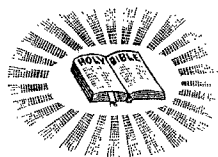


Adventist Review



AND SABBATH HERALD.



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

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BY-AND-BY.

WHAT will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it by-and-by?

What will it matter by-and-by,
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with cheek to cheek I've lain
Close to the pallid angel pain,
Soothing myself through sob and sigh,
"All will be otherwise by-and-by!"

What will it matter?—Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach him by-and-by.

What will I care for the unshared sigh,
If, in my fear of lapse or fall,
Close I have clung to Christ through all,
Mindless how rough the road might lie,
Sure he will smoothen it by-and-by?

What will it matter by-and-by?
Nothing but this, but joy or pain
Lifted me skyward—helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all—by-and-by!
—Margaret J. Preston.

The Sermon.

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

KNOWLEDGE SHALL BE INCREASED.

BY ELD. L. D. SANTEE.

"But thou, O Daniel, shut up the words, and
seal the book, even to the time of the end: many
shall run to and fro, and knowledge shall be in-
creased." Dan. 12:4.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

Truly our times are wonderful. Civilizations
of past ages fade and are forgotten. Change lays
his desecrating hand on landmarks hoary with
age. The whistle of the steam locomotive is
heard in Jerusalem, and where Christ's weary
feet passed on their missions of mercy, the rail-
way porter is now calling out the names of the
stations. Why this wonderful change? One has
well said that "progress is God's right hand an-
gel," and the change in Judea is only an outline

of the changes wrought all over the world. We
are living in the time of the end, and agents that
have slumbered all through earth's mediæval his-
tory, have awakened to active life in these last
days. The brain of the artisan and of the chem-
ist have felt a thrill from the Almighty, and the
prophecy of our text is fulfilled. Knowledge has
been increased *scientifically*.

But we go farther. In every age there have
been scholarly men—grand minds ripe with
years of thought and study; but the masses of
the people have been satisfied with a low degree
of intelligence. Comparative ignorance has been
the common lot of mankind. But we come to
the last days, and again the change is manifest.
We see multitudes hungry for a higher degree of
intelligence. Students eager in their pursuit for
knowledge. School-houses at nearly every cross-
road. Academies found in almost every little
town, while our cities are multiplying their
higher institutions of learning. Why this thirst
for knowledge? Why this demand for books and
schools and teachers? Sympathies and destinies
blend, like the tremulous branches of forest-trees,
and in God's own time the thirst for knowledge
has encircled the world, and brought the fulfill-
ment of the prophet's words. Knowledge has
been increased *intellectually*.

But I enter another, and, if possible, a broader
field, covered by the same prophecy. I consider
the moral relation that man sustains to God and
to his fellow-man. Man is naturally a worship-
ing being. The element of reverence is inherent;
but with all this predisposition, four fifths of
the race have lived and died strangers to the true
God. Baal, Ashtaroah, Brahma, Buddha, and
other deities have all claimed their millions, and
religion has been guided by superstition instead of
that intelligent worship that is taught by the re-
vealed will of God. But in the last days a
change was to come, and that change is heralded
in the words of my text: "*Knowledge shall be in-
creased.*" Again, in Rev. 18:1 we read: "And
after these things I saw another angel come down
from heaven, having great power; and the earth
was lightened with his glory." With increased
light, comes increased responsibility; and instead
of the world's heeding the truth as it is presented,
"evil men and seducers . . . wax worse and worse."
2 Tim. 3:13.

In a world of open Bibles, the cry of the poor
goes up to heaven, while the mighty men are pre-
paring war. Joel 3:9. Another reason why
knowledge will be increased is, to return to the
church a pure gospel, and prepare her for the
"latter rain." I contemplate with joy the tri-
umph of the primitive church in the days of the
"early rain." Peter preached on the day of
Pentecost, and three thousand were added to the
church. The fourth chapter of Acts records an
increase of five thousand, and the number soon
became so large that seven deacons were ap-
pointed to oversee the temporal affairs of the
church. Five of these deserve special mention.

Stephen, after preaching a wonderful sermon,
sealed his testimony with his blood, and was the
first Christian martyr. Philip, though not or-
dained as a minister, went down into Samaria,
and commenced to preach. I suppose he knew
that the Jews had no dealings with the Samari-
tans, and thought that he could do no harm preach-
ing among the heathen. As the result, a great
revival sprang up in Samaria, and he was only

called away to preach Jesus to the Ethiopian
eunuch, that the gospel might be carried down
into the dark continent, and that Africa might lift
her hands unto God. Oh those early days, when
the gospel was the "power of God unto salva-
tion!" God speed the time when the "latter
rain" shall be enjoyed by the remnant church!

The prime object in God's dealing with the
world is the salvation of the people. For this
sacrifices were instituted, seers wrote, prophets
testified, and Christ died. For this the Bible
was written, and the gospel goes to all the world
for a witness. One thought to which I would
call your attention, is found in the first part of
our text: "Many shall run to and fro." Now
that we know the object of God, we notice his
means of accomplishing that object. Anciently,
men grew old and died almost in the shadow of
the mountains that frowned down upon their
cradles. But in these last days, a spirit of unrest
has filled the hearts and minds of the people, and
to-day there are more means of rapid transit and
far more travelers than ever before. Why?—Be-
cause the earth is to be warned, and those who
have the truth must proclaim it until all the
world hear it. God has commanded: "Come
near, ye nations, to hear; and hearken, ye people:
let the earth hear, and all that is therein; the
world, and all things that come forth of it."
Isa. 34:1. When I see the ponderous wheels of
our fast trains annihilating space, I think it is
one of God's agencies to send publications and
missionaries to accomplish his purpose. Increase
of knowledge has made the world readers, and has
multiplied literature. Men running to and fro
have scattered it until the prophecy of Matt.
24:14 is about fulfilled.

We sometimes speak of the "power behind the
throne," and there is back of all these instrumen-
talities a mighty though unseen agency, without
which all the rest would be comparatively power-
less. That agency is the Spirit of God. In the
days of the former rain, they were to tarry at
Jerusalem until endued with power from on high.
Luke 24:49. Then, as they went forth vivified
by the Holy Ghost, the Lord added to the church
such as should be saved. Angels of God guarded
them. Fetters fell off, and prison doors swung
open, while the hard hearts melted at their
mighty words. Why did not this state continue?
The answer is found in Isa. 59:1, 2: "Behold,
the Lord's hand is not shortened, that it cannot
save; neither his ear heavy, that it cannot hear:
but your iniquities have separated between you
and your God, and your sins have hid his face
from you, that he will not hear." With increase
of numbers come worldliness and ambition, and
the Spirit of God sadly testifies against them.
"I have somewhat against thee, because thou hast
left thy first love." Rev. 2:4.

As the church separated from her covenant
Lord, she lost in a great degree the Spirit, and the
former rain was ended. Time rolled on till the
man of sin had filled his allotted time, when God
commenced to prepare the world for the latter
rain. Bibles began to be multiplied, and truths
long buried, to be found. The old landmarks be-
gan to appear, and the faith once delivered to the
saints was once more brought to light, and loved
and obeyed. A volume would not contain all the
train of circumstances that God has set in motion,
and that has for its *ultimatum* the glorification of
the saints. The pen of inspiration has summed it

up in one sentence—"Knowledge shall be increased."

To the world, an increase of knowledge is an increase of responsibility, and often of condemnation. The Saviour's words are still true, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sins." John 15 : 22. They grieve away the Spirit, and thereby seal their own destruction. In the days of the latter rain, we may reasonably expect a wonderful manifestation of the outpouring of the Spirit of God; but we must be in harmony with him, and yield a perfect obedience to his law, or we shall not be in a condition where the Spirit can work through us. Rather would it be said of us as was said to Simon : "Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God." Acts 8 : 2, 1. The Lord has spoken thus in regard to this subject : "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2 : 17. By the increase of knowledge, truth shines forth with noon-day clearness. The apostle, speaking of the last days, says : "But ye, brethren, are not in darkness." As it was in the beginning, so shall it be in the end. The Lord will add to the church such as shall be saved. Some are going to respond to the gracious invitation. The angel sees them just before the coming of the Just One. He points them out, saying : "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12. While the storm of wrath is gathering, some will flee to the refuge. The flood had its Noah, Sodom had its Lot, and the last call of mercy will gather out some faithful souls that are washed in the blood of the Lamb. Dear friends, will you and I be of that number? Angel hosts are waiting to hear the signal to gather the elect. Light on every hand is giving us clear perceptions of duty. The gospel goes to the world, but it deals with individuals. "How shall we stand in the Judgment?" In the day of the scrolled heavens and the darkened earth, where, oh! where shall we be then? God grant us a realizing sense of the duties and dangers of our times; and help us, as we see knowledge increase, to walk while we have the light.

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.

TEMPERANCE.

BY JOSEPH CLARKE.

PAUL reasoned with Felix concerning righteousness, temperance, and of a Judgment to come. Acts 24 : 25. In Gal. 5 : 22, 23 he associates temperance with love, joy, peace, long-suffering, gentleness, goodness, faith, and meekness. Peter classes temperance with faith, virtue, knowledge, patience, godliness, brotherly-kindness, and charity. See 2 Pet. 1 : 5-7. Thus we see that temperance is one of the Christian virtues, inseparably united to each and all of them. It is also one of the most important of all the graces, if it is proper to say that one can be more important than another.

Without stopping here to consider the subject of temperance from the usual stand-point, appetite, we will consider its importance in regulating the mind in its processes of thought; its importance in the use of the reasoning faculties, and in guiding the mental powers; in the work of restraining and properly tempering the best impulses of the will; its beneficial influence over the conscience and the imagination, thus preventing the one from running into superstition, and the other from imaginary, fanciful, or roving and irregular trains of thought, and wild, chimerical, visionary conceits of the imagination.

Temperance is an important aid in keeping the mind properly trained, and when in full exercise its influence is opposed to fanaticism and insanity, and promotes the judicious employment and action of all the mental machinery, thus preventing friction, bustle, noise, confusion, and disorderly thoughts. A mind under the influence of temperance can make the most of itself. Temperance holds faith in check, and keeps it from degenerat-

ing into presumption. It keeps virtue from affectation and prudery, and knowledge is restrained from vanity; patience is not allowed to fall into passivity; kindness is kept from officious meddling, and charity from confused and indiscriminate ideas of right and wrong. Temperance puts a check upon all the mental powers, until they move in harmony and in union. Like the skillful engineer, it takes care that every wheel has its proper place and motion, thus avoiding unnecessary strain upon any one part; and so the wear of labor is equally distributed, and the mental machinery is kept in constant repair.

Paul, in speaking in his epistle to the brethren at Philippi (chap. 4 : 8), has pointed reference to the processes of the mind. After naming the most excellent subjects of thought, he says, "Think on these things." Do not allow the mind to drift about at random, but think—think rationally, honestly, purely, lovingly, reputably, virtuously. Here he has the guide to meditation and tests of thought. Are your thoughts of this character?

It sometimes happens that young persons and people of the world have never considered the importance of a rightly trained mind. Persons of education and culture are sometimes almost destitute of such a mental discipline as Solomon advocates. He says : "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4 : 23. The mind will travel, but shall we allow it to roam without a bridle, chart, or compass? Says David : "I am fearfully and wonderfully made." Ps. 139 : 14. How truly does this language apply to the mind and heart of man! Our mental faculties may be classified thus : The will, the judgment, the conscience, the imagination, the memory; and these constitute a sort of court, always in session during our waking hours. The will is the executive power; the judgment, the judicial authority; the conscience, the ecclesiastical power; the memory, the recording secretary. The imagination is the artist, and is of all the other powers the most active.

These attributes of the human mind are of themselves, when in their normal condition, almost angelic, as they were when the man Adam was first introduced into his Edenic home. Paul, quoting from David, says : "Thou madest him a little lower than the angels; thou crownedst him with glory and honor." Heb. 2 : 7. Sin, however, has introduced a hideous company of guests, and thus these noble attributes of the mind have been turned in the wrong direction and corrupted, until the race has fallen very low, both mentally and physically. These guests are classified by Paul in Gal. 5 : 19-21, and among them all not one redeeming quality is found. They are altogether evil. But in the 22nd and 23rd verses, he enumerates a class of guests of an opposite character. One of these guests is temperance; and temperance, if strictly maintained, introduces sobriety. Peter, in his first epistle, exhorts his brethren to be sober. Chap. 1 : 13. Sobriety is the opposite condition to that of drunkenness. The minds of men at the present time are in this lamentable condition. Rev. 18 : 3 : "For all nations have drunk of the wine of the wrath of her fornication," consequently, the nations are so much under the influence of error that they are stupefied and unfeeling. Christian temperance should be a guest in the heart, and, with all her companions, be made welcome.

LAST-DAY TOKENS.—NO. 1.

BY A. SMITH.

THE GREAT EARTHQUAKE.

ON the 1st of Nov., 1755, probably the most severe and extensive agitation of the earth on record took place, and marked the opening of the seal of Rev. 6 : 12. Of this earthquake, Sears, in his "Wonders of the World," says it "extended over a tract of at least 4,000,000 square miles," pervading "the greater portion of Europe, Africa, and America." Monteith, in his "Physical Geography," says of this earthquake that "the waters of the Scotch lakes suddenly rose above, and then subsided below, their level. On the shores of the West Indies, the tide rose twenty feet, and the water resembled ink. . . . The waters of Lake Ontario were also sensibly affected."

In the city of Lisbon, Portugal, the effect was most disastrous. Monteith says :—

It commenced with a dull, rumbling sound below the surface, immediately followed by a tremendous shock which threw down a large part of the city, and in the space of six minutes 60,000 people perished. The sea retired to a distance, only to return in a vast wave fifty feet high. The unfortunate people rushed from the falling buildings to secure shelter on the new and massive marble quay, which suddenly sank with them into the sea, the water closing over the spot to the depth of 600 feet. *Not a single fragment of the many vessels*, nor one of the thousands of human bodies that were drawn into this frightful chasm, ever floated to the surface, all being engulfed in the fissures which opened, and immediately closed over them.

Sears further says :—

The terror of the people was beyond description. Nobody wept—it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, "*Misericordia the world's at an end!*"

This great earthquake marked the beginning of a series of wonderful events designed by God to herald the near advent of his Son from heaven. The attention of the world had just been called to the subject of the second advent, by a work on the Revelation, published by the eminent Bengel, of Germany; and the cry of the people in the disaster at Lisbon,—"*The world's at an end!*"—without doubt led reflective minds to the study of that portion of the prophecies, the seal upon which was then opened by the Son of God. Bengel did not look for the second advent to transpire in his day, but about one hundred years thereafter, or in the present generation. Under the sixth seal a series of events transpire that are of the greatest importance to the children of men, marking with measured, solemn tokens like the knell of closing time. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6 : 12-14.

With this order of events agree our Lord's prophetic words, recorded in Matt. 24 : 29, 30; Mark 13 : 24-26; Joel 2 : 10, 11, 30, 31; 3 : 13-16; and Isa. 34 : 1-4.

"AN INFIDEL SUNDAY."

BY ELD. F. D. STARR.

WE trust no one will be horrified by reading the above title; though we consider it a very apt and suggestive expression, yet it is not one of our own coining. It is used by an advocate of Sunday observance. A leaflet recently published by the Sabbath observance department of the N. W. C. T. U., entitled "The Sunday Newspaper," commences thus :—

A momentous question is just now pushing to the front in our country; the issue is being forced and the lines sharply drawn. A Bible Sabbath or an infidel Sunday—which for our land?

That is just the question exactly. But how shall we determine what is the Bible Sabbath?—Simply by letting the Bible speak for itself. It has much to say upon this point, and its testimony is neither meager nor hard to be understood. "The seventh day is the Sabbath of the Lord thy God," is answered in tones that shook the earth, and reverberated down through the ages to the present time.

But what about the "infidel Sunday?" and, indeed, who could think of a more appropriate name for the pagan institution? We go away back in the annals of time to where men first went off into idolatry. Historians inform us that about the first, if not the very first, false god that men ever worshiped was the blazing sun above us; and naturally enough they set apart a day for sun-worship, the first day of the week, and that day they accordingly called *Sunday* or *Sunday*. So its observance will ever stand a monument to the departing of men from the worship of Jehovah to the worship of false gods. Here, indeed, "the lines are sharply drawn."

But here comes in something more strange than the absurd heathen notion of transmigration of souls, or the donning of sheep's clothing by the voracious wolf—this so-called "infidel Sunday" claims to be one and the same with that divine institution, the Bible Sabbath! The 13th indictment in the above leaflet against the Sunday newspaper, reads thus :—

All who make or support these journals violate God's command to "remember the Sabbath day to keep it holy," and are responsible for its violation by millions more, and are exposing us to God's curse pronounced upon the nation that will not obey God nor regard his Sabbath.

What a glaring perversion of Scripture! But this is just the course that is being taken to deceive people into the belief that God requires them to observe the first day of the week, by confounding Sunday with God's holy Sabbath!

A meeting has just been held at Saratoga Springs, N. Y., under the auspices of the National Reform Association. The first resolutions there adopted were the following:—

Resolved, That the fundamental principles of the National Reform Association, viz., that Almighty God is the source of authority and power in civil government; that the Lord Jesus Christ is the ruler of the nations, and that his revealed will is of supreme authority in civil affairs, are true and scriptural principles, and that these principles must control our national life or we shall perish.

Resolved, That the Sabbath is a "sign" between God and men, and its reverent observance a mark of the nation whose God is Jehovah; that if we should consent to the overthrow of the American Sabbath, we would renounce all relation to the God of our fathers; and that the assaults which are constantly and too often successfully made upon the Sabbath and its safeguards are hostile to the life and welfare of the nation.

When we show that the Sabbath according to the commandment is a sign, seal, or mark between God and his people, our opponents say that was true concerning the Jews only; but now, when trying to establish the observance of a day which God has never commanded, behold how eagerly they seize and how confidently they apply these very titles to Sunday!

The Sunday question is rapidly coming to the notice of the people. "A momentous question is just now pushing to the front in our country." "A Bible Sabbath or an infidel Sunday—which for our land?" By the unerring light of the prophecy, we can readily discern that it will be the "infidel Sunday" for a short time. Then after God vindicates his holy law and his down-trodden Sabbath, and it is seen that what men falsely denominated the "sign" or "mark" of true allegiance to God was verily the "mark of the beast;" and after the new earth has been given in possession to God's commandment-keeping people, we will have to all eternity the "Bible Sabbath." Isa. 66: 22, 23.

AGREEMENT.

BY ELD. WM. COVERT.

The prophet Amos asks if two can walk together unless they are agreed. Temperaments are various; and while the natural tendencies of the human heart are given loose reins, there can be but little agreement one with another. There is a continual crossing and tangling of ideas, like the trails of the blind earth-worms. While an individual esteems his ideas of greater consequence than anything else, he is in danger of urging them to the exclusion of other things of equal or even greater importance. There should be a greater effort made to be in harmony, and more of a willingness to give to others the same deference that we ask for ourselves.

