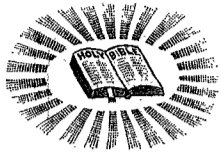


# Advent Review



## AND SABBATH HERALD.



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

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#### CHRIST IS COMING BY AND BY.

BY ELDER L. D. SANTEE.

"AND to wait for His Son from heaven." 1 Thess. 1:10.

Could we hear the songs triumphant  
That the hosts redeemed shall sing;  
Could we see the matchless splendor  
Of our Prophet, Priest, and King;  
Could we see the crowns of glory  
Waiting for us in the sky,  
We should joy to tell the story,  
Christ is coming by and by.

Could we see the white-robed angels—  
See their faces pure and bright,  
Listen to their glad evangels  
In that heaven undimmed by night;  
Could we know the loving pity  
Jesus feels for those that sigh,  
We should long for that blest city  
And his coming by and by.

Oh the starry crowns of gladness  
Waiting for us over there!  
Oh the hearts all free from sadness!  
Oh the brows all free from care!  
Oh the joy of life unending,  
Shadowed ne'er by tear or cry!  
Oh the shining hosts attending  
Jesus' coming, by and by!

Princeville, Ill.

### 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.

#### FROM VOH WINKEL, PRUSSIA, TO COPENHAGEN DENMARK.

BY MRS. E. G. WHITE.

WE left Voh Winkel, Prussia, at 7 A. M., for Gladbach. We found this to be a large city. We were met at the depot by Bro. Doerner, and took a hack which brought us to the home of Sr. Doerner, Bro. Doerner's mother. Her two daughters live with her, and all are in the faith. Breakfast was ready and waiting for our arrival, but I could not eat, and was relieved to find a place to lie down and rest; for I had scarcely strength to sit up. By invitation, we visited Bro. Doerner's family. On the way, the hack was strongly jerked about, and to all appearance there was a breakdown. We hastily got out, and found the fills had separated from the hack. These sudden movements caused us some little alarm at first, until we understood that nothing had broken, but that in preparing the hack for service, while the fills had been put in place, the linchpins had not been put in position to hold the fills firmly to the body of the hack. This neglect might have caused a serious accident. As it was, we only had some reflections.

How many in temporal things leave some little pin loose in machinery, or in conveyances, and the result is loss of life! For the little pins and screws keep the whole machinery together, so that all parts work harmoniously. What a wonderful piece of machinery is the human mind! Should it be loose and careless, doing things after a haphazard manner, how much suffering would be the result! how much mortality would ensue! How dependent mortals are upon God every moment, for thoughts at the right time to do the right things, in this busy world of ours! What could we do without the wisdom of our all-wise God in the every-day occurrences of life? I felt to thank God with my whole heart for his great love and care exercised continually for the children of men, and to regret that so few recognize the hand of God in their life.

This accident may apply to spiritual life. How many are making mistakes in the religious life because they fail to do their work at all points with carefulness! And by the movements of the church, it is evident there are screws left out that ought to be in use. The result is, there are many mishaps and disasters constantly disturbing the tranquillity of the church,—many jerky movements, because some one did not think, and did not exercise wisdom and godliness and faith; and there is a separation from God, the source of all wisdom; when, if each one had acted his part with fidelity, done his work as unto the Lord, faithfully discharging his duty, the church would be a bright and shining light in the world. But these screws left out from where they should be in church discipline and church training, to keep things harmoniously adjusted, the placing of them in their proper position is not by many felt to be their individual work; and the first thing, like our conveyance, everything is separating and working apart.

Everything being united again by those two little screws, we went along smoothly. Sr. Doerner met us at the gate, with a welcome expressed in her kindly face, and her words full of happy welcome, which were interpreted to us by Eld. Conradi. We greeted the little ones, and thought of the words of Christ—"Of such is the kingdom of God." Pure and guileless, they were the treasures of the household. My heart offered a silent prayer to God, that they might be trained for him, kept pure and spotless from the corruptions of the world, and shine at last in the courts of the Lord above. That mother has a responsibility to mold and fashion these young minds, that they shall be the jewels of the household always, and finally be God's jewels, to shine in the paradise of God. The father and mother will have work to do, earnest, continuous work, to give line upon line, precept upon precept, here a little and there a little. If they do their part in faith, God will not fail to do his part fully.

