done in two days; but this meeting is to continue eight days, thus giving time for general instruction for our people, and time to seek the Lord together. Now, I hope that in each church this matter will be

talked of, and that our people will stimulate each other to diligent efforts to attend. Come at the commencement, and remain till the close. Get all the benefit of the meeting. Let those who cannot come by rail, come with teams. There will be some provision made for horses; probably pasture will be secured, so that the cost will not be heavy. But if you cannot come on the train or by team, come afoot—come in any way, so that you can be there. You cannot afford to miss this meeting. Time now is closing. The heavenly city is nearing. The greatest and most important work before us is to be getting ready for the future. Don't fail to come, and bring your friends with you. Come praying and searching your hearts, putting away your sins, and we shall have a blessed meeting.

J. H. COOK.

Aug. 16.

TO OUR PEOPLE IN INDIANA.

OUR anxiety for our camp-meeting increases as it comes near. The meeting will be just what we make it. It would be much better for every one to come to the meeting with so much light in the soul that a holy radiance would be shed all around them, than to come to be warmed by the flame of those who are walking with God. Brethren and sisters, you do not want to come to this important gathering with your sins unconfessed and with grudges against any one burning in your souls. Repent and confess until light breaks forth like the morning. If you have neglected secret prayer, then take it up again. If family prayers have been discontinued, erect again the family altar. If you have forsaken any of our meetings either for worship or business, be certain to encourage these assemblies by your presence. Do all you can to pay your vows.

It is impossible to get near to God without much thought upon God. Those alone who think upon his name are prepared to be a spiritual help to others. Discipline the mind in meditation and prayer. Think upon your own faults more and upon those of others less. Study how you can hate your own sins the most. Pray that the Lord may teach you how to love your brethren. Satan is watching you for an opportunity to provoke you to anger and malice. It is his delight to have you criticize each other. He laughs at the distress of the churches while angels weep to see the weakness displayed in yielding so readily to his suggestions. Go to the Lord constantly for fresh supplies of grace. The Bible must be studied daily if you would be strong in the Lord. Read the "Testimonies" much. You will find yourself described on nearly every page of them. We have been engaged long enough in the cause of God to have some Christian strength by this time. We have but little time left us in which to labor in peace. Every moment of it should be profitably employed.

The coming camp-meeting is to be held in the midst of a large city. This city more than any other in the State molds the State of Indiana. The amount of good that can be done by the influence of this meeting is so great that it cannot be computed by dollars and cents. Even so may an evil influence be as great the other way. My dear brethren and sisters, earnestly seek God for help from the Sanctuary, that you may bring angels of light with you to this meeting. Suffer not Satan to keep you from doing this. Let every Adventist home in the State be a place in which angels love to dwell. Let peace reign in them. It is important that you begin to act upon these suggestions *now*.

WM. COVERT.

HOW TO REACH THE INDIANA CAMP-MEETING.

WE have secured reduced rates over all the railroads centering in Indianapolis, by which passengers can be returned at one-third fare. See that your ticket agent is supplied with certificates furnished by the Central Traffic Association. According to the arrangements made, the agent is to furnish a certificate to every one who buys a ticket to Indianapolis, and pays full fare. This certificate will be signed on the camp-ground by W. A. Young, and you will then present it to the agent at Indianapolis when you desire to return, and the holder of the certificate will sign it, and get a ticket for one-third fare to the point where the ticket was purchased.

Those coming over the Lake Erie and Western, the Monon route, the C. W. & M., or the Bee Line will do well to request the conductor to have their baggage put off at the Massachusetts avenue depot. This will save distance, and is a much more convenient and safe place for handling baggage. Those coming on any other routes will get off at the union depot. Those getting off at Massachusetts avenue who want to reach the exposition grounds, will get on a Blake and Noble street-car, and go to the southwest about two miles, to the transfer car on Washington street. There get into the transfer car and wait until the Pennsylvania street car comes along, and it will take you direct to the exposition grounds. Those coming to the union depot will find street-cars on Illinois street that lead to the camp. Get on the Pennsylvania street car. The street-car fare will be only five cents from either depot to the grounds. All should follow these directions. Certificates will be granted as early as Sept. 23.

WM. COVERT.

News of the Week.

FOR WEEK ENDING SEPTEMBER 2.