When there is a lack of agreement, it is certain that at least one party is wrong, and very likely both are out of the way. All should remember that infallibility belongs to God and not to men. To learn how to trust in the Lord and be guided by his Spirit is the important lesson of life. To have our wills wholly submitted to the will of Christ will so modify our dispositions that we can treat pleasantly those persons with whom we are obliged to differ. To know how to agree quickly with an adversary, and yet not have any agreement with idols, requires wisdom from above that is peaceable and easy to be entreated. This is the point at which we must arrive in our Christian experience. Selfishness will make this experience difficult to be obtained. A selfish person agrees only with himself. We should seek to slay this tyrant daily.

—Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is expecting the divine hand to secure the result. He has abundant reasons to believe that good is done of which he has no knowledge, and will have none till that great day.

I WILL SING OF HIS LOVE.

BY M. J. BAHLER.

I WILL sing of his love, his wondrous love,
Of my Saviour's love for me;
For he left his home in the courts above—
A home from all sorrow free,
And he came to this dark and sinful world,
Where sickness, and want, and woe
Walk boldly forth with destructive hand,
Leaving blight where'er they go.

Yes, he came to this world, and living here
Of our woes he tasted all,
And oft with the mourner joined his tear,
Till he drained his cup of gall.
Oh, I see him now in Gethsemane,
With the blood-sweat on his brow,
Which tells of a soul-felt agony
That no mortal e'er can know.

I see him scorned, and with insult crowned
With that cruel wreath of thorn;
Then the jeering throng smite that holy brow,
And 'tis marred, and pierced, and torn;
And then on the rugged cross he hangs,
And yields up his precious life,
While that anguished cry goes up to God,
And closed is the bitter strife.

Oh! a wondrous love is the love of Christ
And the love of God for me,
And I ask that all mortal tongues will join
While I sing of Calvary;
That exalted may be his holy name
Who for the race did die,
And let earth take up the glad refrain
And send it to the sky.

WHAT ERROR DRIVES MEN TO.

BY W. A. COLCORD.

It is a trite saying that "murder will out." And so it is. Sooner or later error will betray itself. In its defense its deformity appears. Since the Sabbath question has come up, and begun to attract the attention of the people, a class of religionists has arisen, advocating the abolition of the law of God. Sabbatarians, from the first, have claimed that this position has been taken, not from a sincere belief that the law itself is bad, but simply to avoid a plain duty enjoined in the law,—that of keeping the only day God has owned and blessed,—and that because they can find no place in the Scriptures where the Sabbath law by itself has been annulled. Like Herod in destroying all the children of Bethlehem to destroy Christ, they have sought to dispose of all the law that is in any way connected with the Sabbath in order to get rid of that institution. But we firmly believe that the Sabbath will escape, as did the Saviour, any such wholesale slaughter. Our attempted Sabbath-destroyers will have to employ weapons upon which finer sight can be taken, or they may rest assured that they will "miss the mark."

Recently two of the international Sunday-school lessons have been directly upon the ten commandments. To follow in the wake, our antinomian friends have taken up the same subject in their Sunday-school *Quarterlies*, two lessons appearing upon the commandments. They are thus given an excellent opportunity to freely express themselves, and show to the world their honest convictions and real attitude toward God's ten words. Of course, we would expect their *Quarterlies* to teach just what they, as a people, really believe in regard to the commandments, as the instructions given in them are intended for their own children and people.

Were we to anticipate what their teachings would be, we should expect, to be consistent with their positions taken in debate, that the instructions would start out by relegating the decalogue to the past under such appellations as "the law of Moses," "yoke of bondage," "the old school-master," "abolished," "taken out of the way," and "nailed to the cross." But imagine our surprise, upon looking over the June number of the *Christian Sunday School Teacher*, to find such expressions as these: "the law of God;" "I must fear God and obey his words;" "The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. Both must be kept. The divine law has never been repealed;" "the keeping of these will make all society pure and good."

Think of antinomians teaching the rising generation that the ten commandments are "the law of

God!" Think of their making the astonishing statement that these commandments have "never been repealed;" and of the still more astonishing statements that they "define our duties," and they "must be kept!" What can all this mean? Have they changed their position? This is just what Seventh-day Adventists teach, and yet this people assert that they have the only theory that can successfully overthrow Seventh-day Adventism. How could they overthrow it, and take the same position? Belligerent armies usually draw up their forces and point their guns in opposite directions. It must be that our Disciple friends wheel around and take another position when they attempt to overthrow the aforesaid ism. And this we find to be the case. A very different story do we hear about the law when the Sabbath question is up. Perhaps we can better appreciate the wide disparity between the teachings of their Sunday-school works and the arguments resorted to in their anti-Sabbath works, by comparing a few statements from each touching the same points.

ANTI-SABBATH WORKS. SUNDAY-SCHOOL WORKS.

They [S. D. Adventists] affirm that there are two laws—one the ceremonial, and the other the moral law. This is bald assumption. Where can we find this distinction of moral and ceremonial laws?—*P. Walden, in The Sabbath Question*, p. 22.

Neither of these (the two great commandments, Matt. 22: 37, 39) is to be found in the decalogue, and yet they were chief. That is not all; a man might observe every one of the ten, and not keep either one of these.—*D. R. Dungan, in Sabbath or Lord's Day*, p. 34.

The decalogue was written on tables of stone, by the finger of God. But what has that to do with its perpetuity?—*D. R. Dungan, in Sabbath or Lord's Day*, p. 33.

The law of which the Sabbath was a part was done away in Christ.—*D. R. Dungan, in Sabbath or Lord's Day*, p. 38.

Now to my mind, the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For certain it is, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*D. R. Dungan, in Sabbath or Lord's Day*, p. 7.

The Sabbath reminded the Jews of their bondage in Egypt.—*P. Walden, in the Sabbath Question*, p. 38.

The above extracts are all written by the same people and from works most of which are published by the same house, the Christian Publishing Co., 913 Pine St., St. Louis, Mo. Is it not a little strange that when getting up Sunday-school lessons they can plainly see the distinction between the moral and ceremonial laws; that the ten are "summed up" in the two great commandments; that their being written by God on tables of stone indicated that they were designed for "permanence;" that these have "never been repealed," but define, not simply the duty of the ancient Jew, but "our duties," the duties of Christians—converted Gentiles; and that the "royal God," by

No reader of the Pentateuch can fail to mark the fact that a special importance belonged to the commandments. They were spoken directly by the voice of God, . . . while the other precepts bearing on things civil or ceremonial were communicated through Moses.—*Standard Bible Lesson Quarterly*, p. 129.

The first four are summed up in the golden text of that lesson; the second table of six, in the golden text of this lesson. (Golden texts: Matt. 22: 37, 39.)—*The Bible Student*, p. 176.

They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence.—*Standard Bible Lesson Quarterly*, p. 129.

The divine law has never been repealed. The decalogue is the basis of human law,— "the common law," the world over.—*Christian Sunday School Teacher*, p. 183.

The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. Both must be kept.—*Christian Sunday School Teacher*, p. 183.

God speaks, and I must hear;
God calls, I must obey;
If I must I serve, and him alone,
All idols put away.
His name I must revere,
And never lightly speak;
His holy day I must observe,
The best of all the week.
—*Primary Quarterly*, p. 67.

Our God is a royal God, requiring of men the tribute of one day in seven for his service. With a proper keeping of this day are linked the best interests of both society and individuals.—*Christian Sunday School Teacher*, p. 178.

To the Jews, the seventh day was a Sabbath, or rest, reminding them of God's rest from the work of creation.—*Standard Bible Lesson Quarterly*, p. 133.

virtue of that same law, requires of men, down here in 1887 A. D., the "tribute of one day in seven," which commemorates "God's rest from the works of creation" and not deliverance from Egyptian bondage; but that when they make an attack on God's Sabbath, these things all at once become so obscure, nay, even false? Is it not indeed strange?

What explanation can be made for this diverse and twofold handling of the word of God? The only one that seems possible is that in one instance they are teaching the young what they believe to be good and right, and in the other they are seeking to avoid a plain duty, and to defend a practice based on papal assumption and a commandment and doctrine of men, to do which they find it necessary to tear down that which they build up and find to be wholesome teaching in the Sunday-school. It needs no argument to show the inconsistency of such a course. A house divided against itself must fall. We presume that it is as difficult to be on both sides of the fence at once now as ever, and those who attempt it only show the dire extremity and desperate lengths to which their false theory drives them. We are reminded of the language of the psalmist: "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." Ps. 9: 15.

So it ever is. A wrong premise invariably leads to a wrong conclusion. One error demands others to support it. Truth never calls for such assistance, but rears a structure of polished stones quarried from the mine of truth, beautiful, symmetrical, and grand. Error seeks to hide its deformity; truth invites the closest scrutiny.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error, mangled, writhes in pain,
And dies amid its worshippers."

"PITCHED HIS TENT TOWARD SODOM."

BY ETHEAN LANPHEAR.

Lot had been educated strictly by his uncle, under the moral law, and understood its precepts and requirements in order to please God and be saved with his people. But he became ambitious for popularity and wealth of this world. He saw a great opportunity, as he thought, in Sodom and the rich valley surrounding the city, to gain wealth (for he was a great herdsman), and the pasturage was great. So he settled in Sodom. Now, Sodom was a wicked city, and the people neither feared God nor regarded man under the law. By this act Lot lost the greater portion of his family, and only saved himself by the interference of God and the angels. What a mistake!

The world at large to-day has forgotten the moral law of God, while the earth and the inhabitants thereof are fast becoming fit representatives of Sodom and Gomorrah, cities which are held up in the word of God as examples of the final destruction of a wicked world. Yet with all this warning, how many pitch their tents toward Sodom! The world at large have robbed God of his Sabbath by substituting the heathen Sunday, and largely disregard the whole moral law, the ten commandments. But very few "remember the Sabbath day, to keep it holy." The great majority are satisfied to serve other than the true God.

There are a few Seventh-day Baptists and Seventh-day Adventists that still hold on to the Sabbath of Jehovah. These have a hard struggle in this wicked world, as the desire of the human heart is to be like other people, and be respected among men and in the community in which one lives, moves, and has his being. With all these temptations, the Seventh-day Baptists have had a hard struggle to keep in being; for so many, like Lot, have pitched their tents toward Sodom, where the love of the world has robbed them of God, and their children and families have been lost to God, the Sabbath, and the teachings of their Father and their God. The Seventh-day Adventist denomination, as such, has not been in being so long; but they are made up of humanity all the same, and may have men like Lot, taught of God, but ambitious for this world, and subject to like passions as other men are. Thus should they take warning by Lot's course and the loss of his family, and the descendants of some professed Sabbath-keepers.

Many Sabbath-keepers make great mistakes by emigration and isolation from Sabbath privileges. Lot thought he saw better openings in and about

Sodom for worldly gain; did not stop to consider his moral obligations to his God and the rising generation. So with many Sabbath observers at the present day. They start out to seek a new home; they are cautious about all worldly matters, having in mind all that pertains to the physical needs of the family. Is the land productive? Is it a healthy locality? Is there a good market near? Is it well supplied with water for man and beast? The truth on all these points is carefully ascertained. If answered in the negative, they move on to some other locality. They are looking to better their condition so far as this world is concerned, as was Lot.

They plan to obtain bread for the body, leaving out of account the bread of the soul life, or future immortality. Why not first look for the welfare of the soul? Why not also ask, Are there any Sabbath-keepers in this locality? What are the associations of my family to be if I locate here? Are they to be associated with unbelievers and law-breakers? or are they to have Sabbath privileges and Sabbath keeping associations? Did Lot stop to ask these questions before pitching his tent in Sodom? Here is the great mistake of God's people many times. They will not have Abraham to pray for them, and to send two angels to snatch them from their own chosen Sodom, as had Lot.

It is just as hard for seventh-day people to-day to be true to the law of God and to their own consciences when scattered everywhere, as it was for God's people of old to be true when they planted their homes among other nations. And no one can be sure that his family will be preserved in the seventh-day faith, even through one generation, if the home is established far away from Sabbath privileges. From such a stand-point, you have only a good chance for your children to go to ruin. Why not reject it, on this account, and look further? This has been a glaring fault among God's people in the past, that so many have left their religious faith out of the question when seeking a new home. It is natural for children to affiliate with children as they grow up in society. "As the twig is bent, the tree is inclined." If under Sabbath influence and Sabbath privileges, then you may hope for moral success; if not, you may look for the contrary. This seems to be in the nature of things.

Elimelech had a sad experience. He became dissatisfied, and left Bethlehem, and moved over to Moab. He left not only his home, but he went away from the religion of his fathers to dwell among idol-worshippers. The land of Moab was very fertile, to be sure, and promised a competence of this world's goods; and for this he took his two sons to dwell among the abominations of Moab! The two sons associated with the Moabites, took wives from among them, and in ten years or so the house of Elimelech was wiped out. Paul says: (1 Tim. 5: 8) "But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel." This is just as applicable in religion, as in a physical point of view. Is it not?

Plainfield, N. J.

"ROOTED AND GROUNDED IN LOVE."

EPH. 3: 17.

BY T. R. WILLIAMSON.

THERE is wealth and fullness of expression in the metaphors and similes of the Bible which is never equaled anywhere else. They seem to exactly fit the subject, and to set forth an understanding of the matter in hand better than could be done by any unaided human writer, no matter how poetical or how able he might be. In the first psalm, where David describes the character of the righteous, what terms could so fitly convey an idea of strong Christian growth as those couched in the words of the third verse? What umbrageous leafiness, and bounteous fruitage, and towering grace are seen through this verse as through a lens! "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

How unchangingly green would be the life of a tree so situated! With its roots pushed into the undrying moisture at the level of the living stream, and the top spreading in the caressing rays of the sun, it could never know a dearth. And the man who

delights himself in the law of the Lord as the tree delights in the perennial flow through its veins and arteries of the springing water, with the rays of the Sun of righteousness constantly falling upon and around him, can never know stoppage or hindrance of prosperity in the life and work to which God has called him.

Again, in 2 Kings 21: 13, how completely the expression used indicates the sweep of the wave of destruction that rolled through Jerusalem years after the words were uttered: "And I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." Bible writers seem to reach out after, and make use of, forms of speech which, if made to measure common, earthly subjects, would be larger than those subjects could fill out, fuller than the matter could warrant.

Bible *white* is "whiter than snow." "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Bible *darkness* is "the blackness of darkness." Bible *brightness* is "above the brightness of the sun." Bible *stature* is "the measure of the stature of the fullness of Christ." Bible *generosity* is "pressed down, and shaken together, and running over." Bible *love* is "the love of Christ, which passeth knowledge."

One of these rare expressions is the quotation at the head of this article—"rooted and grounded in love." Now, what do these words mean? As I conceive, they carry in little compass the very Bible measure—"pressed down, and shaken together, and running over"—of a large idea. The figure is that of a tree or plant, and is one which Bible writers use a number of times as a simile of human growth and expansion. No effort of the imagination, no mere flight of fancy or airy coloring of a dream is necessary to mentally grasp the aptness of this comparison of a Christian's standing amid the influences of God's grace, or the tenacity of his hold upon the ground from which he grows. Rooted, and grounded, he is a tree, then, like that one in the first psalm, of which we have spoken. Not a root out of dry ground, a tender plant as the Saviour was. Christ brought with him into the world the love in which he attained full stature. He grew up with hatred all around him, and with bitter malice pursuing him to a bloody death, while only here and there was a heart touched into sympathy with his pain; but he left behind him that opulence of heavenly affection in which his followers may take deep and abiding root, and be like Clan Alpine's pine,—

"Moored in the rifted rock,
Proof to the tempest's shock,
Firm he roots him the harder it blow."

It is as if, since Jesus was here upon our earth, love, divine love, the most costly, sweet, and comforting love, has been so amazingly plentiful that it is compared, in its abundance, to the very soil, the loam under our feet. Solomon made silver like the stones that were in Jerusalem's streets for abundance, but here is a greater profusion than that. This is not silver, but "gold tried in the fire," the "love of Christ, which passeth knowledge;" and, lo! it is here in such lavish greatness that the Christian is expected to make it the very earth in which he cultivates those traits that marked the life of his Master. And yet who can wonder that the Holy Spirit of God should use words meaning so much, since but a casual glance around must apprise any inquirer that love is everywhere! "The heavens declare the glory of God." They do more; they declare the love of God. If an invention coined in the brain of a man through weeks of patience evinces the love of men for gain to be derived from it, or for the race of man to be benefited by it, then the colossal grandeur of God's invention, the universe, declares his love for what is incomparably glorious and sublime.

The matchless suns that here and there in space flame out their heat and brightness, send love-light in volumes larger than humanity can think of, out into the eternal wastes of limitless distance, where no star waits to receive or appreciate it. And thus it is with divine love. Only here and there is there a heart that tries to appreciate the love of God, while all the world is full of it, and wherever the soul turns there is sympathy and gentleness and warmth from him in readiness for it!

Pictures on the wall of a home, and statues, and good books, show beyond a doubt that there exists a love for the beautiful. God loves beauty; for his heavens are pictured with clouds in wondrous

shapes; with scintillant, flashing auroras that stream up to the zenith, where millions of upturned eyes can see them, and sparkle, and coruscate, and gleam over the regions of perpetual frost, where only the dull savage, the ferocious beast, and the thoughtless bird can behold them. God's love and his grandeur and his beauty, bestowed for the good, for the edification, for the entertainment of those whom he has created, are not only given largely enough to fill all ears and eyes and minds and souls, but oceans, limitless gulfs of these splendors, are scattered in seeming wastefulness from one side of the universe to the other.

But most of all, God loves love. He can make all the sublimity that he and his creatures desire; he can force the worlds and all they contain to be beautiful; he can compel music to quiver through all particles of matter in endless strains of harmony; he can fix luster and light and majesty and magnificence upon his works; but he will descend from the throne upon which he sits to rule all these, and dwell with a little, pure-minded child, and will plead with the little one to love him. He will come down, with all his holiness, all his purity, all his might, from the heaven of heavens, and will seek by the most persuasive, piteous appeals to win the love of the hardened, obdurate, crime blackened sinner. And this love, this matchless love of God, is to be the element of our sustenance, the soil in the garden of our hearts. Oh what growths of crystal purity, of sincere honesty, of true helpfulness, of clear and shining brotherliness ought to be produced in the lives of those who are rooted and grounded in such love! In such a case it were easy to say,—

"I know not where his islands lift
Their fronded palms in air.
I only know I cannot drift
Beyond His love and care."

Tallmadge, Ohio.

IS THE LAW OF GOD CHANGED?

BY ELD. F. PEABODY.

It is generally admitted that the ten commandments constitute the moral law of God. The first four contain the expressed will of God as to man's relation and action toward him, and the last six, his will as to man's relation and action toward his fellow-man, each of these containing an unchangeable principle, and that principle is love; first, supreme love to God, shown by obedience to the first four precepts; and, secondly, equal love to others as to ourselves, shown by being obedient to the last six of these commandments. So Christ taught in Matt. 22: 37-40. The Lord himself drew out from this principle of love these ten words. It must have been what would exactly express his will. Could God change that law and remain an unchangeable being? Did he, in drawing out that principle into ten words, make a mistake so that a change would ever become necessary? Can it be shown that he has ever changed any law? If so, where and when? God's ways and dealings with mankind, as revealed, are consistent and reasonable. Now, we say that such a change, or any change, as is claimed by many at the present day, could not be made to appear reasonable or consistent.