Sister Doerner is the daughter of Bro. Lindermann, who has kept the Sabbath for twenty-five or thirty years. He is now living, and is eighty-three years of age. It is through his influence that the Doerner family received the Sabbath. There are three brothers who at the present time are observing the Sabbath. They are united owners of a large manufacturing establishment, in which cotton goods and cotton and woolen goods are made.

Connected with the dwelling of Bro. Doerner are well-kept grounds, ornamented with a variety of trees, shrubs, and flowers. We are to see and enjoy the works of God in the beauties of nature,

and in them read the love of God to man, which should ever call forth from our hearts a response of gratitude and love to our Creator. As we look upon the things of natural loveliness, they have ever a softening, subduing influence upon the mind and character; and these things of nature are the expression of the love of God to man; for the Lord is a lover of the beautiful. The shrubs and flowers, with their varied tints, are God's ministers, carrying the mind up from nature to nature's God. Christ, the world's Redeemer, made these flowers of natural loveliness, to delight the senses, and to teach to the inhabitants of earth lessons of God's love, and care, and continual working for the happiness and benefit of his children—to teach them that God loves the beautiful. Jesus said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

If our minds are open to the impressions of the Spirit of God, we may learn lessons from the simple and beautiful things of nature. I feel oppressed in the crowded cities, where there is naught for the eyes to look upon but houses. The flowers are to us constant teachers. The shrubs and flowers gather to themselves the properties of earth and air which they appropriate to perfect the beautiful buds and blossoming flowers, for our happiness; but they are God's preachers, and we are to consider the lessons which they teach us.

Just so has God given us the precious promises throughout his word. The Scriptures are open to us as the garden of God, and their promises are as fragrant flowers blooming all over that garden. God especially calls our attention to the very ones that are appropriate for us. In these promises we may discern the character of God, and read his love to us. They are the ground upon which our faith rests, the support and strength of our faith and hope; and through these we are to delight our souls in God, and breathe in the fragrance of heaven. Through the precious promises he withdraws the veil from the future, and gives us glimpses of the things which he has prepared for those who love him. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

All these promises, all these assurances in the garden of God's word, are to us an expression of the love of God to man, and we should not regard them with carelessness or indifference; but as we would examine the precious flowers in our brother's garden, and inhale their fragrance, delighting our senses with their loveliness and fragrance, just so we should take the promises of God, one by one, and examine them closely on every side—take in their richness, and be soothed, comforted, encouraged, and strengthened by them. God has provided for all the comforts the soul needs. They are suited to the friendless, the poverty-stricken, the wealthy, the sick, the bereaved,—all may have their appropriate help if they will see and take hold upon these by faith. God scatters blessings all along our path, to brighten the rugged way of life; and we want to be receiving all the comfort and tokens of God's love with grateful hearts.

But here in this beautiful spot were thoughts of the woes of mortality. We were sad to learn that the threefold cord that had united these brothers in faith and in their temporal interests, was soon to be severed. The eldest of the three

was suffering under great affliction, and to all human appearances could never be well again in this life. But how precious to those who are losing their loved of this world are their faith and hope in the promises of God, which open before them the future immortal life! Their hopes may fasten upon unseen realities of the future world. Christ has risen from the dead the first-fruits. Hope and faith strengthen the soul to pass through the dark shadows of the tomb, in full faith of coming forth to immortal life in the morning of the resurrection. The paradise of God, the home of the blessed! There all tears shall be wiped from off all faces! When Christ shall come the second time, to be "admired in all them that believe," death shall be swallowed up in victory, and there shall be no more sickness, no more sorrow, no more death! A rich promise is given to us: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Is not this promise rich and comforting to those who love God? And the promise is found in the garden of God's word: "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Paul declares: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

May 3 was a holy day, the second day of Pentecost. No work in the factories was done on that day, colors were flying from many buildings, and the people in crowds were making their way to the churches. A great account is made throughout Europe of the holy days, and they have many of them.

At 5 P. M., I spoke to those assembled, from St. John 15: 1-3. Bro. Conradi interpreted in German. The truth was to me a reality, and I felt that God indeed gave me special strength and imparted to me of his Holy Spirit while speaking. I saw before me an intelligent company, who had had but few privileges and little labor from the ministering brethren. We hope and pray that this meeting may prove a blessing to those who were present. Bro. Conradi mentioned a request that had been made for the afflicted brother, for the prayers in his behalf of those assembled who had faith. We sent up our humble petitions for the sick and afflicted one, who was losing his hold on this life. As we presented this case before the Lord, we felt the assurance of the love of God even in this affliction. We felt that God loved him, and that he would do that which would be for the best good of the suffering one and his afflicted family, and for his own name's glory. We could only leave the case in the hands of God; for he loves his suffering children, and apportions his grace to every trial.