DOMESTIC.

—Oregon votes on a prohibition amendment Nov. 8.

—General Simon Bolivar Buckner was inaugurated governor of Kentucky at Frankfort, Tuesday.

—An oil well was shot Tuesday near Cygnet, Ohio, that flowed 5,000 barrels in twenty-four hours, being the largest well in the Ohio oil territory.

—The Canada steamer *Hastings*, was seized Wednesday evening by the customs authorities at Lewiston, N. Y., for violation of American navigation laws.

—The cities of Cleveland, Detroit, Toledo, and Sandusky will celebrate the anniversary of Commodore Perry's victory on Lake Erie on the 10th of next month.

—Early Monday morning an attempt was made to burn the bridge over a culvert, one mile east of Wabash, Ind. A freight train narrowly escaped destruction.

—Twenty dwellings and the mill of the Boyd Manufacturing Company at Levauna, Ohio, were burned Monday. The loss is \$100,000, with small insurance.

—Damage suits aggregating \$127,500, growing out of the Chatsworth wreck, were filed Wednesday against the Peoria, Toledo, and Western Railroad at Peoria.

—In the South the corn crop will exceed that of 1886 by over fifty million bushels, and that section of the country will be nearly self-supporting in the matter of corn.

—Charles Percy, a young man living near Niagara Falls, has invented a life-boat in which he successfully made the trip through the terrible whirlpool rapids, on Sunday.

—It is reported that it will cost the New York Central Railway Company nearly \$700,000 to fit their cars with steam heating apparatus so that stoves can be abandoned.

—A company has been formed to operate a device for utilizing the water power of Niagara Falls. John F. Kerns is the inventor, and has disposed of his patent for a good sum.

—It is reported that Chicago's great boodler, Mc Garigle, and ex-mayor, Harrison, were passengers on a steamer which left Victoria, British Columbia, for Hong Kong, China, last week.

—T. V. Powderly, General Master Workman of the Knights of Labor, will go to Ireland in October to take an active part in the National movement. The invitation, it is said, came from the members of Parliament.

—Citizens of Los Angeles, Cal., Thursday, refused to permit the Chinese who were burned out a few weeks ago to locate at a site chosen for Chinatown. The Celestials, it is said, will have difficulty in finding a location.

—Georgia's convict-lease system, according to recent report, is doomed. The cruelties practiced on the unfortunate criminals are said to be shocking, and State officers and people are determined to abolish the practice.

—A startling rumor has been put in circulation by the attorneys for the convicted Chicago boodlers, to the effect that the Illinois Conspiracy statute is illegal. Both the boodlers and the anarchists were convicted under this statute.

—A mortgage for \$16,000,000 on all the property of the Central Pacific Railroad was filed Wednesday at San Francisco. The interest is 6 per cent per annum, payable half yearly; and it is believed the money is to be used by the company to complete projected roads.

—Edison's latest invention is an apparatus by which electricity can be generated directly by heat, without the intermediate agency of the steam engine, in sufficient quantities for practical use. This is a problem upon which scientists have been studying for many years.

—On her last voyage from England, the steamship *Umbria* encountered two hurricanes of such severity that the passengers were thoroughly frightened, and the staunch vessel was compelled, for a time, to discontinue her onward course. Captain McMickan admitted that the storm had been a dangerous one, even for such a steamship as the *Umbria*.

—It is evidently a poor kind of economy which leads railroad men to save money in the construction of their roads by hasty work or the use of inferior material. The Boston & Providence Railway Company has already paid \$450,000 in satisfying claims growing out of the Bussey bridge disaster, and an equal amount is still pending against them. And this must be a small sum in comparison with the liabilities which a road incurs by such disasters as the recent one at Chatsworth, Ill.

FOREIGN.

—An earthquake shock lasting thirty seconds made residents of the city of Mexico dizzy Monday morning. No buildings were wrecked.

—After Sept. 15 the rates of the Commercial Cable Company to the British Islands and France will be reduced to twelve cents a word, and to Germany to fifteen cents a word.

—Ayoub Khan, who caused much trouble in Afghanistan some years ago, and who has been a State prisoner in Persia lately, escaped Aug. 14, and is now said to be in Russian territory.