We hear people talk about the Sabbath being changed. From the principle set forth above, could God himself make such a change? He made the Sabbath. He made it from one of the days of the week, and he expressly says that that day was the seventh, or his rest day. The reason and object for selecting that day are given in the commandment. The object was to keep man reminded that God was the creator of the heavens and the earth. The reason was that he, having wrought on the preceding six days, rested the seventh, and then blessed and sanctified it. Now, if the Lord should place man under obligation to refrain from labor on some other day of the week to commemorate some other event, it would not change the Sabbath. All can see that. A change of the Sabbath involves more than simply for man to change the day on which he rests. It involves a change in the law.

Those who observe the first day as the Lord's Sabbath, must, to be consistent, be able to do one of two things—show that God has by command required man to rest from labor on that day in commemoration of the resurrection of Christ, or that the law is so changed as to require it in

place of the seventh. Now, if they could show the first without changing the law, it would leave the Lord's Sabbath untouched—it would obligate them and all mankind to observe two days. To show the second, the law must be so changed in word as to require the observance of that day.

Change the law so as to require rest on the first day, giving the reason and object for so doing, and the fact would still meet them face to face, "The seventh day is the Sabbath of the Lord." No power has ever yet dared to change that law. The nearest they have dared to come to it has been to tread it under their feet, and hold up a Sabbath without one word of approval from God. Just as near as any power will come to making that change, is to "think to change" it. How easily it might be done! Simply set a few type, place them in the form, take the impression on paper, and behold! it is done. Who dares do it? Why not? It requires no act of the legislature to permit it. Who will make the first attempt to introduce the law of God, the ten commandments, so changed? If such a change could be made, it would pluck a laurel from the papacy that it has long flaunted in the face of all the world. The change it claims to have made, is not to alter the reading of the law, but to put a new institution in the place of the Sabbath; and it has led the world to render obedience to that in place of God's law. People now "think" the law has been so changed as to require the observance of the first day of the week as the Lord's Sabbath. What folly! As well might they think to be able to change the revolution of the earth. "The word of our God shall stand forever."

WHOM DID JOHN ATTEMPT TO WORSHIP?

BY ELD. J. P. HENDERSON.

"AND I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19: 10.

Gabriel is first mentioned by name in Dan. 8: 16. He there received a commission from Heaven to make Daniel "understand the vision." Gabriel must have understood the vision himself, and had a knowledge of the prophecy, or he could not have explained it to Daniel. As Daniel fainted, and was not able to receive a full explanation of the vision at this time (verse 27), Gabriel must at some future time return. This he did in answer again to Daniel's prayer, after a lapse of fifteen years. He was again spoken of by name, and the record informs us that he completed the work of making Daniel "understand the vision." Chap. 9: 21-27.

Two years from this time the term of seventy years of Jewish captivity expired (B. C. 536), and Daniel set his heart again to fast and pray for their deliverance. He says: "In those days I Daniel was mourning three full weeks." Chap. 10: 2. At the termination of his fasting an angel appeared before him, which he attempts to describe. Verses 5, 6. This is the best description of an angel given in the Bible, and applies to no other than Gabriel, whom he had seen before. Gabriel explained to Daniel that at the beginning of his fasting his words were heard, and that he had been sent to the king of Persia to influence that monarch to issue an edict for their return from captivity, and to restore their temple worship at Jerusalem.

In the year 536, which was the terminus of the seventy years of captivity, "the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation," etc. Ezra 1: 1. This stirring up corresponds to the visit of Gabriel at this time, who says: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me." Dan. 10: 13. As soon as Michael, which was no other than Christ, was sent to assist him, he was relieved and came to show Daniel "these things." This seems a very natural transaction in which an angel was sent from heaven to bring about the work Daniel was so earnestly praying for. But he was unable to accomplish his purpose, and another, a greater than Gabriel, went to his assistance.

In the explanation of the event given to Daniel, he seems to explain why Christ, instead of some other one, came to his assistance, by saying, "But I will show thee that which is noted in the Script-

ure of truth: and there is none that holdeth with me in these things, but Michael your prince." Chap. 10: 21. This statement is convincing proof that angels do not understand the plan of salvation, "which things," it is said, "they desire to look into." 1 Pet. 1: 12. Gabriel being the only one that held with Christ in these matters, was, consequently, Christ's angel; and in the matter of receiving revelations from him, was a fellow-servant with John and the prophets, they likewise having the privilege of receiving the mysteries of the revelations of God to be revealed among men.

More than 500 years after the interviews spoken of with Daniel, Gabriel appeared with a message to Zacharias and Elizabeth (Luke 1: 11), and distinctly said: "I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to show thee these glad tidings." Verse 19. Six months afterward the same angel appeared to Mary, the mother of Christ: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth." Verse 26. Thus if Gabriel was the only angel that held with Christ "in these things," who was permitted to "stand in the presence of God," and was commissioned to reveal the mysteries of prophecies to men, we cannot doubt his being the angel spoken of in Revelation as the one whom John desired to worship.

"The Revelation of Jesus Christ [not the revelation of John], which God gave unto him; . . . and he sent and signified it by his angel [Gabriel] unto his servant John." Rev. 1: 1. When the revelation had been made known to John, he said: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel [Gabriel] which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Chap. 22: 8, 9. In other words, he was of those who held in connection with Christ and the prophets the great mysteries of the future concerning the plan of salvation, and thus became a fellow servant of the prophets, which need not in any sense constitute him a human being, as some have been inclined to suppose.

North Salem, Ind.

SHALL WE BECOME PART OF THE BUILDING.

BY W. B. WHITE.

A BEAUTIFUL building is being erected. The foundation was laid by a master workman, and upon this the carpenters have been at work for months, erecting the superstructure; and now it is almost completed, and an elegant one it will be. A short time ago the material of which this building is composed was in a crude condition, but through the labor of the skilled workman each piece has been sawed, planed, and fitted to its place, and now occupies a useful, if not a very prominent part in the building. In order to accomplish their work the carpenters have erected about the house considerable staging. This has been necessary; indeed, the building could hardly have been made without it; but we presume that at last but little of it will enter in and become a part of this elegant mansion. It will be taken away, while the house will stand complete.

In Eph. 2: 19-22, Paul speaks of a great spiritual house that is being erected, that is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." How important that we all enter in and become a part of this "holy temple"! Can we endure the thought of laboring on, year after year, in the work of God, enduring the scoffs and jeers of a cold-hearted world, sacrifice of our time and means for its advancement, and at last sustain only the same relation to the work of God that the staging does to the house,—useful indeed in its erection, but failing to become a part of it?

We may be crude material, but if we invite the Holy Spirit into our hearts, and submit to its operations, we may become useful material in this "holy temple." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1.

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.

UNSEEN BATTLES.

BY FANNIE BOLTON.

Every soul has its unseen battles

When the face grows wan with its hidden strife,
The commonplace words and the commonplace actions
That fill up the commonplace days of life,
Do not reveal to the gaze of mortals
The fields of battle with action rife.

Perchance, through a vale of resplendent beauty,
Mid singing birds and the flowers so fair,
There suddenly steps out a foe, unflinching,
There suddenly falls thick a night of care;
And alone through the hours of a weary conflict,
We wrestle and bleed with an enemy there.

Perchance, in a desert of withered pathways—
Where the bones of the conquered are bleaching white,
Through the shadow of death with its doubt-dark pitfalls,
Where the mists of despair rest bedimming the sight—
Though we live and act in the gaze of mortals,
We wage a deathly and unseen fight.

Oh! not alone need be the conflict—
Alone is but death and defeat and sin—
Alone you're a prey for the prince Apollyon—
Alone you're a victim for foes within;
But, behold! your "Great Heart," the mighty champion,
You may come off victor and more with him.

Oh! not alone, though our loved around us
Know not the striving that wages long.
We are a spectacle to men and to angels—
Hark! to the unseen warriors' song.
Around are the promises true and faithful,
And incentives to fight and defeat the wrong.

Over the warriors' inner vision
Pass in review the great scenes of woe;
The desert temptation, the cruel scourging,
The Brook of Cedron, with bitter flow;
Gethsemane, and the cross of Calvary,
And the sorrowful way our dear Lord passed through.

Oh unseen battles! could we but view them,
Would we not pity where oft we blame?
Would we not pray for our disheartened brother,
When loss in the conflict brings woe and shame?
Would we not cheer him with words of promise,
Of help divine in the Conqueror's name?

How do we know, as we pass among them,
The hidden battles our brothers fight?
Tell of the victories God has given you.
Tell of the helmet the brows to light.
Tell of the shield, and the sword of the Spirit,
And the crowns for the victors who love the right.

UN-CHILDLIKE CHILDREN.

IN localities where "Band of Hope" societies and similar gatherings are maintained, often a very prominent part of the program consists in recitations and other exercises by very small children, especially little girls. I have frequently seen little girls six or eight years of age, and even younger, called up to declaim or sing before large audiences.

These jewels of the home thus exposed to challenge the admiration of the public, are by no means unconscious that all eyes are fixed upon them, and, young though they be, they are not too young to flush with pleasure at the applause which follows their effort. The doting parents and friends, highly gratified by this juvenile display, seem to overlook entirely the fact that great and lasting injury may, in this way, be done the little ones.

Can it be hoped that the seeds of pride thus early sown in the young and impressible heart of the child, will bear no baneful fruit in after years? Will not the love of approbation, the praise-seeking spirit thus engendered, sadly unfit the little one to meet and overcome the temptations of a world whose friendship "is enmity with God"? James 4:4. Nurtured under the glare of such publicity as can but crush out true modesty, will the child develop a character adorned with the "meek and quiet spirit, which is in the sight of God of great price"? 1 Pet. 3:4.

These are questions that mothers should consider well before they permit their little daughters to barter away that which is most beautiful in woman, for the mere gratification of their love of applause. Indeed, we need not look far into the future to see the effect of this kind of training; it manifests itself very quickly. The artless grace of childhood that was at first so pleasing, so beau-

tiful, is soon exchanged for a boldness that ill becomes one of such tender years.

After the little girl has been induced to come before the public once or twice, coaxing is no longer necessary; praise is sweet. It is surprising how eagerly the children will listen for their names to be read on the program for the next meeting. This being true, it is not surprising that the results mentioned should soon follow. Are children not thus robbed of their childhood, of the very characteristics that make them a type or an example of those who should enter the kingdom of heaven? Matt. 18:2-4; Luke 18:16, 17.

With such training, it will be little wonder that "the daughters of Zion are haughty." Isa. 3:16-24. That this work is connected with a good cause offers no excuse, since the child gains nothing that could not be imparted to it in other ways free from objection.

W. F. HOSKINS.
Muscatine, Iowa.

DAISY FACES.

"FANNIE! Fannie! Where are you?" It was a beautiful summer day, and Fannie had seated herself, book in hand, on one of the garden seats in the pine grove at the rear of her father's house. She did not wish to be disturbed, so she made no reply to the call of her little sister Lucy. But the voice grew nearer, and soon the little girl appeared, with her apron full of daisies.

"O Fannie, here you are! Please make me some dolls out of these daisies? See, here are the scissors, and you can cut eyes and nose and mouth in the yellow part, and have a cap border and two nice strings of the white. You know I can't make them pretty."

Fannie glanced up from her book, and said, "O go away now, there's a good girl. I want to read."

Now Lucy ought to have remembered that only mothers are to be interrupted in their reading to amuse little girls, but she forgot that, and was much grieved at her sister's refusal: she gathered up the flowers, and went away, saying something about being selfish.

Fannie turned to her book, but its charm was gone, and a little voice within whispered the words, "Freely ye have received, freely give."

"Why, I do give," she said to herself; when I have candy or fruit, I always share it with others," and she tried again to read.

But the pine trees seemed to murmur, "Give, give! To give is to live," and Fannie could not tell what she was reading; so she laid down her book and looked dreamily over the meadows beyond the grove. Suddenly Fannie seemed to be trying to force a way through the long grass and the daisies in the field beyond her, and the daisies had faces, and were all saying, "Give, give, give."

"I do give. I give to the Mission Band; I give in the Sabbath-school."

As Fannie spoke, she saw that one of the daisies had her father's face, and as she turned to him in surprise, he said:—

"Give me some of that sweet music with which you delight others out of the family. How it would rest me when I come home weary from my business! I love music, and long for it, and I have given you the best opportunities for learning, but you never have time to play or to sing for me."

Near Fannie's father was her mother, who said:—

"Oh, if you would give me your confidence! You come and go without telling me your joys and your sorrows. My heart is full of anxiety for my daughter. I have given hours of prayer for you. I was once young, and I would be your confidante and helper. Give me some of your young life and enthusiasm, as I would give you counsel to help you in rough places."

Fannie's brothers were near, and sneeringly cried:—

"Come, Fan! give us some of the sweet smiles the other fellows say you have. You might keep a few of your bright, pleasant speeches for home, too, and not act as if your younger brothers were sticks."

Fannie turned pettishly away, and saw her dear friend Mabel by her side, with a very pleading look on her face.

"Why, dear Mabel," she exclaimed, "what have I done to offend you?"

"You have not offended me, dear Fannie, but, oh, if you would only give me a word now and then about the Saviour, whom you profess to love! You can't know how I long for you to tell me how you found him."

Close by was a sick neighbor to whom Fannie sometimes sent a bit of something nice to eat:—

"If you would only bring the goodies yourself, and give me a few minutes, instead of always sending them by a servant, I would be glad; for I am very tired of lying here alone."

Jennie Budd, who had left school because her mother was sick and needed her help at home, was there:—

"Can't you give me half an hour now and then to read me something while I do the family sewing? You are such a fine reader, and you always have the last magazines and books and plenty of time to read them."

The president of the Mission Band was there, and she said:—

"You have a great faculty for telling what has happened in a way to interest others; will you not come to our meetings and tell what the Lord has done by his servants in other lands, and thus give this talent to the Master?"

Fannie turned to go home, but found herself still in the midst of the field, which was ready for the mowing, and still the daisies touched her on every side, and each bore the face of some one she knew,—members of the same church, but "not in her set," neighbors with whom she had a speaking acquaintance,—and ever came the same low murmur, "Give, give, give;" "Give us a kind word now and then;" "Give us sometimes a grasp of the hand or smile with your nod of recognition." Some lonely ones only craved that nod of recognition.

Suddenly the tones grew louder, and "Give, give, give!" sounded out so clear and sharp that Fannie started and awoke; for she had been asleep, and was aroused by the sound of the tea bell.

It was nothing unusual for Fannie to be silent during the evening meal, and her brothers nudged each other, and said: "Fannie's got the sulks;" but it was unusual for her to put her arm in that of her mother after tea, and propose a stroll under the trees. There she told her of her dream, and the mother's eyes filled with tears as she confirmed the words Fannie had dreamed of her uttering, and helped her to see how truly "none of us liveth to himself," and how her time, strength, education, youth, and graces of mind and person, as well as money, were all talents loaned her by the Lord to be used in his service.—*Forward.*

WORK A BLESSING.

LIFE to many is a round of weariness and disappointment, because they have nothing to interest them outside of their own thoughts, feelings, and conditions. They may have an abundance of comforts; but day after day passes, and no laudable ambition stirs their minds, no ardent benevolence moves their affections, no object lures them to exertion, no noble motive impels them to do, dare, and suffer; it is simply their own little world,—nothing beyond it to develop manhood and womanhood in wider and nobler circles of interest. Mere selfishness is killing. *Ennui* is the hardest kind of drudgery. We need something to call us away from ourselves—from our moods, our worries, our ills, and our perplexities; some thought of others, something to see and think about and feel for—something to do.

Some of us who have to toil for our daily bread are disposed to envy those who are able to live without hard work; but could we look beneath the surface, we would find that, in many cases, we have the happier and more contented lot. We have something to drive us out of our narrow cell—something that incites brain and heart to their utmost. It is a wise arrangement of Providence that assigns us work of some kind. If poor, that makes us toil for daily bread for self and family; if rich, that lays us under obligation to care for others. We are happier and healthier, as well as nobler and truer, by going beyond our individual life, by becoming interested in the affairs of society, and by seeking to better its conditions and relations.—*Presbyterian Observer.*

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

CENTRAL EUROPEAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	247
" reports returned.....	185
" members added.....	11
" " dismissed.....	4
" missionary visits.....	5,250
" letters written.....	1,042
" " received (partial report).....	42
" Herold and Les Signes taken in clubs.....	786
" new subscriptions obtained.....	130
" Bible readings held.....	202
" pages tracts, etc., distributed.....	133,516
" periodicals.....	4,813
Cash received on tract society fund, \$72.10; on periodical fund, \$138.85.	
A. S. BOWEN, Sec.	

DAKOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	425
" reports returned.....	342
" members added.....	37
" " dismissed.....	6
" missionary visits.....	2,065
" letters written.....	612
" " received.....	104
" Bible readings held.....	632
" attendance at readings.....	1,357
" subscriptions obtained for periodicals.....	371
" pp. of tracts, etc., distributed.....	389,568
" periodicals.....	6,774
Cash received on memberships and donations, \$237.44; on book sales, \$727.96; on periodicals, \$415.33; on general sales, \$10.50; on tent fund, \$243.75; on city mission fund, \$79.90; on Conference fund, \$1,446.04; on one-hundred-thousand-dollar fund, \$595; on ten-thousand-dollar fund, \$120; on other funds, \$105.	
ALICE H. BEAUMONT, Sec.	

DAKOTA TRACT SOCIETY PROCEEDINGS.

THE ninth annual session of the Dakota Tract Society was held during the camp meeting at Mitchell, June 22-28, 1887.

FIRST MEETING, AT 9:45 A. M., JUNE 22:—President in the chair. Prayer by L. H. Ells. On motion, the reading of the minutes of the last annual meeting was waived until the next meeting. The Chair was empowered to appoint the usual committees, and the following were subsequently announced: On Nominations, L. C. Nelson; C. N. Ransom, Valentine Leer; on Resolutions, E. W. Farnsworth, S. B. Whitney, J. J. Devereaux.

Adjourned to call of Chair.

SECOND MEETING, AT 9:30 A. M., JUNE 24:—Report of the last annual session was read and approved. The report of labor for the past year and the Treasurer's report were then read as follows:—

REPORT OF LABOR.

No. of members.....	395
" reports returned.....	1,157
" members added.....	160
" " dismissed.....	39
" missionary visits.....	7,120
" letters written.....	2,411
" " received.....	245
" Bible readings held.....	2,014
" attendance at readings.....	3,008
" subscriptions obtained for periodicals.....	711
" Sentinels taken in clubs.....	1,000
" pp. of tracts, etc., distributed.....	1,111,266
" " periodicals distributed.....	27,442
" libraries having set of Int. Soc. books.....	3

TREASURER'S REPORT.