Tuesday, May 31, about eleven o'clock, we were seated in the cars for Hamburg, on our way to Copenhagen, Denmark, where we were to hold several meetings. At Düsseldorf we changed cars, and were obliged to wait two hours in the depot. Here we had an opportunity to study human nature. The ladies came in, changed their outer wraps, and then surveyed themselves on every side, to see that their dress was faultless. Then extra touches of powder must be put upon their faces. Long they lingered before the mirror, in order to arrange their outward apparel to their satisfaction, for the purpose of appearing their best when looked upon by human eyes. I thought of the law of God, the great moral looking-glass into which the sinner is to look to discover the defects of his character. If all would study the law of God—the moral standard of character—as diligently and critically as many do their outward appearance by means of the looking-glass, with a purpose to correct and reform every defect of character, what transformations would most assuredly take place in them: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

There are many who view themselves as defect-

ive in character when they look into God's moral mirror, his law; but they have heard so much of "All you have to do is to believe, only believe that Jesus has done it all, and you have nothing to do in the matter," that after venturing to look into the mirror they straightway go from it retaining all their defects, with the words on their lips, "Jesus has done it all." These are represented by the figure that James has marked out—the man beholding himself and going away and forgetting what manner of man he was. "Be ye doers of the word, and not hearers only, deceiving your own selves." James has told what is to be done: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Faith and works are the two oars that must be used to urge the bark against the current of worldliness, pride, and vanity; and if these are not used, the boat will drift with the current downward to perdition. God help us to take care of the inward adorning; to set the heart in order as carefully as we arrange the outward apparel.

We were glad when we could get away from the confusion, and be seated quietly in our compartment of the car which was to take us on our route to Copenhagen, to make no change of cars until we arrived at Altona, one half hour's ride beyond Hamburg. We saw, as we neared Hamburg, that there was a great fire, the flames seemingly reaching to the sky above us, lighting up everything around. It was a grand scene. We learned that the ships and warehouse were in flames from petroleum which had exploded.

The last change of cars was made at Altona, and we were not again disturbed until after three o'clock A. M., when we changed again for another car, which took us to the boat. We remained thirty minutes on the boat, and again took the cars. We rode on the island two hours, then changed for a boat again. We had a very smooth passage for about two hours, then made another change for the cars, when we were favored with a compartment to ourselves, and had no further changes to make.

The crown prince of Denmark was on the train, with his escort, in a special car. When we arrived at Copenhagen there were men dressed in special uniform of scarlet as attendants, to receive the prince, and the coachmen were dressed in scarlet throughout. The brilliantly trimmed regimentals, with flashing gold and silver and heavily plumed hats, made them conspicuous everywhere. A Brussels carpet was laid down from the car to the depot, where the prince passed through an arched door to the hack. When he passed, many hacks were waiting to escort him to the palace.

I do not remember once of reading of Jesus, the Majesty of heaven, receiving any such special honors when he was in our world. He was the Lord of glory, and yet he traveled from place to place on foot, weary and dusty and travel-stained, unrecognized and unhonored except by a little handful of loyal disciples. But he is coming again, the second time, with power and with great glory.

### LAST-DAY TOKENS.—NO. 3.

BY A. SMITH.

#### THE GREAT STAR SHOWER.

On the night of Nov. 13, 1833, occurred one of the most remarkable celestial phenomena of which we have any record in history. The Scriptures had foretold the wonderful display as a sign of the near approach of the day of the Lord: "And the stars shall fall from heaven." But did stars really fall, as predicted? We think so. What Bible authority have we for drawing a line of distinction between those heavenly bodies that greatly exceed the magnitude of our earth or sun, and those that are too diminutive to be visible to the eye, though alike obedient to the laws that govern celestial spheres. The present classification of the spheres is for convenience in the pursuit of celestial science,—a distinction unknown to the Bible except as regards their names or degrees of glory. See 1 Cor. 15: 41.

The mighty Jupiter is confessed to be a star or planet. And who can deny the same honor to the sisterhood of the asteroids, though too diminutive to be visible to the naked eye? Could they be brought nearer to the earth, they could be distinctly seen. So with the so-called aerolites.