—The Cologne *Gazette* says that Germany has profited by the Boulanger craze; for from Cologne no less than seventy thousand pictures of Boulanger were sent to Paris, which sold readily at 2½ francs apiece.

—Grading on the Red River Valley Road in Manitoba was completed Tuesday. An enterprising American firm whose specialty is fire-arms, offers guns and ammunition to Winnipeggers at specially reduced prices in case there is trouble.

—Prince Bismarck occupies a suite of sumptuously furnished rooms in the castle at Kissingen. He rarely rises before 10 o'clock, but he works nightly until 2:30. He maintains his regular course of diet and habits, and pays close attention to the preservation of his health.

—The pleasure steamer *Mohican*, owned by the Clarks of Paisley, Scotland, reached Halifax at midnight Sunday, having encountered fearful hurricanes during the passage. The crew of the *Mohican* bravely rescued seventeen men and two women from the disabled ship *Lillian*, which was abandoned 300 miles east of Halifax.

RELIGIOUS.

—There are now more than 300 Protestant churches in Italy.

—At a recent church social at Atlanta, Ga., three persons were shot.

—The Turkish government has forbidden the attendance of Moslems upon the mission schools in Palestine.

—At an ice-cream festival given at Beaumont, Texas, for the benefit of the Baptist church, sixty persons were poisoned.

—The corner stone of a building for a Protestant theological seminary was laid at Pueblo, Mexico, July 21. It belongs to the Methodists.

—Several nonconformist laymen of London, England, have held a preliminary meeting to take steps against the intrusion of politics into the pulpit.

—The pope has received home contributions amounting to \$50,000, and foreign amounting to \$90,000, to be devoted to paying the expenses of his jubilee.

—The annual convention of Christian Workers in the United States and Canada will be held in the Broadway Tabernacle, New York City, Sept. 21-28 inclusive.

—Arrangements have been perfected for the establishment of a school in Worcester, Mass., by a colony of the "Christian Brothers of the Roman Catholic Church." It will be the first colony of the kind established in this country.

—Miss Frances E. Willard, as Vice-President of the World's W. C. T. U., issues a call, by circular, urging the White-Ribbon Women everywhere to observe Nov. 12, 13, 1887, as "a World's day of special prayer for the temperance cause."

—The government of New South Wales having offered 300,000 acres of land to any missionary society that will undertake to civilize the natives, the pope has directed that immediate attention be paid to the offer in order to forestall Protestant societies.

—Bishop William Taylor has established in Africa a new line of missions extending seventy miles from the coast on the Cavalla River. They are seventeen in number, and the principal ones are at Euliloky, Yawki, Beaboo, Tobo, Tatepa, Gerrobo, Wamleka, Nableky, Baraka, Garaway, and Grand Sess.

—The recent report of the Bible society of Maine reveals a singular state of things in some of the most highly favored communities. In Portland alone one hundred and five Protestant families were found without a Bible. In an enterprising town, one of the society's visitors found in one day seven American families destitute of the Bible. In another of the towns visited, where there were more than one hundred American families, there was not a clergyman, physician, town-house, church, chapel or Sunday-school.

Obituary Notices.

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

NICHOLS.—Died at her home in Sigourney, Iowa, July 1, 1887, Miss Louisa A., daughter of John E. and Elizabeth Nichols, aged 22 years, 10 months, and 2 days. Besides father and mother, she leaves, to mourn her loss, three sisters, three brothers, and many friends. She has been a member of the Sigourney Sabbath-school, more or less, for the past fifteen years. Services were conducted by the Rev. James Frey (baptist). J. W. LESAN.

ELLIOT.—Died near Osawkee, Kan., Aug. 23, 1887, Eddie, oldest son of Bro. and Sr. Elliot, aged twelve years. Eddie was working for one of the neighbors, and while left at the house alone found an old rusty revolver and some cartridges. He was evidently attempting to load it when it went off, driving the ball directly into his left eye. When the family returned he was lying on the floor unconscious, and lingered in that condition for several hours, when death relieved him from his sufferings. Remarks on the occasion by the writer, from Rom. 8:28. SMITH SHARP.