Cash on hand at beginning of year, \$	249 27
" received during year,	14,123 35
Total,	\$14,372 62
Cash paid out during year,	\$13,651 96
" on hand to balance,	720 66
Total,	\$14,372 62
Assets,	\$6,176 89
Liabilities,	466 16
Balance in favor of Society,	\$5,710 73

Encouraging remarks were made by Elds. Tenney and Farnsworth, on the amount of labor performed and the financial condition of the Society. Special attention was called to the amount of money paid in for foreign missions, also the per cent of the T. and M. members reporting. The committee appointed to redistrict the Territory presented the following report:—

Your committee appointed to redistrict the Territory into T. and M. districts would respectfully submit the following: Dist. No. 1, to comprise the following counties: Union, Clay, Yankton, Bon Homme, Hutchinson, Turner, and Lincoln; No. 2, Minnehaha, Mc Cook, Hanson, Miner, Lake, and Moody; No. 3, Davison, Douglas, Charles Mix, Aurora Brulé, Buffalo, Jerauld, and Sanborn; No. 4, Brookings, Kingsbury, Beadle, Spink, Clark, Codington, Hamlin, and Deuel and the six south townships of Grant county; No. 5, Roberts, Marshall, Day, and Brown, and the remaining portion of Grant county; No. 6, Hand, Hyde, Hughes, Sully, Potter, Faulk, Edmunds, Walworth, Campbell, and McPherson; No. 7, Fall River, Custer, Pennington, Lawrence, and Butte.

A. D. OLSEN,
S. B. WHITNEY,
G. H. SMITH, } Committee.

The report was laid on the table till the next meeting. Bro. Devereaux spoke to some extent in regard to the canvassing work, and gave an idea of how the work had been carried on since the canvassing school was established at Sioux Falls. Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JUNE 27.—The report of the Committee on Redistricting was taken from the table. Eld. Smith then presented a map showing the boundary of each district, and after remarks from several it was voted that the report of the committee be accepted.

The Committee on Resolutions presented the following:—

Resolved, That we invite our people throughout this Conference to donate a sum of not less than ten cents per month, to a fund for the poor, the same to be paid to the librarian in connection with the monthly missionary offerings, and then forwarded at the end of each quarter to the State Secretary, to be disbursed by the Board of Directors.

Eld. Farnsworth spoke at some length on the resolution, after which it was adopted.

The Committee on Nominations submitted the following partial report: For President, A. D. Olsen; Vice-President, Jacob Reising; Secretary and Treasurer, Alice H. Beaumont; Assistant Secretary, Lillie E. Ham. The report was acted upon by item, and adopted without change.

Adjourned to call of Chair.

FOURTH MEETING, AT 6:30 A. M., JUNE 28.—It was voted that the appointment of directors be left with the President, Vice-President, and Secretary. The following were subsequently appointed: Dist. No. 1, N. P. Nelson; Nos. 2 and 3, E. S. Abbott; Nos. 4 and 5, E. O. Burgess; No. 6, A. D. Olsen; No. 7, Geo. H. Smith.

Adjourned sine die.

A. D. OLSEN, Pres.

ALICE H. BEAUMONT, Sec.

Bible Readings.

"Search the Scriptures."—John 5:39.

FOLLOWING THE MULTITUDE.

1. If a person follows the multitude, what is the inference?

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 23:2.

2. On what road may the multitude be found?

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

3. Why did the Lord once bring a flood upon the earth?

"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Gen. 6:11-13, 17.

4. Were there many good people on the earth at that time?

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7:1.

5. Is there any similarity between Noah's time and ours?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

6. Is it safe for us to follow the practices for which the Noachian world was condemned?

It is not.

7. What may the followers of Christ expect from the world?

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:18-20.

8. How should we feel on account of these things?

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:10-12.

9. Who once refused to follow the multitude to do evil? Dan. 3:2-12.

10. How did the king feel toward these servants of the Lord?

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king." Dan. 3:13.

11. What proposition did he make to them?

"Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Verse 15.

12. What reply did they make?

"Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Verses 16-18.

13. What course did the king then take?

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." Verses 19-21.

14. Did God forsake them?

"And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Verse 27.

15. How did the matter end?

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him. . . . Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." Read verses 28-30 entire.

16. Where may we expect to find the great men arrayed in the last days?

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. . . . And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:17-21.

17. What words of despair will they utter?

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth . . . said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

18. What will the righteous say?

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

WM. COVERT.

—"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 20, 1887.

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

GOD'S COVENANTS WITH MEN

LAST week a hasty survey of this subject was presented down to the time of the bondage in Egypt.

The Hebrews went down into Egypt a single family; they came out a mighty nation. They were then to take their place among the nations of the earth, exposed to all the evil influences of the idolatrous national religions around them. There would be more or less inclination among them to mingle with these surrounding nations, and thus there would be a constant danger that the holy seed would be corrupted and their genealogy be lost. Something must be done to guard against these evils, and some effectual means be devised to keep them a separate and distinct people till the promised Seed should come.

To this end God entered into another and special covenant with that people when he took them by the hand to lead them out of the land of Egypt. This was subordinate to the covenant made with Abraham, to serve a particular purpose for a particular time. In it a peculiar and complicated system of religious service was given them. Sacrifices were multiplied. Ceremonies and ordinances hedged them in on every side. They were made peculiar in dress, in diet, in social relations, and in public life. A sanctuary, copied in its essential features from the true Sanctuary in heaven, was built by the special order of God, and located in their midst. To this sanctuary their offerings were to be brought. Therewith a service was ordained which delineated before their eyes in shadow, the work to be performed by a coming Saviour, who would be the effectual sacrifice, and the true high priest, for sin. The law of God, which, as we have seen, must be the basis of all God's covenants with the children of men, was proclaimed in their hearing by the voice of Jehovah, written by his finger upon the tables of stone, and deposited in the ark, the outward and visible center of their national worship. The genealogy of each tribe was carefully preserved; and so long as they adhered to the system under which they were thus placed, Israel would indeed "dwell alone" among the nations.

It will be interesting to trace the steps by which this covenant was formed. In the third month after the children of Israel came out of the land of Egypt, they came into the wilderness of Sinai. Then the Lord called unto Moses out of the mountain, and gave him a proposition to make to the house of Israel and Judah, in these words:—

"Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

A covenant, as we have seen, is "a mutual agreement of two or more persons or parties . . . to do, or refrain from, some act or thing." To form a covenant, a proposition must be made by one or more of the parties, setting forth the conditions on which the agreement is to rest, and the advantages to be secured by it. God, who made the covenant with Israel, offered to them, in the scripture quoted above, a formal proposition. It was the preliminary step to the formation of a covenant. It was the first transaction of the kind that occurred after God "took them by the hand to bring them out of the land of Egypt," at which time it was that God says he made that covenant with them. Jer. 31:31-34; Heb. 8:8-12. This must therefore be the beginning of that covenant which was made with Israel.

The Lord set forth the conditions with which the people on their part were to comply, in these words: "If ye will obey my voice indeed, and keep my covenant." If they should agree to this, the blessings they would thereby secure are set forth in the dec-

laration that He who possesses all the earth, and has jurisdiction over all nations, would elevate them above all others to be his peculiar treasure, and make them a kingdom of priests and a holy nation. Thus the Lord would gain a nation of loyal people on the earth, and Israel would gain a union with God such as no other people enjoyed, which would make him especially their God. To this end this agreement or covenant was proposed.

The conditions thus far stated demand a moment's notice. It is claimed by some that the covenant made with Israel at Horeb was simply the ten commandments as spoken from Sinai. This position is evidently taken with a view to an ulterior conclusion which it is desired to reach. The Mosaic covenant has been done away, being superseded by the new covenant, which was introduced and ratified by Christ. If, therefore, the Horeb covenant was the ten commandments, those commandments have been abolished and taken out of the way, and something else has been put in their place. This is the conclusion which some wish to reach. But the wish is a carnal and disloyal one (Rom. 8:7), and the arguments by which it is sought to sustain the conclusion, are contrary to reason and Scripture, as will presently appear.

In the first place there is nothing of the nature of a mutual agreement in the ten commandments. They are simply a series of precepts covering all our relation to God and to our fellow beings, thus containing the sum of moral duty, which God, as the creator, demands that man, the creature, shall obey. Man's consent in the matter is not asked, and no discretionary power is left with him with reference to accepting or rejecting them. Thus the very first and absolutely essential element necessary to constitute them a covenant in the ordinary acceptation of that term is lacking.

But, it may be asked, are not these commandments alone expressly called a covenant? and to show that they are so called, appeal is made to the following scriptures: Deut. 4:12, 13: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 5:22: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 9:9: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights." 1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." Verse 9: "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

These are the very strongest texts that can be urged in favor of the position that the ten commandments constituted the old or first covenant; other texts containing the expressions, "ark of the covenant," "tables of the covenant," etc., being subject to the same explanation by which these are governed. That the word "covenant" is applied to the ten commandments is evident from the testimony quoted. But in what sense is it so applied?—Not in its ordinary sense, but by the figure of synecdoche, by which a part of a thing is put for the whole. We have seen that God's will, his law, must be the basis or condition of every covenant which he condescends to make with men. And hence, sustaining so important a relation to the covenant, it is, by the figure referred to, called the covenant.

An exactly parallel use of the word is found in the record of the covenant made with Abraham. Gen. 17:10: "This is my covenant, which ye shall keep between me and you and thy seed after thee: Every man child among you shall be circumcised." This text calls circumcision the covenant; but the very next verse explains it by adding that it was simply the *token* of the covenant. So Stephen, speaking of this matter (Acts 7:8), says: "And he gave him the covenant of circumcision." But Paul, in Rom. 4:11, dropping the figure, says: "And he received the

sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Thus circumcision being a *token* or *sign* of the covenant made with Abraham, is taken figuratively for the covenant itself; and in like manner the ten commandments, being the *condition* or the *basis* of the covenant with Israel, are in the same figurative sense made sometimes to stand for the covenant itself. But plainly stated, divested of the figurative sense, and dealing alone with the facts in the case, the record must stand thus: Circumcision was not the covenant itself, but only the *token* or *sign* of the covenant; so likewise the ten commandments were not the covenant itself, but only the *basis* or *condition* of the covenant. The ten commandments being the invariable basis of all God's covenants, they are usually spoken of with reference to this fact, as "*his* covenant," or the "*covenant which he commanded*;" and God often speaks of them himself as "*my* covenant."

Coming back to the record in Ex. 19, we see that God makes use of the same expression in this first proposition of a covenant to Israel: "If ye will obey my voice indeed, and keep *my* covenant, then ye shall be a peculiar treasure unto me." There can be no question as to what he means here by his "*voice*"; for the people were about to listen to that sublimest utterance the earth has ever heard, when he spoke his commandments from the summit of the quivering mount; and what he means by the words, "*my* voice," he must also mean by the words, "*my* covenant." By these expressions, then, he means the ten commandments; and his proposition was that if they would keep and obey these, he would exalt them to peculiar privileges and blessings.

The parties to the covenant now being formed, were God and Israel. The one through whom the negotiation was carried on was Moses, who was therefore the mediator of the covenant. Having received from the Lord the proposal of this covenant, he then did what is recorded in Ex. 19:7: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him."

The response of the people is recorded in verse 8: "And all the people answered together, and said, All that the Lord hath spoken we will do."

The fourth step in the transaction is next recorded: "And Moses returned the words of the people unto the Lord."

We have now these steps taken in the formation of this covenant: 1. Moses receives a proposition from the hands of the Lord—what he will do for the people if they will do certain things for him; 2. Moses assembles the people, and makes known to them what God has proposed and the conditions of his blessings; 3. The people respond that they will accept them and enter into the covenant; 4. Moses reports to the Lord the answer which the people had made, accepting the terms proposed.

Only one thing more remained to be done, and that was to ratify or dedicate the covenant; but the Lord gave the people further opportunity to consider the matter before closing and sealing the engagement. They had indeed agreed to obey his voice, but they had not yet heard his voice and knew not precisely what it would require of them. Three days afterward this opportunity was given them. Under circumstances of awe and grandeur too great for mortals to endure, the ten commandments were spoken from Sinai. Ex. 20:1-17. Moses says, in Deut. 5:22, that he added no more; and all the circumstances of the occasion tend to show that he did not intend to add any more in this manner to what was spoken. The ten commandments are thus set apart as a distinct law by themselves, and given a place pre-eminently above all other laws. Yet some who deny the distinction between moral and ceremonial laws, and who try to show that there was but one law in existence from Moses to Christ, claim that this was only accidental, and that God would have spoken from Sinai all that he afterward communicated to Moses, only that the people were affrighted, and besought that God might not speak with them lest they die, but requested that Moses might speak with them. This claim is not correct; for God had evidently ceased speaking before they made their request, and had said all that he intended to proclaim with his own voice. Ex. 20:18. The people did not remove and stand afar off, as here declared, before God commenced to speak; nor did they interrupt him while he was speaking; but it was only after he had ceased that they made their request to Moses;

but he evidently did not cease till he had said all he intended to say in this manner. But whatever might be said about the speaking, this reason would not hold in reference to the writing; and if it was all one and the same law, he certainly could and would have written it himself, and all in one place. But no; he puts upon the tables of stone simply what he had spoken, thereby still further elevating it as a pre-eminently distinctive law, and indicating its immutable and enduring nature.

After the ten commandments were spoken, Moses drew near to the presence of God, and in a private interview, recorded in the latter part of chapter 20, and in chapters 21, 22, and 23 entire, received instruction relative to such civil and religious matters as pertained to them only as a nation. It was an epitome of the civil and ceremonial laws given to the Hebrews, which was from time to time expanded and brought out in more complete form, as in Deut. 29.

Having received this instruction, Moses again came to the people, as the narrative continues (Ex. 24:3), and told them "all the words of the Lord, and all the judgments." The people received this as a second proposition, and again responded: "And all the people answered with one voice and said, All the words which the Lord hath said will we do."

That there might be no mistake or misunderstanding in the matter, Moses then wrote out in a book all this instruction which he had received from the Lord. He then builded an altar and sent young men who offered thereon burnt-offerings and peace-offerings to the Lord. With one half of the blood of these offerings he sprinkled the altar. The other half he reserved in basons till he had taken the book, now called "the book of the covenant," and read in the audience of all the people the words of the Lord. This was the third time the matter had been presented before them. And now, understanding all the particulars, again they responded, "All that the Lord hath said will we do and be obedient." Then Moses took the blood and sprinkled both the book (Heb 9:19) and all the people, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words;" or, as expressed in Ex. 24:27, "after the tenor of these words," referring to the words written in the book.

And the covenant thus dedicated with blood, Paul expressly states in Heb. 9:16-20, was the first testament, or covenant, both words being from the same original. Remarks on the necessity and object of this covenant, and its relation to the new, must be deferred till another week.

THE NEEDS OF THE CAUSE IN ENGLAND.

WE have now been in England sufficiently long to form some general idea of the steps which seem to be necessary to give success in the work. We are well aware that there has been considerable money expended for the English Mission, but could our friends realize the importance and magnitude of the work, and the relation which the past efforts have sustained to the progress of the truth, and the prospect which now lies before us, there would be but one feeling, that of courage and hope for the future. At the time when the work was first started in this country, the burden of the missionary work was to supply ships with our publications, and remail our periodicals. This step was entered into in faith, and carried forward to quite an extent here in England, the fruit of which has been evident, and is constantly being seen.

When Eld. Butler visited Europe, in 1884, and met with the friends in general council, and it was decided to publish a paper, an important era in the history of the work was reached. Ten thousand copies were published for awhile, and most of them were sent by mail throughout the kingdom. But this method of distribution was soon found to be very expensive, the postage being one cent on each paper; and although the truth was scattered in all parts, the financial returns were very small in proportion to the cost. The efforts of Bro. Lane and others brought about the plan of presenting and selling the paper from house to house by canvassers, which proved far better than to send it out exclusively by mail. It accomplished two purposes: It obtained in many instances regular subscriptions for the paper, and at the same time afforded opportunity for workers to gain an experience in selling our periodicals and publications.

The ship missionary work in both Liverpool and London has accomplished much as far as the distribution of reading matter and the sale of books is concerned. At the present time, some over 5,000 copies of *Present Truth* are issued. One thousand copies are sent to South Africa, and 600 to Nova Scotia. In the latter country the subscription list has been worked up by the New England Tract Society.

The tent efforts in the united kingdom have proved successful in some respects. While they have been unsuccessful as yet in bringing into the tent many of the better class of people, at the same time they advertise the truth throughout the city or town where the tent is pitched, and oftentimes individuals who would not think it proper for them to attend the meetings at the tent, have become interested in the doctrines taught, and have sent their servants to the tent to purchase books, or sent their orders to the office of publication. This adverse feeling as to attending the meetings is not because they look down upon the tent work, but more because of their custom. There is an entirely different feeling manifested here than is evinced in America by those who do not attend the tent meetings. There is not that bitterness manifested against the doctrines taught. The canvassers who have sold our paper and publications still follow up the work in connection with the meetings, and not unfrequently those who may have come into the tent simply for one discourse, or have become otherwise interested, will invite the canvasser in, and ask about our views, and seem anxious to have him give a reason for the doctrines advocated in the tent. Thus the necessity of having trained canvassers, and those who can present the truth properly by Bible readings.

There are individuals of intelligence here in England who are observing the Sabbath, and who with proper instruction would be able to do this work. This is the class of laborers which is greatly needed to aid in each public effort. It is not so much able preachers as able workers who are needed,—those who understand the Bible thoroughly; discreet individuals, who know how to conduct themselves properly with different classes of people. In this way society can be permeated with the truth, which in due time will yield a bountiful harvest.

Those who came to England with us, and began work in London, have had very good success; but the people often raised an inquiry as to who they were, what they were here for, and what they expected to accomplish. From these and other considerations we saw that unless we had a training mission in London, the work would be greatly retarded; and by having such a mission it was evident that a character would be given to the work. At the same time we have reason to believe that there are those who could be gathered from various parts, and who, with the training afforded at the mission, would be efficient laborers. Therefore we have secured a building in which to open a training mission. This we are to enter at once. We have also been strongly impressed with the idea that there are those who have not fully committed themselves on the truth, who may in some instances be persuaded to attend for Bible instruction.

The publishing of the paper at Grimsby, which is at some distance from any business center, was not calculated to carry the best impression. Steps have therefore been taken to secure a publishing office in one of the suburbs of London. The address of the house thus secured is 451 Holloway Road, London, N. Hereafter the paper will be issued from this place. It seemed necessary, also, that we should be able to exhibit our publications in some place where the attention of the people could be called to them and to our work. Accordingly, arrangements have been made to open a room on Paternoster Row, in which we can locate a health publishing company, where our health publications can be on exhibition, as well as our denominational literature.

It is well known that Paternoster Row is the great book market of the world. The health publications in England, Ireland, Scotland, and Wales are in greater demand than any other class of reading matter, and we think special efforts should be made to call attention to our own health books and temperance work, believing that if this is properly done, it will do more to open the way for our denominational work than any other one thing we can do. But making these arrangements and changes requires means. The ways in which the work could be advanced are almost innumerable, were we prepared to follow up opportunities. There are scores of reading

rooms that are visited by thousands of people, also temperance hotels with reading rooms attached, vegetarian restaurants, and other places where our health journal would be read by thousands of that class of people who would appreciate our work; and by placing the *Good Health* and *Present Truth* in these places, advertising health works and our denominational publications, we could call the attention of thousands to the truth who are longing for something better than the dry forms which they find in the popular churches.

Already by advertising in this and other ways, the sales at the office are quite large through orders sent in. We have learned of individuals in Scotland who are keeping the Sabbath, and we frequently hear of such in different parts of the country. We can see that the providence of God has already gone before us. But how far will our brethren in America sustain these moves to place the truth before the thousands? Will they sacrifice some of their property just as we are entering into the shaking time which precedes the loud cry of the Third Angel's Message, and sustain such enterprises? We believe they will. We need help, and we need it now. We desire to place the truth before the masses of the people, and we are certain that our brethren in America will heartily sustain every move with their means and with their prayers, that will advance the work of the third angel of Rev. 14:9-12.