FARMAN.—Died in Battle Creek, July 15, 1887, Sister Hannah Farmman, aged seventy-six years. Sister F. was the widow of Rev. T. T. Farmman, of the Oneida, N. Y., M. E. Conference, with whom she engaged in active religious life for over forty years. She removed to Battle Creek in 1877, and about five years later embraced the present truth, which was a comfort to her in her declining years, and a special solace in her last painful and trying illness. She was a devoted wife and mother, and a faithful Christian. She leaves two daughters, one of whom was permitted to minister to her comfort, and perform the last sad and tender offices in the closing moments of her life. The friends gathered at the funeral were addressed from the words, "He giveth his beloved sleep," which seemed to bear a most fitting application after a busy life of useful toil. She was laid beside her husband in the Bedford cemetery, to await the glad reunion morning. WM. C. GAGE.

MINOR.—Mary L. Minor oldest daughter of L. S. and A. L. Minor, died of consumption, Aug. 20, 1887, after a lingering illness of two years, at St. Louis, Mich., aged 20 years and 11 days. Mary was a good girl and a Christian. Her feeble health preventing her baptism, she had not united with the church. The family deeply mourn their separation from her. Their only hope of a reunion will be, like her, to follow the Saviour. An address was given from the words, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. M. B. MILLER.

WOODRUFF.—Died of diabetes, at Peoria, Texas, July 23, 1887, Francis P., son of T. M. and Sallie P. Woodruff, aged 7 years, 2 months, and 25 days. Little Francis suffered intensely, but bore it patiently, always assuring his inquiring friends that he was better. This falls as a heavy stroke upon the parents, but they bow in meek submission to the will of Him who doeth all things well, and are thankful for the blessed hope of meeting their dear boy in the soon-coming morning of the resurrection. Words of comfort were spoken at the grave, by Bro. J. W. Gage. KITTIE M. STEVENSON.

TRIBBY.—Died of inflammatory rheumatism, Aug. 13, at the residence of her parents in Caucy, Montgomery Co., Kan., Sr. Mary F. Tribby, eldest daughter of Bro. and Sr. D. K. Mitchell, aged 30 years, 4 months, and 6 days. She was taken with the disease June 7, the same day on which we pitched our tent within a few feet of her father's door. Although sorely afflicted, she became interested in her eternal welfare, and after the way of life was set plainly before her by personal labor, she gave her heart to God without reserve, and rejoiced in the Saviour's pardoning love. Her suffering continued for nine weeks, and was borne with marked patience and Christian fortitude. July 14, she became a member of the Caucy Church, subject to baptism. She gave unmistakable evidence of thorough conversion, immediately laying off her jewelry and requesting her parents to sell it and put the proceeds into the cause. She died calmly trusting in God, and calling on the Saviour's name. We praise God for the hope of seeing her when the Lifegiver comes. Funeral discourse by the writer, from Prov. 14:32. C. MC KEYNENS.

Appointments.

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

KENTUCKY CONFERENCE.

THE twentieth annual session of the Kentucky Conference will convene at Elizabethtown, Oct. 11, at 5 o'clock. Hope all the churches will elect their delegates in season, and such as will best represent them, and who will be sure to attend. Each church is entitled to one delegate, and an additional one for every fifteen members.

J. H. COOK, Pres. Ky. Conf.

MISSOURI SABBATH-SCHOOL ASSOCIATION.

THE annual session of the Missouri Sabbath-school Association will be held in connection with the camp-meeting at Nevada, Sept. 20-27. We would be glad to see every Sabbath-school pupil in the Conference present at this meeting. There will be some time given to the consideration of the S. S. work. Officers will be elected for the next year, and steps taken to secure some efficient worker to devote a large portion of his time to this branch of the work.

JAMES KLOSTERMYER.

KENTUCKY TRACT SOCIETY.

THE ninth annual session of the Kentucky Tract Society will convene at Elizabethtown, Oct. 12, at 9:30 A. M. It is hoped that all the directors will be there on time, so that business may not be delayed. We also request all persons who are indebted to the society to make an earnest effort to be ready at that time to settle all past indebtedness. Do not neglect this, as the publishing house is in need of the money. Ask yourselves the question, Are you doing as you would like to be done by? May the Lord help you.

J. H. COOK, Pres.

A THREE days' meeting will be held in the tent at Fortoria, Tuscola Co., Mich., beginning Friday evening, Sept. 9. We would like to see the friends from Flint, Lapeer, Vassar, Arbelia, North Branch, Imlay City, and Shetford. Bring provisions and bedding, and come praying that we may have a good meeting.

I. H. EVANS.

EUGENE LELAND.

THE fourteenth annual session of the Indiana T. and M. Society will be held at Indianapolis, Sept. 27 to Oct. 11. This gathering will be held on the exposition grounds, in connection with the camp-meeting. All officers of this society are requested to have all missionary labor of the present quarter reported up to the date of the meeting. All districts must settle in full with the State society.

WM. COVERT, Pres. Ind. T. and M. Soc.

THE fifteenth annual session of the Indiana Conference is hereby appointed to be held in connection with the workers' meeting and camp-meeting at Indianapolis, Sept. 27 to Oct. 11. The first meeting will be held Sept. 28, at 5 P. M. Let all the churches in the State appoint delegates at their earliest convenience to attend this Conference. Each church is entitled to one delegate for its organization, and one additional delegate for every fifteen members. Be sure to elect those who can attend, who will take a real interest in the business of the Conference, and attend promptly whenever a meeting is called.

WM. COVERT, Pres. Ind. Conf.

NOTHING preventing, I hope to be able to attend quarterly meetings as follows:—

Pittsburgh, Pa.,	Oct. 1, 2
Clinton,	" 8, 9
Seventy Six,	" 17, 18

We trust that the members of these different churches will make an effort to be in attendance, and do all they can to make these meetings what they should be. Know-

ing that the churches at Clinton and Seventy Six have been without help for some time, we should try to make our service as profitable to them as possible.

L. A. WING.

Publishers' Department.

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

RECEIPTS.

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

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

Books Sent by Freight.—John S. Edwards, O. Oppgaard, Geo. A. King, L. T. Nicola, C. E. Giles, Homer E. Giddings, A. J. Cudney, J. R. Rogers, Emma Green, J. B. Chambers, L. T. Nicola.

Books Sent by Express.—A. Persing, W. J. Stone, E. Mintra Lovett, Isaac Palmer, Lee Gregory, A. J. Cudney, C. A. Rannels, L. T. Nicola.

Cash Rec'd on Account.—Mich. T. and M. Soc. \$380.11, Tex. T. and M. Soc. 100., Ind. educational fund, 67, Ind. T. and M. Soc. 48., Ohio T. and M. Soc. 167.04, No. Pac. T. and M. Soc. 100., Cal. T. and M. Soc. 200., N. Y. T. and M. Soc. 25.64, Cal. T. and M. Soc. 1,200.

General Conference.—Nancy Pickles \$2.

S. D. A. E. Soc.—Iowa T. and M. Soc. \$17.86, Ind. T. and M. Soc. 2.

International T. & M. Soc.—Iowa T. and M. Soc. \$2.80.

O. H. T. D. Fund.—Iowa T. and M. Soc. \$157.45, Ind. T. and M. Soc. 100., Mich. T. and M. Soc. 100.

European Mission.—Iowa T. and M. Soc. \$17.86, L. T. Cook 1.

English Mission.—Iowa T. and M. Soc. \$10.71, Ind. T. and M. Soc. 3.33, N. Y. T. and M. Soc. 22.50.

Scandinavian Mission.—Iowa T. and M. Soc. \$7.14, Jorgen Rudebeck 5.

Austrasian Mission.—N. Y. T. and M. Soc. \$22.50.

Canvasser's Question Box.

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

CLASS TRAINING.

Why is it a good plan for the State agent to train canvassers in classes before assigning them territory either alone, or in companies?

1. It results in a great saving of the State agent's time, as several can be trained on the same book almost as quickly as one.

2. Where several are engaged in the work of preparation together, a broader range of practical ideas is presented by reason of the questions, suggestions, and criticisms of many instead of one.

3. These class training-schools are a source of spiritual strength to all who attend, if properly conducted.

What is the best plan to follow in bringing individuals together for class training?

1. If you are out of work, attend general meetings, visit directors, churches, and individual members whom you know to be suitable persons for the canvassing work; also keeping up a lively correspondence with individuals in parts of the State which you cannot visit at once.