At our last Council, it was decided that Eld. S. H. Lane should return to America, according to the vote of the General Conference, and represent the work in England. We trust that this move will be in the order of God. It is evident that it will be productive of good to have individuals who have been in this country, and have become so acquainted with the work that they can acquaint our brethren in America with the particular uses which have been made of the means expended,—so that they may fully understand the nature of the work in the foreign missions in which they are interested,—return to America at various times. We want the prayers of our brethren everywhere. The money without the prayers will not accomplish the design of Heaven. Prayers without works will also fail of meeting the wants of the cause.

Sometimes we feel the strongest desire to go to our brethren, and lay before them the real facts in the case. But we know they have confidence in our foreign missions, and we beseech them to pray for us. We also need men and women to aid in carrying forward the glorious work. We confidently believe that it is but a little in the future that we shall see the triumph of the Third Angel's Message in the Kingdom of Great Britain, as we have never seen it before in any other nation on the earth. A wave of the power of God is destined to pass over this nation, and the spirit and power of Elias as will be manifested in the closing work, will yet stir the world. God selected this nation to be the guardian of the Bible. It is here that the first Bible society was organized, which has sent out over 112,000,000 volumes of the word of God. The Bible has been sent by this people to all the nations of the earth. God will not pass by a nation that has done so great and noble a work, without giving them the light of the closing work of the gospel. Will our American brethren consider these things, and step in at this time, and help bring the truth before this people? We are certain that by so doing, they will not only see fruit of their efforts in the world to come, but even in this life. The message will be brought before men of integrity, of influence, position, and property, who will, in turn, give of their means to advance the light of truth.

S. N. H.

AN ILLUSTRATION.

INDIVIDUALS who disclaim against the law of God, the ten commandments, as being only a temporary arrangement for the Jewish dispensation, and not existing before the creation of man, have endeavored to heap ridicule upon the opposite view by pointing to the fact that some of these commandments make provision for circumstances and relations which from the nature of things could not have existed before that time, and cannot exist in the future immortal state. Pointing to some one of these, as, for instance, the fifth, they will triumphantly ask, How could this commandment have been broken in heaven, when none of the inhabitants ever had any mother? Or perhaps they will point to the seventh commandment,

or the tenth, and inquire how it would have been possible for any one to violate them before the conditions to which they relate had come into existence. They seem to think this objection unanswerable, and sufficient to establish beyond all question the temporary nature of the law of ten commandments.

Let us examine the above specimen of antinomian reasoning in the light of a text of scripture which brings to view a parallel case. It is in the fifth chapter of Galatians, and relates to the operations of the Holy Spirit. This Spirit pervades every action of the heavenly host; the same Spirit also controls the actions of Christ's followers upon the earth. The text (verse 22) reads: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Let us see. One of the fruits of the Spirit is "long-suffering." Is there any long-suffering in heaven?—Certainly not, for the simple reason that there is no occasion for any. There are no circumstances or conditions which would demand its exercise. Again, faith is mentioned as one of these fruits. Is faith something that is exercised by the heavenly host?—Certainly not, in any such sense as it is used here. Faith is lost in sight. Now let us apply the astute reasoning of the antinomians. The operations of the Spirit relate to conditions which involve the exercise of long-suffering and faith. But such conditions have no existence in heaven. Hence we come to the sublime conclusion that in heaven the fruits of the Spirit do not exist. To better illustrate the fallacy of such shallow philosophy we put the two side by side, in the form of the syllogism:—

ANTINOMIAN REASONING.

Major premise: The ten commandments govern such conditions as the maternal relation, the conjugal relation, and the ownership, of cattle, oxen, asses, etc.

Minor premise: These conditions had no existence before the creation of man.

Conclusion: Therefore, the ten commandments had no existence prior to the creation of man.

APPLIED TO GAL. 5 : 22.

Major premise: The operation of the Holy Spirit governs conditions which involve the exercise of long-suffering and faith.

Minor premise: In heaven these conditions do not exist.

Conclusion: Therefore, in heaven there is no operation of the Holy Spirit.

To such preposterous conclusions does this specimen of antinomian logic lead. When a person resorts to such reasoning as this to do away with the law of God, it is pretty good evidence that he feels the need of making a desperate effort to free himself from the heavy load of its condemnation.

Ministers' Department.

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

MINISTERIAL TRAINING.

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

(Concluded.)

HAVE A MESSAGE.

"SAYEST thou this thing of thyself, or has some one else taught thee? is the interrogation silently addressed to every preacher. Have you convictions, or are you only a vocal memory? Is it a 'paper,' or a message? Is there a reciter in the pulpit, or a man with fire in his bones who is weary if he forbears, and cannot stay from delivering the burden of the Lord? 'It's of no use to preach to me from without,' says Emerson, 'I can do that too easily myself.' Know your message, then. Find it in the *Scriptures*, in *Christ Jesus*, and in the *life of man*. Get it clearly. Fix it in the mind. Speak it with the whole force of the soul, and you will speak as the nun, who, having seen the Holy Grail, addressed the knight,—

"And as she spake

She sent the deathless passion in her eyes
Through him; and made him hers and laid her mind
On him; and he believed in her belief."

"But it is imperative you should not forget that you are in training, not only for the preaching of the gospel of God, but also and especially for the guidance and upbuilding of communities of men and women whose Sovereign is the Lord Jesus himself, whose rule is the New Testament, and whose basis is that of brotherhood and freedom, independence and equality, spirituality and service. You are to be a teacher in a society of teachers, some of whom have thrice

your experience, ten times your faith and sanctity, and a thousand times your consecration. You are a worker in a band of workers who will wait your word as that of a general, and accept your example as that of an authority. Above all, you are the pattern saint in the company of saints, called to be the most self-sacrificing member of a body whose law is self-sacrifice, and the most devoted of the host, whose ideal is one of entire consecration to God. . . .

"Yet the minister is in no respect a 'priest.' Nothing is so entirely alien to the Christianity of Christ Jesus as the presence of the priest, or so debases and lowers the spiritual life as the superstition of the priesthood. Christ gave apostles and prophets, pastors and teachers, and evangelists, but not priests. You are not intended to be 'clergymen' in any sense. A mere ritual grinding functionary or an automatic phrase-monger cannot discharge your responsibilities. You are not a successor to Aaron, but to Christ and Paul; and your power will depend not on badges of separation, or titles of dignity, or orders of precedence, but on your personal influence,—on what flows from you quietly and strongly into the lives of men; on the quality of your thoughts and ideals, motives and aims, powers and religion.

"Take heed, therefore, to thyself, as well as to thy ministry; to thyself, and take heed now. Each day is making character. You are now developing the qualities you will use . . . in the management of churches. Therefore now (1.) you must conquer self. He who would guide and sway others must be skilled in the art of self-mastery. The violent temper that wrecked a church was left uncurbed at college. 2. Eliminate all self-seeking and pride. By that sin fell the angels from their first estate; and many churches have fallen from the same fault. Whitfield said, 'I cannot buy humility at too dear a rate.' Vinet described the Christian ministry as 'not a profession but a martyrdom'; and it is the hardest martyrdom of all; one in which you bring the fagots of personal ease, and emoluments, and vanity, and set fire to them with your own hand, and whilst the flames are burning around you, lock your lips, lest opening them even in self-defense should bring discredit on the name of the adorable Master. Learn, I beseech you now, how to suffer for his sake. Invite self-denial, if only that you may be training in bearing meekly and with cheerfulness the cross for others. 3. Maintain a strong spiritual life, for fortunately you cannot get on in our churches without some real religion. Not rhetoric, be it ever so glowing; or learning, be it of unequalled extent; or fervor, be it most intense, will suffice, if a glowing spiritual life be absent. Ah! my friend, I know no sphere so inviting to a soul that yearns for the most exalted and loving service of man and God, as that of a pastor of one of our free Christian churches.

"With fine penetration, Dr. Benson says, 'The elements of this world's life are so numerous, and so infinitely are they blended in every conceivable variety, that it must seem that ere the world ends there will not have been any possible combination of the atoms of trial, privilege, gift, or suffering with which some one human will shall not have been exercised and proved.' That complex, much-embracing world is the arena of your strife, the sphere of your service; and you ought not to close your eyes to the numberless contingencies it contains, or the mightily influential certainties it holds. He who would do his work well in life must often look ahead so that he may know the men he is going to talk to and work for; what forces are now making or marring him, what powers are likely to close his heart to Christ, and what to open it; what will give facilities for the wider and richer application of the manifold energies of Christ in Christ, and what will obstruct its full and free use. We need to get at the facts of the world, so that we may know how to commend the gospel we preach to every man's conscience, whoever he is, and make it a goad to repentance, a source of fresh ethical inspirations and of wide spiritual reforms."

"Do you ask, Who is he that dares accept an ideal of training so exacting, painful, and exceeding broad, conquering body and mind, heart and conscience, will and character, requiring sleepless vigilance, incessant industry, and unflagging enthusiasm?

"I answer, Only he to whom Jesus Christ is Master and King; only he who, conscious of his redemption through Christ's sacrifice, delights in offering him a hearty and unabashed enthusiasm, undimmed by a dominant criticism, unchilled by the coldness and opposition of the world; only he who says in the white heat of his devotion, 'To me to live is Christ.' Existence finds in him center and goal, inspiration and interpretation, light and life; only he who says,—

"O Christ, the way, the Truth, the Life,
Through whom we find the Father still,
And peace from guilty fear and strife,
And knowledge of his holy will,
We come to thee, the Heavenly Road,
We learn of thee, the Truth Divine,
We seek from thee the life in God—
Thou art our all, and we are thine."

"It is the choice of the Master that marks and makes the man. Take this low one, and watch him, and you are nothing and achieve nothing. Take that high, divine, best One, and he will uplift, enlarge,

and fill out your magnificent ideals; inspire sustained passion for toil, in the place of aggravated failure; give tone to your speech, 'fill all the stops of life with tuneful breath'; keep your heart warm and fresh, so that, like Paul, you will exclaim after a quarter of a century of unrelaxed toil, Still 'one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press on toward the mark for the prize of the high calling of God in Christ Jesus.'

"Nothing else will suffice to bring every thought into captivity, every power into use, every responsibility into privilege, every duty into delight. Not the church, not theology, not ordinances, not worship, not work; He himself is the heart of all true theology, the life of the church, the key of the ordinances, the spirit of worship, and the power for work.

"Therefore the one law of laws in all your training, is that continuous faith in Christ Jesus, prolonged study of his ideas, principles of work, perfect obedience to his example, heart to heart fellowship with his Spirit. This is all in all. Lose sight of him, and you die. Dwell with him in the heavenlies, and earth itself is paradise, labor is joy, and preaching is blessedness. On this hangs all the law of ministerial training.

"In our Kensington Gardens one parable has been given of late many times. Among its many trees clad with beauty in the leafy month of June, some here and there show just a little decay at the top, only discernible by those who look aloft. Near the sight of the gathering crowds, leaves are plentiful and loveliness abundant. The bark is without a sign of decay, the boughs are strong and the form is stately. All is well or seems so; but the winds rise and beat about the trees on a cold November night, and one falls, broken off near the ground; and then it is seen that myriads of tiny creatures have eaten their way through its substance, reduced its fiber to powder, and so removed its strong core. For years it has gone on, from the top downward, and nobody knew it, not even the tree itself. 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . Without me ye can do nothing.'"

The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

680.—MORE THAN CONQUERORS.

What is it to be "more than conquerors," as mentioned in Rom. 8:37? G. J. P.

In the two verses previous, Paul speaks of tribulation, distress, persecution, famine, nakedness, peril, etc., and then adds that "in all these things we are more than conquerors, through him that loved us." They were not only able to bear all those ills with fortitude and patience, but they could triumph over them, as Stephen did in praying for those who stoned him to death, and as Paul and Silas did in singing praises to God when imprisoned. To be more than conqueror is to gain a victory beyond the necessary measure. Those martyrs who were enabled to sing praises to God while suffering the tortures of the stake and other means of torment, were more than conquerors.

681.—TIME WHEN JUDGMENT BEGINS AT THE HOUSE OF GOD.

In 1 Pet. 4:17 the statement is made that "the time is come that judgment must begin at the house of God." Does this have reference to the investigative Judgment which began in 1844 on the sleeping saints, or does it refer to local judgments which were about to be visited on the church at that time, in the destruction of Jerusalem and other calamities which followed their rejection of Christ? W. B. W.

The word "judgment," as used in the text referred to, is translated from the Greek term *krima*, which is defined by Robinson, and other Greek lexicographers, to mean "the act of judging, giving judgment, spoken only in reference to future reward or punishment." Thus it is conclusive that its use in the instance under consideration is not for the purpose of designating the calamities mentioned by our correspondent. It being decided that its signification is correctly stated by the authority above quoted, it follows that it must refer to the investigative Judgment that commenced in 1844—a position that admits of very conclusive demonstration.

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.

ALWAYS A RIVER TO CROSS.

THERE 's always a river to cross;
Always an effort to make
If there 's anything good to win,
Any rich prize to take.
Yonder 's the fruit we crave,
Yonder the charming scene;
But deep and wide with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and strive;
And always and everywhere
We 'll find in our onward course
Thorns for the feet and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win
Our labors we count no loss;
'T is folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountains high
The billows may roar and toss,
They 'll not overwhelm if the Lord's at the helm
When the difficult river we cross.

—Josephine Pollard, in *Congregationalist*.

THE WORK IN AUSTRALIA.

THIS quarter the quarterly meeting of the Melbourne tract society was postponed until July 24. As Eld. Israel was in Adelaide, the chair was occupied by the vice-president, Bro. H. Scott. The report of labor for the quarter showed that 19,867 pages of reading matter had been loaned and given away, 18,142 periodicals distributed, seventy-six letters written, 116 missionary visits made, and eight subscriptions obtained for our periodicals. It was decided that an effort should be made to put our reading matter in the various hospitals and benevolent institutions of the city, and several persons volunteered for the work. A beginning has been made, and the work promises to be interesting and successful.

A health and temperance society has been organized in Melbourne, with Bro. H. Scott as president. The officers hope not only to reach the members of the church through their efforts, but to interest those outside in the subjects of health, temperance, and social purity. Besides the regular meetings of the society, it is the intention to hold public meetings, when there will be select readings and recitations on health and temperance subjects, with appropriate music and perhaps an occasional address.

There is a good interest in Castlemaine, where Bro. Curtis has been holding meetings since July 13. The opposition of the ministers has been determined and persistent. As a result, Bro. Curtis has been obliged to leave the Mechanics' Institute, where the meetings opened; but another hall has been secured, and the people will have an opportunity to hear the truth. Some are convinced on the Sabbath; two have fully decided to keep it, and others are almost persuaded. Bro. Israel's long stay in Adelaide has been a source of encouragement to the church there. The churches at Ballarat and Trentham, are, I believe, doing well. We hope and trust that our brethren and sisters in America remember the work in the colonies in their prayers.

E. J. BURNHAM.

Melbourne, Aug. 9.

NEW ZEALAND.

AUCKLAND.—We have had some difficulty in trying to hold evening meetings this month. July is the coldest month in the year, although the weather is not what the most of the readers of the REVIEW would call cold. It is damp and chilly. The sun is far to the north, rains are frequent, and evenings are cool. The weather, however, would present no difficulty if we had any provision for heating the church. None of the buildings in which public meetings are held have stoves. It is only a short time in the year that it is uncomfortable without artificial heat, and the people make it a point to remain at home at such times. The churches do not hold services during the week to any great extent, consequently they can get along very well. It is not so with us. We want to hold meetings most of the time. I think in time we shall have it arranged so that we can heat our church, and thus be able to hold meetings during the coldest months in the year. Our meetings have not been

well attended, and we have not accomplished all that we desired. I do not know that any new ones have taken their stand with us this month.

So far as our own people are concerned, this has been a profitable month. We have met and carefully re-examined many of the subjects which were presented in the tent. This has increased the faith and confidence of the brethren and sisters in the truth. They can see it much plainer and understand it better than when they heard it at first, and they are getting the spirit of the message more and more.

We have completed the organization of a T. and M. society, and the members are at work. The anxiety of our brethren in New Zealand to learn all about the plans and methods of labor adopted by the American brethren is very gratifying. The truth seems to have broken down that national barrier so conspicuous at first. When I began the tent meetings, about the worst thing they could say, was, Oh, he is an American! a Yankee! But now it is common to have the brethren get up and say, "Brethren, this precious truth has come to us from America, and we must use it just as our people do where it came from." When we came to make out the papers for our church property, the desire to deed it to the General Conference was almost unanimous. To my mind these are evidences that this work is of God, and is calculated to gather from all nations of the earth a people who will see eye to eye, and who will be ready to welcome the Saviour when he comes. We are in sad need of more laborers in this colony. Every city and town seems to be open and ready for the truth. Our new members are willing to do all they can to support laborers, and are ready to petition the General Conference for another minister. In the meantime we shall do the best we can. We desire the prayers of the people of God.

Aug. 15.

A. G. DANIELLS.

THE WORK AMONG THE GERMANS IN EUROPE.

DURING the three months which have passed since my last report, we have had many reasons to thank God for the success with which he has crowned the feeble efforts put forth in the German field in Europe. I had the privilege of attending our good Conference and Council in Norway, and it did my soul good to see what the Lord had already done for our brethren in the northern part of Europe. I afterward attended the special session of the Central European Conference at Basel, Switzerland, where we were privileged with the presence of Bro. Haskell and Olsen.

In company with Bro. Olsen, I visited Zürich, Bienne, and Lausanne. At Bienne the friends had met from different churches, about sixty in all, and every one seemed to listen with great interest to the remarks made by Bro. Olsen. Sabbath afternoon fifteen were buried with their Lord in baptism, in the beautiful Lake of Bienne. Most of these were the result of personal missionary labor and Bible work on the part of our French laborers, and it shows that something surely may be done if we do it in the strength of the Lord.

We now have, through the grace of God, a substantial German church organized in Zürich, the former home of Zwingle. At the present there are seventeen members, and eight more are keeping the Sabbath who expect to join soon. This church has given some \$200 to the cause since the commencement of the work in April. There is also a live tract society organized, which has ordered a good supply of our publications, and takes a club of sixty *Herolds*.

At Lausanne, eight who had commenced to keep the Sabbath in the spring, were baptized by Bro. Erzenberger in July, and at the same time still others decided. Some have also made a start in the neighborhood of Basel, and we hope that something may be accomplished here. In counseling with the brethren, it seemed best, under the circumstances, for me to remain for awhile at Basel, to help in the preparation of books and pamphlets while we had the assistance of Bro. Waggoner. Indeed, there is a lack of proper German tracts and publications, especially such as are adapted to canvassers.

In connection with the excellent course of instruction which is at present being given in English by Eld. Waggoner, we have a German Bible class, also a class in history, each meeting once during the week. Already over twenty attend. Our canvassing class meets daily, with an attendance of five, and the prospect is that several more will join this number as soon as accommodations can be found for them. With the instruction given we combine actual practice, and have begun to canvass Basel thoroughly for the "Life of Christ." Although our canvassing books were not finished until now, and our colporters are all beginners, yet we have already reason to believe that our canvassing work can be made a success. A sister from Zürich took in her first two and a half days of canvassing, eleven orders for "Life of Christ," and sold ten copies of "Matthew 24." One brother took seven orders in one day. We hope that the day is not far distant when we can say that we have a score here at work in the German field, selling our publications.

From Russia we receive good news. Bro. Laubhahn, who attended our Council, and was ordained during the special session of this Conference, writes,

since returning, that he has baptized several in the neighborhood of Saratov. Some there have been imprisoned for a short time, but the greater the persecution the more the truth spreads. He will now visit the Sabbath-keepers in the Caucasus and in the Crimea. We certainly ought to remember this servant of the Lord in his long and dangerous journeys. At the same time we can rejoice that the precious truths are being carried to the very borders of Asia, and through the mighty Russian Empire.

In glancing over the field, I can but thank God for the prospects before us, and it rejoices our hearts when we see young men and women dedicating themselves to the work. We do hope and pray that this coming Conference will send us at least one German laborer, if not more, to enter Germany itself. We have certainly reached the time when the work should be no longer delayed. We never felt of better courage in the work, and our faith was never stronger that the Lord will yet work with power among the German speaking people of Europe, as well as among the other nations. We hope that our friends will not only pray for us, but do all in their power to help us with their means. The sheaves are ready to be garnered in, and soon the reward will be given to the faithful.

L. R. CONRADT.

Aug. 28.

TENNESSEE.

DRESDEN.—We commenced labors at this place Aug. 26, with a small attendance. The congregations have increased until our tent has been well filled. The paper published here has given us a favorable notice, stating, among other things, that we "teach a splendid system of morals." We hope for good results.

J. SISKLY.

J. Q. FINCH.

PENNSYLVANIA.

BOYERTOWN.—This is a town of upward of 1,000 inhabitants. German and English are about equally divided, so that we divide our services. Books sell quite well, and our cash donations are good considering the attendance. The congregations average about fifty. We have been here two weeks. Some are becoming deeply interested.

J. S. SHROCK.

CHERRY FLATS.—Since our last report, we have organized a tract society of seven members, and some have joined since. We have also organized a Sabbath-school of some sixteen members, at Round Top, two miles and a half from here, the place of our first effort. The interest here is good. The tent is filled nearly every evening, and sometimes more come than can gain admittance. They come from a distance of several miles. We have now held twelve meetings, and have just introduced the Sabbath question. A lady kindly furnished an organ, and now we have good help in singing. Calls for meetings are coming from other localities.

F. PEABODY.

K. C. RUSSELL.

MICHIGAN.

HESPERIA.—We are of good courage, and the Lord is blessing our work. Sixteen have now signed the covenant, and our Sabbath-school has more than twice the above number of permanent scholars. We still hope for others. We desire to give God all the glory.

J. L. EDGAR.

Sept. 8.

T. M. LANE.

J. B. BUCK.

BERVILLE.—The interest here is still good. Some are beginning to obey the truth. On Sabbath we were favored with the presence of some eighty of our people from Armada and Memphis, and quite a number of the youth made a start in the service of Christ. Bro. Lawrence has been with us for two weeks; has spoken several times, and visited from house to house. We have all enjoyed his labors and counsel very much. He loves the truth, and finds it a good staff in his old age. Bro. Weeks is with us this week. We are all very busy visiting from house to house. How blessed is this work!

D. H. LAMSON.

A. O. BURRILL.

A. J. HAYSER.

GRAND RAPIDS.—Our meetings have now continued here over four weeks. The interest still seems to be good. Over thirty have expressed their determination to keep the Sabbath since the meetings commenced. Twenty of these signed the covenant when given the opportunity. The contributions have amounted to \$67.75, including \$17.00 of missionary offerings presented last Sabbath. Quite a number of others are convinced of their duty to obey, but their business prevents. It seems hard to men here to live or to find situations and not work on the seventh day. About 150 attended our last Sabbath meeting. Over forty spoke in twenty minutes. Our courage is good.

I. D. VAN HORN.

W. C. WAILES.

MINNESOTA.

GOOD THUNDER.—I have now closed my labors with this church. This is one of the largest churches in the State, and composed largely of Germans. I came here Aug. 15, and have spoken nearly every evening. The church is much scattered, but there has been a fair attendance. Our Sabbath meetings and Sabbath-school have been deeply interesting. An H. and T. society of forty-three members has been organized, nearly half of whom are new enlistments from the ranks of tea and coffee drinkers, who have never before fully identified themselves with temperance in its broadest sense. May God help them to be faithful to the end. I am sure that our German brethren will not be behind in the work of reform. Where there is prejudice, it melts away like dew before the morning sun. Last Sunday evening I spoke on the subject of social purity, before a large and deeply interested congregation. This subject has been too long neglected. May we be able to present the truth in all its parts. I now go to the camp-meeting.

H. F. PHELPS.

Aug. 31.

TEXAS.

BLACK JACK GROVE AND CAMPBELL.—Before closing our labors at Black Jack Grove in order to attend the camp-meeting, we had a four nights' discussion with a Christian minister, Eld. Lee; two evenings on the immortality question, and two on the law. The truth gained a complete victory. At the close of the discussion a vote of the congregation was taken, and only one voted that the law of God was abolished, and that was Eld. Lee, whose decision was called for. Nearly all in the tent voted that it was still binding. We left about forty-eight who had commenced to obey the truth by keeping the Sabbath.

After enjoying our good camp-meeting, I spent nearly a week with the church at Ferris, resting up and preparing to start with the tent again. I gave two discourses at a school-house about five miles north of Ferris, to good congregations, and left the brethren much encouraged. Aug. 16 I returned to Black Jack, and found between thirty-five and forty still holding on to the truth; some had given up. They have a Sabbath-school of more than thirty members organized, who take a club of *Instructors* and also make use of Lesson Book No. 1. They hold regular Sabbath meetings. May God bless and prosper this young company.

Aug. 26 Bro. Huguley joined me at Black Jack, and after spending a few days instructing the brethren and sisters, we came to Campbell and pitched our tent, and commenced lectures Sept. 2, with a congregation of about sixty. The second evening the audience had increased to 150, and the third, to between 400 and 500. Last evening (Tuesday) we spoke on the subject of the First Angel's Message, with fully 300 present. This seems to be a good field for labor, judging from the present prospects. We need the help of God that we may have success at this place.

Sept. 6.

W. S. CRUZAN.

INDIANA.

BOGGSTOWN.—Assisted by Eld. Covert, we have concluded a twelve days' meeting here by baptizing nine persons. The attendance and interest have been good during this time. A gentleman of excellent standing in this community took his stand for the first time to keep the commandments of God, and was baptized. A short history of this church may be interesting.

About seven years ago Elds. Sharp and Henderson pitched their tent here. The result of their labors was that a most favorable impression of present truth was left upon many minds, although no visible fruit remained. Eld. S. H. Lane next held some meetings in the P. M. church, but the doors of this church were finally closed against him. He, however, impressed the truth deeply in the minds of many. One of the leading members of the P. M. church who was instrumental with others in excluding Eld. Lane from the church, is now an ardent member of the Boggstown Seventh-day Adventist church. Two years ago last winter, I began a series of meetings in the place, with the assistance of John M. Johnston, a most faithful brother who had embraced the truth at the La Fayette, Ind., Health Institute while conducted by doctors Ginley and Perett, assisted by Bro. Sanford Rogers. Bro. Johnston's wife had already embraced the truth with her children, and became a great help. Our meetings were well attended, and some fruit appeared. A few months later the principal of the Boggstown school, and his wife, and also the leading physician of the place embraced the truth. This gave an impetus to the work, and a handsome and commodious church building was erected. There is now a membership of about thirty, including those at Pleasant View, who embraced the truth when we labored there.

Thus our Heavenly Father has raised up this church; and as we see them cheerfully paying at the rate of \$400 tithe a year, and giving freely of their means

for the cause in other respects, thus manifesting their love for the truth, we bless God and take courage.

A. W. BARTLETT.

THE NEW YORK CAMP-MEETING.

This annual meeting was held at Utica this year. About the usual number were in attendance, although the number from without was not large. On Sunday afternoon there were from 1,500 to 2,000 on the ground, which was the largest attendance we had. I arrived on the ground early Thursday morning. Bro. Underwood came during the day, also sister White. The preparations for the meeting were nearly all completed before I arrived, and the meetings were well under way. In fact, the workers' meeting had been doing good work for a week before we came, and the brethren reported a most excellent meeting all through the week previous.

We were made to rejoice on account of the spirit of union and harmony that prevailed throughout all the meetings, both business and religious. All seemed to see eye to eye in almost everything, and we heard no discordant notes of any kind during the entire meeting. With this spirit of union has come a spirit of courage and faith. Many in this Conference have felt a little discouraged the last year or two, on account of financial embarrassment in the Conference and T. and M. society. But during the past year a great improvement has been made in this respect. The Conference has been able to meet all the demands upon it this year, and to reduce its debt about \$2,000. The T. and M. society has paid for all its purchases, and has reduced its debt about \$500. These and other things have greatly encouraged the hearts of the people. I believe that as the brethren have taken hold and tried to help, God has come in and greatly blessed their efforts and revived their hearts.

Sister White spoke several times, and her testimony was greatly appreciated by those who heard her. Those who permitted the cares of life to keep them at home, know not what they lost, and never will know till the Judgment. We wish our brethren could appreciate such privileges more. While her testimony reprov'd for sin and lack of faith, it also encouraged the desponding and doubting. It was a great feast to us all.

Dr. Kellogg spent the most of Friday with us, giving much useful instruction. Bro. Eldridge was also present, to look after the interests of the canvassing work; and Bro. Miles, to present the claims of the Academy at South Lancaster.

The revival meeting on the Sabbath was good, and many souls were blessed. We are glad, indeed, to see things take an upward turn in New York. Quite a large number will give themselves to the canvassing work this coming year, and we believe we shall see a great increase in labor done. How good it seemed to see the Spirit of God drawing their hearts together!

On Monday some means were raised to assist in our foreign work, and we believe we shall see more done in this direction not far in the future. We left the brethren Monday evening, thankful, indeed, for the privilege of meeting with them in this their annual meeting.

E. W. FARNSWORTH.

VERMONT CAMP-MEETING.

This meeting was held agreeably to appointment, Aug. 23-30, on the same ground as that of last year. There was as large a number of our brethren and sisters from various parts of the State as could have been expected; but outside of our own people the number present was not large. We reached the ground Tuesday, the 23rd. Eld. I. D. Van Horn came the day following, which was a matter of joy to the brethren, as they had not previously learned what help the General Conference would be able to furnish them, if any. Eld. D. T. Bourdeau, also, was welcomed to this meeting, after an absence of four years from us. We were also favored with the presence and labors of Eld. I. E. Kimball, from Halifax, N. S., and Eld. R. S. Owen, from Canada. Each of these brethren contributed to the interest of the meeting by preaching the word of life. Bro. E. M. Morrison, of California, spoke several times during a short stay with us, on the work and interests of canvassing and missionary labors. Sunday morning Prof. Ramsey, of South Lancaster, Mass., spoke on the relation which education sustains to the religion of the Bible.

The manifestations of God's Spirit in our religious services on Sabbath, we trust will not be forgotten by any who love to cherish a remembrance of his goodness. There were some earnest, humble, heartfelt confessions of backslidings from God. One impressive case was that of a young man and his companion. If these dear friends stand fast to their convictions and resolutions, they may be free indeed in the truth and in a Saviour's love. A goodly number came forward for prayers, many of whom expressed an anxiety to go with the people of God. On Monday thirteen were baptized. Eld. Shove and his companion, from New Hampshire, who embraced the truth through reading and correspondence with missionary workers, were with us, and in sympathy and union with us upon all points of present truth.

The treasurer's report showed the financial condition of the Conference to be very embarrassing. After careful and prayerful deliberation, it was thought best to present the matter to the brethren and sisters, and call for twenty-five hundred dollars to pay laborers and meet camp-meeting expenses, and to use for missionary purposes. To this call there was a ready and cheerful response from those true to the spirit of sacrifice and to the wants of the cause; and yet the way stands open for brethren and sisters who were not present, to lend a helping hand in giving of their means to raise the funds to meet the demands and carry the work forward.

The missionary work in the city of Burlington has been somewhat retarded by the removal of Eld. Peebles and his companion to another State, yet it is hoped the Conference may be able to keep open this mission, also the one at Rutland. Eld. Purdon has had charge of the latter, and really it seems, in justice to the work, that he should spend nearly all his time there. But this he cannot well do, as he is now president of the Conference.

These, as all other missions, need workers—earnest, humble, God-fearing workers—who love work and sacrifice more than earthly ease or comfort. More attention should be paid to canvassing. Young men and women of promise are coming up in our Conference who may and should give their attention to this branch of the work; and if they prosper as some have, they will not only be amply rewarded financially, through their own efforts, but they will be scattering rays of light which will bring men and women to Christ. The pioneers of the cause of present truth in Vermont, are passing away; but few are left in the State who were keeping the Sabbath when the writer embraced it, thirty-five years ago. May the mantle of these self-sacrificing, cross-bearing, plain, and humble people fall upon our young men and women into whose hands the work is passing. And may they ever bear in mind the words of Jesus: "Without me, ye can do nothing."

One interesting feature of the camp-meeting, was the meetings held by Bro. Van Horn, for the children, in which we think impressions for good and for a better life must have fastened upon their tender minds. It may be that the present, the future, and the everlasting well being of the children have been too much neglected by many in the past. We should consider well, and faithfully perform duty in this important branch of the work, whether our labors are public or in a social capacity, or with the family circles. "Gather the children," does seem to be a commandment obligatory upon those giving the last warning notes of mercy to the world.

Personally, it was a great favor to me to meet the brethren again in camp-meeting in our State, and make the acquaintance of quite a number who have received the truth within the past two years. The Sabbath following the meeting, I spoke to the few friends in the Rutland mission, and the next day I spoke to the inmates of the State work-house, in the same city.

A. S. HUTCHINS.

CAMP-MEETING AT WASECA, MINNESOTA.

WASECA is located about seventy-five miles south of Minneapolis, at the crossing of the C. & N. W. and Minneapolis and St. Louis railroads. The place contains about 2,000 inhabitants, and is a pretty town, located in a beautiful country. About a month ago, Brn. F. L. Mead and E. A. Merrell began tent meetings there, which have been attended with a fair interest. The camp-meeting began Aug. 31, and, considering that the weather was rainy much of the time, the attendance of the citizens was good. The camp was located in a beautiful park near the center of the village. There were, in all, forty-two tents and about two hundred and fifty campers on the ground.

All were rejoiced to greet Bro. O. A. Olsen once more, who has been closely identified with this Conference in the past. Several of the Conference ministers were present, and participated in the preaching. Brn. Johnson and Norlin carried on the work in the Scandinavian language. Bro. W. B. Hill was present two days, and labored very acceptably in the German tongue. In the English, the preaching was calculated to arouse the professed people of God to a sense of their solemn position, and of the deadly stupor which hangs over this generation, and is fastening its power upon those who profess to believe in the soon coming of the Saviour. This is, indeed, the most alarming feature of our work. While the truth shines with increasing splendor and clearness, and the work of God is fast extending, and all things are being rapidly fulfilled even beyond our expectations, many of the people to whom is committed this important work are sinking into indifference or being overwhelmed with the cares of life. Especially is this true of those longest in the cause. New faces are appearing, and new hands are extended to help the work of God, while the elders of our churches and those who have known these things for years stay away from our general meetings and withdraw their help.

There are eighteen S. D. Adventist churches within a radius of forty miles of Waseca, and several others but a few miles farther, and only four of the elders

and leaders of these churches were present. Not over half a dozen librarians were there, though they received special invitations. Our men of means were not there, and several of the churches were not represented at all. Had it not been for the sadness which these things bring, we should have had a most excellent meeting. As it was, the Lord did not fail to meet with and bless his people. Several good citizens of Waseca took their stand for the truth, and as they witnessed the baptism on Monday, they besought the same privilege. Accordingly, the next day Bro. Hill administered the ordinance to two German citizens, and others will follow soon. In the directors' meeting important steps were resolved upon to provide financial help. Those who attended the meeting counted it a blessing. We have no reason for fear as to the final success of this cause. From different parts of the State and the world we have encouraging reports. But it is to be greatly feared that unless the Lord works miraculously for some of our brethren, that day will come upon them unawares. The tent meetings will be continued, and we hope a good company of commandment-keepers will be seen as the result.

G. C. TENNEY.

ILLINOIS CAMP-MEETING.

WE would be unmindful of the rich favors and blessings we have received, if we should say nothing concerning our good camp-meeting, though Eld. Olsen has already reported it. The presence and labors of sister White offered inducements to some to be present who otherwise would not have come to the meeting. We were glad to greet the brethren and sisters from Missouri, Kansas, Iowa, Minnesota, Wisconsin, and Indiana, and to have them share with us the rich instruction which was given by the tried servants of God. The labors of sister White and Bro. Olsen, which began so early in the meeting and continued till the close, were much appreciated by all, and will prove of lasting benefit to our Conference. Eld. A. J. Breed favored us with two discourses, which were listened to with interest.

Dr. J. H. Kellogg's labors the first day of the meeting were highly acceptable, and elicited a good degree of interest from the citizens of Springfield. Through his efforts the H. and T. society was again revived. With Eld. A. O. Tait and wife as president and secretary, we shall hope that all its friends in the State will rally round its standard, support the leaders, and carry out in their lives the principles of true health reform.

The efforts of Bro. C. Eldridge in behalf of the canvassing work, to create a spirit of labor in the minds of our people, were not without effect, and we hope good results will be seen in the future. The labors of Bro. F. E. Belden and Eld. G. B. Starr during the workers' meeting were much appreciated by all the workers present, and our only regret was that all our brethren and sisters in the State could not have attended these timely instruction meetings, which were held three hours each day. Our brethren must be better prepared to sell our books and to hold Bible readings with their neighbors and friends, and not remain idly waiting for some trained worker to come to do the work which they can better do themselves with their own acquaintances. There is work for all to do, and we have no time to be idle. The work will be done, and then the resting—oh how sweet!

A word of commendation is due the faithful camp-meeting committee and other brethren and sisters who aided so well in preparing the camp for the meeting, and in clearing up the same. Last year some of us had to remain a full week after the meeting closed, but this year the work was all done in two days. We are much encouraged, and enter upon our work for another year with good hope, and faith that God is working for us, and that he will work with the faithful.

R. M. KILGORE.

TO FRIENDS OF THE CAUSE OF TRUTH IN ILLINOIS.

You will have observed by the report of the proceedings of the Conference held at Springfield, that while it was numerically the largest, perhaps, ever held by our people in this State, it was also decidedly the most important one, and was so pronounced by all present, both those from our own Conference and those from abroad. The perfect harmony and good spirit which prevailed from the very beginning till the close are evidence that God is striving to bring us nearer to him in this great work. All returned to their homes and fields of labor feeling that God had greatly blessed and strengthened them for their work.