2. If you already have plenty to do among the companies at work, so that you have no time to visit, still keep up correspondence with those who ought to be out in the field, availing yourself of all the assistance possible from directors, ministers, church elders, etc.; for you ought soon to have leaders qualified to take entire charge of the various companies now at work, so that your time can be devoted almost exclusively to securing recruits.

When I have a class together, should it be held until each member completes the canvass on all our books? If so, who furnishes the books used in case the class members are not able to buy them?

Most emphatically we say, Do not require preparation on but one book at a time, as the canvass for it must generally be followed months before the person becomes really efficient in its presentation. The time devoted to preparation on a second book, for use sometime in the future, would be far more profitably employed on the book to be handled immediately. Of course, each agent pays for his own canvassing copy. But if any in the class wish to take up the canvass on a second book, being prepared on the

first, perhaps it would be best to allow them the privilege, provided that they are able to pay for the books used. Therefore drill as many of the class on the same book as possible.

"Class training" will be continued next week.

HEALTH PUBLICATIONS.

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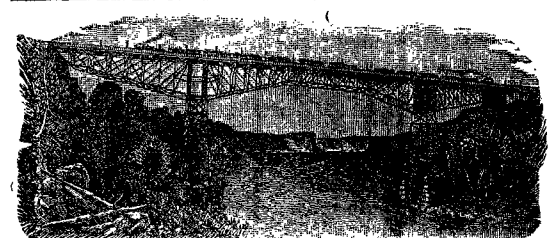
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MICHIGAN CENTRAL RAILROAD.

GOING EAST.										GOING WEST.																		
Mail.	Day	Exp.	N. Y.	Alb.	N. Y.	Night	Alb.	N. Y.	Exp.	Day	Exp.	N. Y.	Alb.	N. Y.	Day	Exp.	N. Y.	Alb.	Mail.									
p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.									
6.00	6.45	10.45	6.00	7.30	10.45	6.00	7.30	10.45	6.00	6.45	10.45	6.00	7.30	10.45	6.00	7.30	10.45	6.00	7.00									
4.38	5.30	9.45	4.35	6.08	9.45	4.35	6.08	9.45	4.35	5.30	9.45	4.35	6.08	9.45	4.35	6.08	9.45	4.35	8.16									
3.15	4.20	8.40	3.15	4.50	8.40	3.15	4.50	8.40	3.15	4.20	8.40	3.15	4.50	8.40	3.15	4.50	8.40	3.15	9.95									
2.00	3.10	7.54	1.58	3.13	7.54	1.58	3.13	7.54	1.58	3.10	7.54	1.58	3.13	7.54	1.58	3.13	7.54	1.58	10.38									
1.12	2.27	7.33	1.30	3.20	7.33	1.30	3.20	7.33	1.30	2.27	7.33	1.30	3.20	7.33	1.30	3.20	7.33	1.30	11.03									
12.17	1.50	6.58	12.33	2.36	6.58	12.33	2.36	6.58	12.33	1.50	6.58	12.33	2.36	6.58	12.33	2.36	6.58	12.33	11.31									
11.38	12.15	5.49	11.18	1.55	5.49	11.18	1.55	5.49	11.18	12.15	5.49	11.18	1.55	5.49	11.18	1.55	5.49	11.18	12.00									
9.18	11.11	4.55	10.18	1.27	4.55	10.18	1.27	4.55	10.18	9.18	11.11	4.55	10.18	1.27	4.55	10.18	1.27	4.55	12.58									
6.50	9.00	3.10	8.15	9.10	3.10	8.15	9.10	3.10	8.15	6.50	9.00	3.10	8.15	9.10	3.10	8.15	9.10	3.10	5.15									
a. m.	a. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	a. m.									
STATIONS										Ar.	Dep.	p. m.	p. m.	a. m.	p. m.	a. m.	p. m.	p. m.	p. m.									
										Detroit,										9.11	8.40	9.10	1.30	7.00				
										Ann Arbor,										1.38	9.12	10.25	2.33	8.16				
										Jackson,										12.03	10.52	11.35	3.32	9.95				
										Marshall,										1.04	11.47	12.50	4.22	10.38				
Kathlamet Creek,										1.05	12.12	1.12	4.40	11.03														
Kalamaazoo,										1.05	12.12	1.12	4.40	11.03														
Niles,										4.48	8.03	3.22	6.27	4.40														
Mich. City,										5.41	4.32	4.55	7.32	2.58														
Chicago,										8.03	7.00	6.40	9.33	5.15														
Dep.										Ar.	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.										