Now, what we desire particularly in this article is to call the attention of our brethren and sisters to the cause which produced this result. Some of you were deprived of the privilege of attending this meeting, and we wish by this means to help you to enjoy its benefits with us. The burden of all the labor was, Work for God, and he will work for you. God will gather his saints who have made a covenant with him by sacrifice. A faith now is needed that will take God at his word and act upon it. God has gone out before us, and it is high time that his people bestir themselves; and just in proportion as the work-

ers and people give themselves to enter this field as laborers together with God, will his blessings fall upon us. Now, brethren and sisters, this will be precisely so at our homes and at our work.

You will have observed the earnest call for help in the foreign fields, for which nearly \$3,000 were raised in cash and subscriptions. Then the growing and encouraging work in our own State called for material aid, and provision for a fund of \$50,000 was made (of which about \$5,000 were raised) to procure ground and erect a mission house in the city of Chicago, the great metropolis of the West, to meet the growing interests and demands of the cause in the State, and particularly in that city. So important is this enterprise that, though the cause in Europe has enlisted the deepest interest and greatest sacrifices on the part of sister White, she voluntarily heads the list of donors to this mission with a personal donation of \$1,000. The amount raised for this fund is as yet inadequate to secure the grounds, which have been viewed by most of the prominent men of the State, also by Eld. Butler and others of other Conferences, all of whom unite in pronouncing it the proper site to secure and step to take. The amount raised now should be doubled at once, to enable us to secure the grounds, and that work may be begun at once upon the building. The \$50,000 should be secured in donations, bequests, and subscriptions, as soon as possible, so that it can be used as collateral, and the work can be pushed forward as rapidly as possible.

The camp-meeting fund was increased from \$1,500 to \$2,000, which amount is needed to enable the committee to successfully make arrangements so as to meet the growing wants and demands for tents and supplies at our annual gatherings.

It was when the people took hold of these various interests, and lifted to carry forward the work, that the blessing of God seemed to rest down upon them in greatest measure at the Springfield meeting. Thus God proves his people. It is to those who have been faithful stewards and servants that the Master will say, "Well done." Now, brethren of Illinois, let every one of us at his home dedicate what he can, in the fear and love of God, to aid in this glorious work of the gospel of Jesus Christ. Read Neh. 4, 5; Ex. 36; 1 Chron. 29. Notice how David worked with all his might (1 Chron. 29:2), and how he "set his affection to the house of his God." Verse 3.

Dear brethren and sisters, set your affections on this great work. It is high time to awake out of sleep. It is the testimony given at Springfield that the heavens are heavy with blessings for Illinois, which God waits to bestow when our people shall give themselves to his work and cause. Let us send our prayers and desires forward in the form of donations, according to the good hand of God upon us. Let us prove God if he will not open to us the windows of heaven. Bro. F. J. Poole, 3652 Vincennes Ave., Chicago, Ill., will receipt you for any amount, large or small, which you may send to him. Or the treasurer of your church or librarian of your tract society will do the same if paid to them. Then make vows to God, and he will help you to pay them if made in the right spirit.

Shall we not lay our plans so as to be able to see these worthy objects carried out during this Conference year? Talk about it in your meetings, make it the subject of your prayers, labor for it, and be sure the blessing of God will rest upon you. The Lord is soon coming. Shall we hear the words, "Well done, thou good and faithful servant," said to each of us? Let us hear from you soon, at 3652 Vincennes Ave., Chicago, Ill.

G. H. R.

TO THE OFFICERS OF LOCAL H. AND T. SOCIETIES IN INDIANA.

It will be remembered that at the State quarterly meeting held at Mechanicsburg last April, a special effort was made to revive the temperance work in our State. Some time was given each day to instruction in this important branch of our cause. We believe that some good was accomplished, and that God's blessing has attended the work. Important resolutions were passed regarding temperance at our coming camp-meeting. This meeting will bring our people more prominently before the State than any meeting we have ever held in the past, and we trust that our brethren and sisters will realize the importance of properly presenting this phase of our work before the public.

Not only are we now called upon to purify ourselves even as Christ is pure, but we know also that soon we will be called upon to take our stand either for or against the coming National Reform movement. This, of course, we cannot favor, and thereby receive the mark of the beast, and drink of the unmingled wine of the wrath of God. On the other hand, if we resist this move, which is just upon us, we shall be branded as favoring the saloon element and fostering crime in our nation, and as opposed to the best good of society. Now, what are we doing to alleviate this coming evil? What are we doing to present before the masses around us our position as a people upon the temperance question? Now is our God-given time—and it is drawing rapidly to a close—to establish ourselves in a manner that we may not

be misrepresented in the coming conflict. Would that every member of the Seventh-day Adventist Church in our Conference was a full member of this temperance society!

True, we may live out its principles at home, but where are our records? Where are the books that contain these records? Where are our pledges, made and lived up to in the fear of God, that will vindicate the true position of God's people before the world when the test shall come? These tests should be made and carefully preserved. We earnestly request every officer of the temperance society in the State of Indiana to be present at our coming camp-meeting; and let all bring their H. and T. record books, and whatever writings they may have that go to show that they have ever been connected with any branch of this society. If you cannot come yourself, send your records and whatever funds you may have on hand to the State secretary.

O. C. GODSMARK, Sec. Ind. H. and T. Soc.

ILLINOIS CAMP-MEETING REPORTS IN SECULAR PAPERS.

WE made a strong effort this year to have our camp-meeting reported in some of our best dailies, and succeeded in getting reports in several of the papers of Springfield, where the meeting was held, and also in the *Inter Ocean*, of Chicago. The *State Journal* of Springfield gave us from a column and a half in the daily, to nearly a whole page in the weekly. We had cuts of all our institutions published in this paper, just at the commencement of our workers' meeting, and other papers, seeing the good accounts of us that the *Journal* gave, sent their reporters from all around to get reports of our meetings. But the *Inter Ocean* has done especially well by us, and we know not how many thousands have read the truth in these papers, besides the good our own brethren have received from reading the reports of our meeting while at their homes. We made arrangements with the *Inter Ocean* that we would get them 500 names for the week of our meeting, if they would give us a column and a half in the daily for five days, and then give us two columns in the weekly issue. We secured for them about 1,300 names, and they put reports in six dailies, and gave us about half a page in the weekly, instead of two columns, and then gave us equally as good a report in the semi-weekly; and in a private letter from the editor I am informed that synopses of our work are still to come out in another issue of the weekly, and also the semi-weekly.

This is far beyond what we asked for or even hoped. It seems that since they have started, they are not able to stop. The *Inter Ocean* in some of its editions is read by a large class of the best people of the land, and since we have had reports in all the editions, very many have had a chance to know about us. This seems to be opportune. Right now, when some are writing and working to throw reproach on us, and say that we are a little, narrow, contracted, and bigoted people, we have our faith and what we are doing published widely to the world, and they have the opportunity to see us as we are, and not as our enemies represent us. The amount of good that has been and will be done by these reports cannot be estimated. We have already learned of one who has commenced to keep the Sabbath from reading them, and I have heard a good many speak in a manner that showed that they were favorably impressed by the reports.

But I am sorry to hear that some who subscribed for the papers did not receive them. I know this was due, in some instances, to a want of having the addresses written plainly when they were sent to us. We had to study sometimes for quite awhile to make out the address, and then would write it as nearly as we could at a venture. And, too, the managers of the papers found several that were addressed to places not on the list of post-offices. We tried our best to be careful in this matter, and the *Inter Ocean* and *Journal* put their most trusty and accurate clerks on our lists, so as to be sure to get them right, and I know that they did their best; and those who did not get their papers, are, doubtless, among the ones who did not get the address in some way just right. Perhaps they wrote the wrong State, or made some such mistake, in their hurry to send them. But the papers that did not reach the persons to whom they were sent, helped to swell the number that made up our list, and thus enabled us to secure good reports in the papers, and send the truth to thousands, and bring our work in proper shape before many minds who have doubtless been prejudiced by false reports about us; so that the work bestowed and sacrifice made are by no means in vain. This last point is worthy of consideration—that even though we did not receive the paper ourselves, we helped to get the reports in the papers, and thus to bring the truth before the public.

A. O. TAIT.

—What is a Christian?—In faith a believer (John 3:36); in knowledge, a disciple (chap. 8:31); in character, a saint (Rom. 1:7); in influence, a light (Matt. 5:14); in conflict, a soldier (2 Tim. 2:3); in communion, a friend (John 15:15); in progress, a pilgrim (Heb. 11:13); in relationship, a child (Rom. 8:16); in expectation, an heir. Verse 17.—*Christian Herald*.

Special Notices.

INDIANA WORKERS' MEETING.

We have the promise that Elds. R. A. Underwood and G. B. Starr will assist in the workers' meeting; also E. M. Morrison, of California, will be present, to give instructions in the canvassing work. Let there be a general attendance. WM. COVERT.

INDIANA CANVASSERS.

INSTRUCTION will be given to canvassers in connection with the workers' meeting to be held at Indianapolis, Sept. 27 to Oct. 4. Bro. C. Eldridge will be present to give instruction. We also expect Bro. E. M. Morrison. Let all canvassers and all who expect to give any time to this branch of the work be present as early as Sept. 27, and stay until Oct. 11. Then you will be enabled to go forth the coming year with more knowledge and strength than formerly. This branch of the work has accomplished three times as much this year as last. We hope the ratio of increase will be greater the coming year.

JOHN W. COVERT, State Agt.

BOARDING TENT FOR THE INDIANA CAMP-MEETING.

We are preparing to board as many as will patronize the boarding tent to be operated at our coming camp-meeting. The price will be reasonable, and board good. We believe that it will be greatly to the advantage of all the campers to board at the tent provided especially for that purpose. In doing so, you will greatly assist in keeping the camp neat and clean; for of necessity in cooking at each tent many unsightly things appear. You will also save the renting of cooking stoves, making of dining tables, freight on boxes, etc. I think you will find that boarding at the tent will not cost you any more than private board, and yet it will yield a profit that can be used in meeting camp-meeting expenses; for those who furnish the board for so many can buy at wholesale rates, and save a large percentage in this way. The same is true of fuel, etc.

It will be a decided advantage in many ways to have the boarding-tent liberally patronized, chiefly because it will afford much more time to attend the meetings, and conduce to more promptness in attendance. Let each family intending to board, bring a change of table linen for their use. Of course, those who choose to do so can board themselves, but we repeat that it will be a great advantage to hire board at the tent. It will be under the care of the health and temperance society; and as all who have been at the Sanitarium testify as to the palatableness and healthfulness of the diet there, so may they expect something similar at the tent. WM. COVERT.

Sept. 12.

TENNESSEE, ATTENTION!

THE time of our camp-meeting is rapidly drawing near, and we again call the attention of our brethren and sisters in Tennessee to its importance. Many of our people, we are sorry to say, do not take the REVIEW, and, of course, will not get the advice respecting camp-meeting attendance. Now let those who do take the REVIEW put it into the hands of those who do not, so that all may be properly advised about coming to the camp-meeting.

The meeting will be held at Springfield, Oct. 18-25. Ample grounds have been procured near the depot, free of charge. Advices from Bro. Butler give room to hope that he will be with us, also other efficient help. Let none of our people so far depreciate the labor of these tired and tried servants of God as to stay away from the meeting. Come, every one! Communications from C. P. Atmore, Gen. Pass. Agt. of the L. & N. R. R. inform us that we shall have the round trip for camp-meeting at one and one third fare.

Instruction will soon appear in REVIEW as to how individuals must proceed, to secure the promised reduction. Let none delay in making preparation to come. Prepare not only to eat and sleep, but, above all things else, make spiritual preparation to receive God's blessings. Do not come spiritually cold and far from God, but come with your souls filled with love and earnest devotion, not feeling that you have made a great sacrifice, and have conferred a great favor upon others by your presence, but rather rejoice that you enjoy such a rare privilege to associate with brethren and drink together with them of the same spiritual Rock.

TENN. CONF. COM.

NOTICE.

WE wish the offices of publication and other parties to be careful in attending to orders from British Guiana, South America. There is now an organized T. and M. society, and all business must be done through it. We learn that some persons have been writing for books, and have obtained them free of

charge. They refuse to purchase our books and subscribe for our periodicals, because they can get them free. Brethren desirous of helping this mission with any publications, will send direct to the T. and M. society, and notify any sending to them. Our address is 238 Murray St., Georgetown, British Guiana, South America. GEO. H. AMSTERDAM, Sec. B. G. T. and M. Soc.

News of the Week.

FOR WEEK ENDING SEPT. 16.

DOMESTIC.

--Never have the west-bound passenger steamers brought such passenger loads as now.

--Twenty thousand men have stopped work in the Lehigh districts of the Pennsylvania coal mines.

--Fire broke out in a group of saw mills at Minneapolis, Minn., and was not subdued until over \$250,000 damage was done.

--At Key West, Fla., advices were received from Cuba stating that 300 Spanish regulars had been defeated by filibusters, who used dynamite bombs.

--A train with 257 track-layers on board was derailed, Tuesday, on the Aspen extension of the Midland Road in Colorado. Four of the men were instantly killed and sixty-one were injured.

--The most substantial portion of the business section of Lake Crystal, Minn., was swept away by fire Wednesday night. The losses aggregate \$46,125, while the insurance foots up \$21,450.

--Advices received early in the week from Tucson, A. T., stated that a tremendous flood had swept away about five miles of track of the Southern Pacific Railway, between Tucson and Benson.

--An attempt was made, early Monday morning, to blow up with dynamite a photographic gallery in East Tawas, Mich. The only damage to property that resulted was the breaking of several windows.

--The largest casting ever made on this continent has just been successfully accomplished at San Francisco. It is the stem of the new United States cruiser "Charleston," and weighs fully 16,000 pounds.

--Philadelphia, Thursday, began the celebration of the adoption of the Constitution. The feature was a grand industrial parade. President and Mrs. Cleveland arrived in the city at 8 o'clock in the evening.

--Near Cedar Falls, Iowa, Friday, night, a sleeper on the Chicago train on the Minnesota and Northwestern Railroad was thrown from the track by a collision. No one was killed, but several of the passengers were severely injured.

--A remarkable case of hydrophobia resulted fatally for a farmer in Rockford, Mich., on Wednesday. He had been bitten by a mad dog several years ago, but had felt no trouble from the bite until the Monday preceding his death.

--Of the useful articles which can be manufactured from paper there seems to be no end. It is asserted that an entirely transparent window pane, capable of being dyed, and remarkably tough in texture, is now manufactured of that material.

--A meteoric mass as large as a railway car, fell Thursday night in New Brunswick, six miles from Vanceboro, Me. Its heat was so intense Friday that people who flocked to the scene were unable to approach within several feet of the celestial vagrant.

--The International Medical Congress, which closed Saturday, in Washington, is spoken of as a failure. The exclusive plans adopted by the National Medical Association kept most of the noted physicians and surgeons, both in this country and Europe, at home.

--The wreck of the missing whaler "Amethyst" was found recently on Castle Rock Island, in the North Pacific Ocean. Besides her crew of thirty-eight men, she had on board five of the crew of the missing bark "Rainbow." The fate of the forty-three men remains a mystery.

--A conference of representatives of the Standard Oil Company and independent producers was held Monday, to consider the advisability of shutting down all the wells in the country for the purpose of restricting the production. Many of the best known oil men in the country were in attendance.

--Johann Most, the rabid anarchist, has had the brazen impudence to apply at New York for naturalization papers. At the same time he stated that he would resist to the utmost all the laws which he regarded as interfering with his "rights." His petition, of course, was rejected.

--The Saturday half-holiday, which was recently inaugurated in some of our eastern cities, and in favor of which so much was said by the religious press, is dying out. At the present time business men generally pay little attention to it. The half-holiday was a needless innovation, and never had any natural right to existence.

--The long-drawn-out case of the eight Chicago anarchists has been apparently concluded at last, and tardy justice will do its work. The supreme court of Illinois on Wednesday affirmed the decision of the lower court, which

sentenced Spies, Schwab, Lingg, Fielden, Parsons, Fischer, and Engel to be hung, and Neibe to fifteen years in the penitentiary, and Nov. 11 is the day fixed for the execution. The friends of the anarchists will do all in their power to stay the execution, but the probabilities are against them.

FOREIGN.

--Queen Victoria on Friday, in an address prorogued the British Parliament, which will meet again Nov. 11.

--The throne of Prince Ferdinand, the latest aspirant to Bulgarian rulership, is apparently tottering to its fall.

--Twenty-four persons were killed and very many injured in a railroad accident near Doncaster, England, Friday. The unfortunates were going to the races.

--There were reported at Rome, Sept. 12, fifty new cases of cholera and twenty deaths at Messina, nineteen new cases and eleven deaths at Catania, and eleven new cases at Palermo. Elsewhere the disease is stationary.

--Advices from Winnipeg, Manitoba, state that the Dominion government has taken further action to prevent the construction of the Red River Railway, and the citizens are so indignant that an open insurrection may result.

--Mexico is enjoying a double celebration--the birthday of President Diaz, which was Thursday, and the anniversary of the nation's independence, Friday. Processions, speeches, receptions, illuminations, bull-fights, etc., are among the exercises.

--Scientific men in the City of Mexico are endeavoring to solve the meteorological phenomenon which is apparent along the line of the Mexican Central Railway, immense quantities of rain falling along the line of the railway and following the construction.

--The existence has just been discovered of an insect which literally feeds upon iron with as much avidity as the phylloxera upon the vine. It is a thin, grey worm, capable of ejecting a corrosive substance upon the iron, which renders it soft, and capable of being eaten. It was discovered in Germany, where it is a formidable menace to the railways.

RELIGIOUS.

--The missionaries of the Baptist Missionary Union baptized last year 9,342 converts. That is 777 a month, 25 a day, one each hour.

--There are said to be only three Protestant churches on the island of Cuba--at Havana, Matanzas, and Cienfuegos--all recently organized.

--A seminary for the education of missionaries among the Jews has been established at Leipzig, the second of the kind in the world, the other being in London.

--The Springfield Republican says: "There is no manner of doubt that Spain intends to expel the Protestant missionaries and introduce Roman Catholicism on the Carolines. The arrest of missionary Doane, of the American Board, was but an incident of this deliberate usurpation of a field which has been cultivated by Protestant missionaries." The arrest of this estimable man seemed a little strange at first, but this explanation of the matter clears the mystery up completely.

Obituary Notices.

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

HODGES.--Died of cholera infantum, at Valley Creek, N. C., July 23, 1887, Winnie Lee, daughter of Robert and Sarah Hodges, aged 1 year and 23 days. Winnie was a lovely child, and is missed very much by her parents; but, if they hold out faithful, they will meet her soon where they will ever be with the Lord. Words of comfort by the writer. S. H. KIME.

LOUGHIN.--Died at Emporia, Kan., Aug. 8, 1887, Nellie, daughter of E. S. and S. A. Loughlin, aged 2 years and 3 days. Little Nellie was a child of a good countenance and sweet disposition, and we felt sorry to see her go into the land of the enemy; but we tried to comfort ourselves with the assurance that our little ones shall soon be redeemed from the dark domain. ALFRED McCULLY.

KELLOGG.--Died of consumption, at the home of his son in North Becket, Mass., May 19, 1887, our dear brother, Gardner Kellogg, aged seventy-one years. Bro. Kellogg had been gradually failing for many months, yet was patient, cheerful, and hopeful. He had long believed and loved the truths we hold dear as a people. A dear companion, two sons, and two daughters, with a large circle of friends, mourn his loss. JOHN Y. WILCOX.