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.20, 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 9.52, ar. Kalamazoo 9.45.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.

June 6, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table in effect May 15, 1887.

GOING WEST.						STATIONS.		GOING EAST.					
Chgo. Pass.	Mail.	Day Exp.	Pack.	B. Crk. Pass.				Mail.	Land Exp.	Atlie Exp.	Sun. Pass.	Pt.H. Pass.	
.....	am	am	pm	pm		Dep.	Arr.	am	am	am		am	
6.55	7.15	8.05	4.10			Port Huron		am				10.50	
7.28	8.31	9.24	5.40			Lapeer		10.20	1.15	7.35		9.17	
8.05	9.10	10.15	6.20			Flint		8.42	11.57	6.17		8.40	
8.48	9.35	10.58	7.29			Durand		7.55	11.21	5.43		8.40	
10.03	10.30	11.58	8.25			Lansing		7.05	10.43	4.49		8.45	
10.37	11.00	12.25	9.03			Charlotte		6.42	9.37	3.25		6.15	
11.30	11.45	1.15	10.05			D } BATTLE CREEK { D		4.48	8.55	2.25		5.30	
6.30	am	12.05	1.20	pm		A }		3.40	8.50	2.30			
7.18	12.45	2.21				Viokaburg		2.41	8.11	1.43			
7.30	12.55	12.52		VAL.		Schoolcraft		2.31		1.27		VAL.	
8.17	Sun.	1.45	3.10	Acc.		Oshtemo		1.45	7.26	12.43		Acc.	
9.00	Pass.	2.28	4.07	4.07		South Bend		1.05	6.50	12.01			
10.30	am	3.45	5.52	6.05		Haskell's		1.05	5.30	10.29	3.40	8.03	
12.40	10.00	6.25	8.10	8.45		Valparaiso		11.35	3.25	8.15	1.16	6.25	
	pm	pm	am	am		Chicago		9.05	3.25	8.15	1.16	6.25	
	pm	pm	am	am		Arr.	Dep.	am	pm	pm		pm	

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 6, 1887.

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LATE CAMP-MEETINGS FOR 1887.

WEST VIRGINIA, Parkersburg,	Sept.	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.

THE PROPHETIC MAPS.

THESE maps, two in number, are designed to be used as aids in the presentation of the great prophetic themes of Daniel 2, 7, and 11, and Revelation 8, 9, and 13. They show the four universal kingdoms, the ten kingdoms which arose out of Rome, and the present status of the Eastern question. We have not been able to supply complete sets of these for some time; but having a few broken sets, we have just supplied the missing parts, so that we can now offer ten complete sets of these maps. These close out the edition, and probably there will be no more printed. Those who are especially desirous of obtaining a set, as some we know are, should engage them now. Price for the set, \$5. Address REVIEW AND HERALD, Battle Creek, Mich.

"THOUGHTS ON DANIEL AND THE REVELATION."

THE following testimonials have just come into our hands, which we publish for the benefit of canvassers who are working with this book:—

"While there may be difficulties about the study of the prophecies, and while great care is necessary

in such study, yet they constitute an important part of the divine record, and we should not excuse ourselves from a patient and prayerful attention to them. I therefore welcome Eld. Smith's work, 'Thoughts on the Book of Daniel and the Revelation,' and from the high opinion expressed of the work by scholars, have no doubt that every one will be profited by its perusal.

"J. M. BENT,
"Pastor First Baptist Church,
"Springfield, Mo."

"'Thoughts on the Book of Daniel and the Revelation' will be helpful to many in clearing the way to a better understanding of those books of the Bible most difficult to be understood. The style is so simple as to be easily grasped by all.

"E. G. LAUGHLIN,
"Pastor of the Christian Church,
"Springfield, Mo."

THE "MARVEL OF NATIONS."

ONE hundred and twenty-five thousand copies of this book have already been printed, and within six weeks another edition of twenty-five thousand copies will be on the press, which at the rate they are selling, will be disposed of before the end of the year. This will make a total of one hundred and fifty thousand copies in circulation by the close of 1887.

The following testimonials may be a help to those who are canvassing for the book:—

"Lincoln, Neb., May 11, 1887.

"We have read the 'Marvel of Nations,' and regard it as an extraordinary book, one that should be read by all. It throws much light on what heretofore has been comparatively a dead letter, to the correct understanding of certain prophecies that should be understood at this period of the world's history.

T. MC ALPINE,

"Managing Telegrapher for B. & M. R. R. in Neb.

"CHAS. A. WICKERSHAM,

"Chief Train Dispatcher for B. & M. R. R. in Neb."

"Lincoln, Neb.

"Having read the 'Marvel of Nations,' I can heartily recommend it to others, as its subjects are of great value to every historical, Biblical, and political student.

L. S. CLEVELAND,

"Sec. Theological Academy."

MICHIGAN TENT COMPANIES, TAKE NOTICE.

WE shall need at the workers' meeting and camp-meeting all the large tents in the Conference, as we expect a very large attendance and there are many uses for which the large tents will be required. These will be needed at the beginning of the workers' meeting Sept. 20, to be set up in season. They must be on the ground during the week following, before the camp-meeting proper commences.

Let each tent company see to it that some one of their number attends to the matter of getting on the ground in time the large tent they are using. If there are likely to be delays on the route to Grand Rapids at any point of transshipment, let some one be there and see that it is hurried through. We must have the use of these tents. We can make no exception, unless there is a very great interest, as there may be in some instances, which would be ruined if not followed up; or unless a tent is too old and leaky to be of any service. Let the tents be on the ground in season.

MICH. CONF. COM.

TO TRAVELERS AND MISSIONARIES.

IT is with pleasure as well as a sense of justice that we make mention of Messrs. Bywater, Tanqueray, and Co., who act as agents for many missionary societies at home and abroad. We opened correspondence with them last spring while in America, prior to starting for England with a party of sixteen en route for Europe and South Africa. They met us at the boat in Liverpool, and rendered valuable assistance in the transfer of our baggage, and aiding our friends who went as missionaries to various parts. Unlike some whom we have found, who, we are sorry to say, have had only a pecuniary interest in view, these gentlemen have helped us from the interest they have in the cause of Christ. They make no charges for counsel, or where actual expense is not incurred; and when it is, their charges are very moderate.

From our experience with them, we can recommend this firm as worthy the confidence of missionaries. To strangers, especially, who are passing through London, their suggestions respecting hotels, different lines of travel, and all such matters, will be valuable. Their address is 79 Queen Victoria street, London, E. C.

S. N. H.

MICHIGAN, NOTICE!

ALL those coming to the Grand Rapids camp-meeting over any of the railroads in the State, and paying full fare, will be returned over the same route at one third fare. A certificate will be furnished on the grounds enabling them to purchase a special ticket.

Battle Creek, Sept. 6.

A. R. HENRY.

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. The school year opens Sept. 14. Address,

BATTLE CREEK COLLEGE,

Battle Creek, Mich.

NOTICE TO CANVAASERS.

WHEN ordering books, be sure to give ample time for them to reach you, making reasonable allowance for possible delays in transit.

Do not wait until time for delivery, and then order by express; no agent can afford this.

If you do not receive your books in due time, notify us at once, so that we can follow them with a tracer and save duplicating order.

C. ELDRIDGE.

CANVAASING IN OHIO.

It was my privilege, in the interest of the canvassing work, to visit the camp-meeting lately held at Cleveland, Ohio. While some States, more favorably circumstanced, are farther advanced in the work, yet this State is fully awake to the importance of circulating our books, and is in full harmony with all plans adopted for a thorough and systematic canvass. A general agent had been appointed some time previous to the meeting, and the result of his labor was apparent from the large number of agents already in the field.

A good interest was manifested in this branch of the work, and some twenty-five persons expressed their determination to enter this large and important field of usefulness. We came away from the meeting feeling very much encouraged, and we rely on Ohio as one of the States bound to succeed.

C. ELDRIDGE, Gen'l Sup't Sub. Book Dep't.

IOWA.

At all of our local camp-meetings in this State, family tents will be furnished on the grounds at lower rates than usual.

J. H. MORRISON.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A 24-page Bi-monthly, devoted to the dissemination of true temperance principles and instruction in the art of preserving health. It is emphatically

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