THOMPSON.--Died, Aug. 10, 1887, in the town of Lindina, near Mauston, Wis., Catharine Thompson, aged 77 years, 6 months, and 10 days. She embraced the truth under the labors of Eld. T. M. Steward, in which she continued to the close of her life. A discourse by the writer on the theme of the resurrection was listened to with much interest by a large company of neighbors and relatives, who mourn but not without hope. I. SANBORN.

CORNWELL.--Died Aug. 31, 1887, of cancer, Sr. Henrietta Cornwell, aged 56 years and 7 months. Sr. Cornwell embraced present truth about eight years ago, and since that time has lived a consistent Christian life. She suffered much during the last three years of her life, and during the last eighteen months was confined to her bed. She leaves a husband and several children to mourn her loss. Words of comfort by the writer from 1 Thess. 4:13-18. T. B. SNOW.

Mc DONALD.--Died at Attalissa, Iowa, Aug. 29, 1887, Wallace B., son of Bro. and Sr. Jas. McDonald. He was born in Columbia Co., Penn., Oct. 2, 1874. He had been to town, and on his way home was thrown from his horse, and was taken home a corpse. His parents embraced the Third Angel's Message last summer, at Attalissa, with whom he united his interest in the truth, and loved to converse with his playmates about it, and to attend the Sabbath school and prayer-meeting. He was tender-hearted and kind to his parents, and was beloved by all who knew him. He rests until the Lifegiver brings back his own. Funeral services were conducted by the writer. MATTHEW LARSON.

Appointments.

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

INDIANA HEALTH AND TEMPERANCE ASSOCIATION.

THERE will be a meeting of the Indiana Health and Temperance Association in connection with our annual State camp-meeting, at Indianapolis, Ind., Oct. 4-11, for the election of officers and the transaction of other important business that may come before the society.

W. HILL, Pres.

CHURCH quarterly meeting at Bro. H. H. Eismar's, Lind, Wis., Sept. 24, 25. Will those living at a distance try to arrange to stay until the close?

JAMES HILTON.

THE quarterly meeting for Dist. No. 2, Iowa, will be held at Winthrop, in connection with the camp-meeting, Sept. 28 to Oct. 4. Local societies should hold their meetings the week before.

J. S. HALL, Dist. Sec.

QUARTERLY meeting for Dist. No. 11, Kansas, will be held with the Lone Elm church, Anderson county, Oct. 8, 9. Let all feel that it is a privilege as well as a duty to attend these quarterly gatherings.

J. H. COFFMAN, Director.

THE Lord willing, I will meet with the Scandinavian brethren at the following places:—

Lake City,	Oct. 15, 16.
St. Paul,	" 22, 23.
Minneapolis,	" 29, 30.

L. JOHNSON.

THE quarterly meeting of Dist. No. 7, Indiana, will be held at Indianapolis, in connection with the camp-meeting to be held at that place, Oct. 4-11. I desire to have a T. and M. report from every member in the district. Be prompt in reporting, so that nothing will hinder in the meeting.

P. G. STANLEY, Director.

THE Lord willing, the quarterly meeting for Dist. No. 4, N. Y., will be held at Buck's Bridge, Oct. 15, 16. Meetings will begin Friday evening, and close Sunday evening. We hope to see a good attendance from all parts of the district. Come, dear friends, at the beginning and stay till the close. We desire all our librarians to send their reports immediately after the church quarterly meetings (which should be held Oct. 1, 2), to me, at Ox Bow, Jeff. Co., N. Y. If you have nothing to report, write me, and send the report blank.

M. C. WILCOX, Director.

QUARTERLY meeting of Dist. No. 3, Indiana, will be held on the camp-ground at Indianapolis. We hope that every person owing the society will pay all accounts to their librarian immediately, as we want to settle all accounts before the State is redistricted. Let each librarian send or bring money and reports to the camp-ground as early as Sept. 28, without fail. Come, brethren, let us be prompt that we may receive a blessing from the Lord. Librarians will please bring their books to the camp-ground.

JESSE WOODS, Director.

Publishers' Department.

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

The address of the London mission is "The Challoners," Anson Road, Tufnell Park, London N, Eng.

A CORRECTION.

IN REVIEW of Aug. 30 the name of the librarian of Rapid City, Dak., T. and M. Society was given as Ellenor Himebaugh; it should be, Ellenor Himebaugh.

G. H. S.

RECEIPTS.

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

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

Cash Rec'd on Account.—Iowa T and M Soc per J H Christenson \$10., Wis T and M Soc 300., Maine T and M Soc 100., Dak T and M Soc 200., Kan T and M Soc 60.46, Mich T and M Soc 309.68.

General Conference.—Col Conf \$185.98, Ralph Rittenhouse 1.15, N E Conf 261.86, Mich Conf 3,029.73, Dak Conf 500.

International T. & M. Soc.—Maine T and M Soc \$2 50.

Thank Offerings.—A F B \$1.

Australian Mission.—Col T and M Soc \$25., Maine T and M Soc 1.

Scandinavian Mission.—Maine T and M Soc \$2.50, G F Berg 10., Col T and M Soc 34.50.

European Mission.—Maine T and M Soc \$2.50, Col T and M Soc 34.50.

English Mission.—Maine T and M Soc \$3.50, Col T and M Soc 75.00.

South African Mission.—Maine T and M Soc \$18.

Books Sent by Freight.—J W Rambo, F T Poole, Ida Grace, Leo Gregory, L Dyo Chambers, B A Rogers, Jas W Leman, A W Jensen, A W Jensen, H C Hansen, W R Burrow, J H Dortch, Emma Green.

Books Sent by Express.—W J Stone, M N Jenkins.

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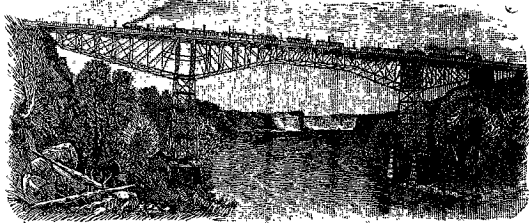
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p. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	p. m.	a. m.	a. m.
6.00	6.45	10.45	6.00	7.30	Ar. Detroit.	9.15	8.00	9.10	7.00
4.38	5.30	9.45	4.35	6.08	Ann Arbor.	10.38	9.12	10.25	8.16
3.15	4.20	8.49	3.15	4.50	Jackson.	12.03	10.52	11.35	9.35
2.00	3.10	7.51	1.58	3.43	Marshall.	1.01	11.47	12.50	10.38
1.12	2.27	7.33	1.30	3.20	Battle Creek.	1.35	12.12	1.12	11.13
12.17	1.50	6.58	12.33	2.35	Kalamazoo.	2.35	1.20	1.50	11.52
10.38	12.15	5.43	11.15	1.55	Niles.	4.18	3.03	3.22	1.30
9.18	11.11	4.55	10.18	1.27	Mich. City.	5.40	4.32	4.35	7.32
6.50	9.00	3.10	8.15	9.10	Chicago.	8.05	7.00	6.40	9.30
a. m.	a. m.	p. m.	p. m.	p. m.	Dep. Ar. a. m.	a. m.	p. m.	p. m.	p. m.

Gr. Rap. & Ral. Ex. loc. Kal'zoo 6.45 a. m. Bat. Creek 7.31 Marshall 7.57. Jackson 9.15. Ann Arbor 10.30. ar. Detroit 11.50 a. m. Returning leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, 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 5, 1887.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.					GOING EAST.				
Chgo.	Mail.	Day.	Fac.	B. Crk.	Chgo.	Mail.	Day.	Fac.	B. Crk.
Pass.	Exp.	Exp.	Exp.	Pass.	Pass.	Exp.	Exp.	Exp.	Pass.
.....	am	am	pm	pm	Dep. Port Haron.	pm	am	am	am
.....	5.55	7.15	8.05	4.10	.....	10.20	1.15	7.35	10.50
.....	7.28	8.31	9.34	5.40	.....	8.42	11.57	8.17	9.17
.....	8.05	9.10	10.15	6.20	.....	7.55	11.27	6.40	8.40
.....	8.48	9.35	10.58	7.20	.....	7.05	10.58	5.08	8.05
.....	10.03	11.30	11.53	8.25	.....	5.20	10.07	4.00	6.45
.....	10.37	11.00	11.25	9.05	.....	4.42	9.37	3.25	6.15
a. m.	11.30	11.45	1.15	10.05	.....	3.45	8.55	2.35	5.30
6.30	am	12.05	1.20	pm	.....	3.40	8.50	2.30	am
7.18	.....	12.45	2.21	.....	.....	2.41	8.11	1.43	.....
8.30	.....	12.50	2.32	VAL.	.....	2.31	8.11	1.27	VAL.
9.17	Sun.	1.45	3.19	Acc.	.....	1.45	7.26	12.43	Acc.
10.15	Pass.	2.28	4.07	.....	.....	1.65	6.50	12.01	.....
10.30	.....	3.48	.....	am	.....	11.47	.....	.....	pm
10.30	7.38	4.05	5.52	6.05	.....	11.35	5.30	10.29	5.40
12.40	10.00	6.25	8.10	8.45	.....	9.05	8.25	8.15	1.15
pm	am	pm	am	am	Dep. Ar.	am	pm	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Vulpariso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE

Traffic Manager

W. J. SPICER,

General Manager.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 20, 1887.

CONTENTS OF THIS NUMBER.

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

Poetry.	
By-and-by, Margaret J. Preston.....	593
I Will Sing of His Love, M. J. BAIDEN.....	593
Unseen Battles, FANNIS BOUTON.....	593
Always a River to Cross, Josephine Pollard.....	603
Sermon.	
Knowledge Shall be Increased, ELD. L. D. SANTER.....	593
Our Contributors.	
Temperance, JOSEPH CLARKE.....	594
Last-day Tokens.—No. 1, A. SMITH.....	594
"An Infidel Sunday," ELD. F. D. STARR.....	594
Agreement, ELD. WM. COVERT.....	595
What Error Drives Men To, W. A. COLCORD.....	595
"Pitched his Tent Toward Sodom," ETHAN LANPHEAR.....	596
"Rooted and Grounded in Love," T. R. WILLIAMSON.....	596
Is the Law of God Changed? ELD. F. PEABODY.....	597
Whom did John Attempt to Worship? ELD. J. P. HENDERSON.....	597
Shall we Become Part of the Building? W. B. WHITE.....	597
Home.	
Un-childlike Children, W. F. HOSKINS.....	598
Daisy Faces, Forward.....	598
Work a Blessing, Presbyterian Observer.....	598
Our Tract Societies.	
Central European Tract Society, A. S. BOWEN, Sec.....	599
Dakota Tract Society, ALICE H. BEAUMONT, Sec.....	599
Dakota Tract Society Proceedings, ALICE H. BEAUMONT, Sec.....	599
Bible Readings.	
Following the Multitude, ELD. WM. COVERT.....	599
Editorial.	
God's Covenant With Men.....	600
The Needs of the Cause in England, S. N. H.....	611
An Illustration, L. A. S.....	601
Ministers' Department.	
Ministerial Training (Concluded), J. Clifford, LL. B.....	602
The Commentary.	
Scripture Questions: Answers by G. W. MORSE.....	602
Progress of the Cause.	
Reports from Australia—New Zealand—Europe—Tennes- see—Pennsylvania—Michigan—Minnesota—Texas— Indiana.....	603, 604
The New York Camp-meeting, E. W. FARNSWORTH.....	604
Vermont Camp-meeting, A. S. HUTCHINS.....	604
Camp-meeting at Waseca, Minnesota, G. C. TENNEY.....	604
Illinois Camp-meeting, R. M. KILGORE.....	605
To Friends of the Cause of Truth in Illinois, G. H. ROGERS.....	616
To the Officers of Local H. and T. Societies in Indiana, O. C. GOSMART, Sec.....	605
Illinois Camp-meeting Reports in Secular Papers, A. O. TAIT.....	605
Special Notices	606
News	606
Obituaries	606
Appointments	607
Publishers' Department	607
Travelers' Guide	607
Editorial Notes	608

LATE CAMP-MEETINGS FOR 1887.

MINNESOTA, Fergus Falls,	Sept. 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
Dakota, Vilas,	" 12-17
Tennessee, Springfield,	" 18-25

GEN. CONF. COM.

According to our usual custom, the REVIEW will be omitted one week during the Michigan camp-meeting. The paper for the week ending October 4 will be omitted. Let all concerned therefore arrange appointments, etc., to be published in next week's paper which pertain to the two weeks following.

A telegram received the 17th from Ladoga, Ind., contained the sad intelligence of the death of Eld. H. Peebles, of Vermont, who has had, since last winter, charge of the mission in Indianapolis, Ind. He was brought to this place, and funeral held in the Tabernacle, Sunday, the 18th. Further particulars hereafter.

We were happy last week to receive a call from Eld. G. G. Rupert, who had many items of interest to relate relative to his labors in British Guiana, and the believers there. He will now locate his family in Battle Creek, that his wife, who is in feeble health, may have the benefit of treatment at the Sanitarium, and his children may attend the College.

He has so far recovered from the difficulty in his eyes that he is ready to take the field again.

We hear good news from the continued interest in Grand Rapids, Mich. At last reports, twenty-nine had signed the covenant. There seemed to be a good prospect for a church of upward of forty members. The mission which has been running there for a year and a half, has made many of the citizens acquainted with our work, who have become very friendly, and manifest much interest in the approaching camp-meeting.

We were again favored, Sabbath, Sept. 17, with the presence and labors of sister White. She gave an earnest practical discourse from 1 Pet. 2:1-9. This portion of scripture covers many lines of thought, the salient points of which were taken up and applied to the Christian life. The great privileges of the believer were pointed out; but it was also shown that these blessings of being "a chosen generation, a royal priesthood, an holy nation, a peculiar people," are not bestowed without a previous experience on our part, a new birth, a growth by the word, a building up as a spiritual house; and not without an object to be accomplished in the future: for we are "to offer up spiritual sacrifices acceptable to God by Jesus Christ," and to "show forth the praises of Him who hath called you out of darkness into his marvelous light." The congregation were exhorted earnestly to take Christ into the heart, and show him forth in the life; to lay aside ambition for place and position, to waste no time in self-defense from the reproaches and attacks of the enemies of the truth, but to fill up the time, which is growing very short, in earnest work to gather souls for Jesus.

Sr. W. spoke to the students at the College in the afternoon. She goes from here to the camp-meeting at Grand Rapids.

MICHIGAN CAMP-MEETING NOTICE.

THERE will be a special train from Battle Creek to the Grand Rapids camp-meeting, over the Chicago and Grand Trunk and Detroit Grand Haven & Milwaukee Railroads, starting Monday, the 26th inst., at 6 A. M., arriving at Grand Rapids about noon, and returning at the close of the meeting, Oct. 4. The fare for the round trip will be \$1.50. All living in the vicinity of Battle Creek, as well as those residing along the line of these roads as far west as Owosso, and perhaps farther, can avail themselves of this rate and save money. They should send notice to this office, so that plenty of room on the train may be provided for them.

A. R. HENRY.

HOW WE CAN HELP THE ENGLISH MISSION?

THERE are many ways in which the cause can be helped, especially in England, besides simply donating means in a general way. First, we ask the prayers of our brethren and sisters throughout America. We have every reason to believe that the time has come when God is waiting to pour out his Spirit and give success to his truth as he has promised. We have looked forward to the time when God would clothe his work with more than ordinary power. There always will be difficulties to meet. The words of the apostle will be verified: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Satan will leave no means untried to hinder the progress of the work. The truth which we have so many years preached, pertaining to the last generation of men to live upon the earth, is not less true now than it has been in times past, and if that be true, we are right upon the verge of important events. There are many particulars which might be cited to show that God is working for his people in every part of the world; and moves made at the present time in those nations where but little has been accomplished in the past, count far more than much greater moves which have heretofore been made. God seems to be signally blessing every effort that is put forth for the advancement of the work.

As stated in another column, a training mission has been opened in London, and our printing office is now established in this city. A room is being arranged for in Paternoster Row, the great book market of the world, where our publications may be exhibited and sold. The *Good Health* and our health

publications which are sold in America, are looked upon by many as equal, if not superior, to the publications of that class in England. Our views on health are such as commend themselves to all classes of people in this kingdom. We find ways of advertising our health works through the medium of general news agents, who, for a consideration, will place advertisements of our books in the papers which they send out to their customers. Some of these papers have a circulation of over 300,000, and for five or six dollars we can have placed in these an advertising sheet of any of our publications or periodicals. There are also reading rooms, temperance hotels, vegetarian restaurants, etc., seemingly without limit, in which, if we could place our literature to a far greater extent than we have in the past, the truth would thus be brought to the notice of the thousands who visit these places. Thus far, all that we have been able to do in this way has been but as a drop in the bucket, and yet we are almost constantly receiving orders for books they have seen advertised in this limited way.

If any of our brethren have funds which they would like to donate for any of the objects we have mentioned in particular, we assure them that such offerings will be thankfully received. This money can be paid at the REVIEW AND HERALD Office, or the Pacific Press, or the Tract Society at South Lancaster, Mass. Any of our tract societies would do the business for them, or any check or postal order, payable at a London bank or London post-office, to *Present Truth*, with statement as to what use is to be made of it, will be gratefully received. Any effort in this direction will aid us very much just now. We cannot be at the expense of advertising through these papers in this manner, and charge it to the Mission. The Mission is so largely in debt at the present time that it would not be advisable to do this. Should any one wish to help the Mission by aiding in paying the rent of the training school, they can do so.

We merely mention these things for our brethren to consider, as very often we know they are desirous of contributing to the work in some particular way, and this will give them the opportunity of doing so. Already we have received, since coming here, in donations actually paid and in money pledges which will be paid, nearly \$500. This money has been pledged for particular objects in connection with the work, which do not properly come under the general management of the Mission. We feel encouraged. We believe that God is in the work, and that he has gone before us in our financial arrangements, as well as in preparing hearts to receive the truth. We are in an important time; and we ask our brethren, more than all else, to pray for our work; and where there is a willing heart that has means to do so, we cordially invite them to aid us financially.

S. N. H.

CANVASSING IN ILLINOIS.

ARRIVING at the camp-ground, we found the workers' meeting in full progress, and the canvassing class already far advanced in the work, under the instruction of Bro. Belden, who had been present from the beginning. We were much pleased to observe the deep interest exhibited in this important branch, and could not help contrasting it with a like gathering of the year previous.

The Illinois brethren were not the only interested spectators and listeners. Bro. W. R. Smith, the alert general agent for Iowa, was on hand to gather such hints and instructions as might be offered. Bro. Nicola, the State secretary of Iowa, was also present.

These brethren were full of hope and courage for the work in their own State, and gratified to note the interest manifested by their sister State, Illinois, which has done wonders during the past year in the canvassing field, being one of the first States to wheel into line and go to work immediately after the close of our last General Conference, and one of the first States to put a general agent into the field to push the canvassing work.

Bro. A. G. Hutchins, the general agent for Illinois, untiring in his efforts, has bent every energy to accomplish the desired end, which emboldens us to predict even greater achievements for that great State the coming year. The word is "onward" all along the line; and notwithstanding the great drouth and other hinderances, we are of good courage, trusting in Him who giveth the victory.

C. ELDRIDGE,

Gen. Supt. Sub. Book Dept.