Obeys the same laws of attraction that govern our earth and all the spheres, they are really stars; and could they without being drawn out of their uniform course revolve around our luminary, coming at times within a mile or so of our earth, they could be distinctly seen reflecting the light of the sun. When we see an aerolite or meteor fly through our atmosphere, and become luminous, we say of it, "I saw a star fall." And so we did, though astronomy may call that star an aerolite.

Although there have been other displays of this phenomenon, notably that of 1866, yet that of 1833—in the order of its occurrence being the next great sign following the darkening of the sun and moon; in the manner of display, "even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind;" and in the general impression upon the minds of the people that it heralded the Judgment as come or impending—was the most complete fulfillment of the prophecy in the great chain of events under the sixth seal of which we have any record. And what is the next event to transpire?—"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: 14. Then the wail of the lost will be heard from one end of the earth to the other; for all will realize that the day of wrath has fully come. The same scene is depicted in Matt. 24: 29-31; Isa. 34: 1-8; Joel 3: 13-16.

Almost fifty three years have passed away since the last sign was given to warn mankind of the near approach of the great and dreadful day of the Lord. Just as sure as the signs that portend the Judgment have been given as predicted, just so sure will the event that they have heralded transpire in due time. Reader, while the mercy of God delays the final catastrophe, will you heed our Saviour's admonition, "Watch, ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"? Luke 21: 36.

### NOAH'S DAY AND OURS.

BY JOHN F. JONES.

HAD I lived in the days of Noah, would I have accepted the message he was proclaiming as from God or as an imagination of his own brain? This question arising in my mind leads me to inquire, Upon what evidence was Noah's prediction based? In vain we search for evidence aside from the exemplary life and teaching of this servant of God. The Scriptures testify of him: "Noah was a just man, and perfect in his generations, and Noah walked with God." Gen. 6: 9. Peter testifies that "God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness." 2 Pet. 2: 5. We also read that his building the ark for the saving of his house condemned the world. Heb. 11: 7.

From these statements, we are forced to the conclusion that the world was thoroughly warned of the events about to come upon it, and the inhabitants were without excuse for their heedlessness. And yet the evidences upon which to base faith were but the life and sayings of one man. Now, we are taught that the condition of the world at the coming of the Son of man will be the same as in the days of Noah. But is there no more convincing proof of that awful event than the life and teaching of one man?—Oh yes! God in his love for man seems to have furnished an amount of proof corresponding to the enormity of the event about to transpire. Aside from the prophecies of Daniel (chap. 7), which lead us, by specification, down through the kingdoms of earth to the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. 7: 27), we have the reply of our Saviour to the disciples as mentioned in Matthew 24 and in Luke 21. These alone would seem sufficient proof to convince the most obstinate mind that we are nearing the end. But when to all this is added the revelation of our Lord to the church through his servant John, and the last solemn warning message of Rev. 14: 6-12 ringing in our ears, proclaimed by a people keeping the commandments of God, and having the faith of Jesus, what possible excuse could I frame for my unbelief? Help, O Lord, help thou my unbelief, is my prayer.

THE STRENGTH OF THE HILLS.

BY TORIA A. BUCK.

"I will lift up mine eyes unto the hills, from whence cometh my help." Ps. 121:1.

Up to Thy hills, to thine own bright hills,  
I lift mine eyes to-day,  
And the might of thy love my spirit thrills,  
And the shadows flee away.  
The skies are bright with splendor,  
And greener grows the sod;  
For the strength of the hills, thine own bright hills,  
I will praise thee, O my God!

He will lead me aright, by the power of his might,  
When the thunders crash and roar;  
And the clouds on high, in the midnight sky,  
Shall hide the stars no more.  
My peace shall flow like a river,  
And my doubts shall flee away—  
He will lead his hand by his own right hand,  
To a clime of endless day.

I have felt the power of his matchless love,  
Though I may not gauge his strength;  
And the glory that gleams from his throne above  
Shall brighten my way at length.  
His hand the kingly scepter  
Will lift on that fiery day,  
When the heavens shall roll like a burning scroll,  
And the mountains flee away.

Not on mine own frail strength I lean,  
For the roll of the battle drums  
And a blast from the herald's bugle tell  
That the conquering Leader comes.  
I know not where his mountains  
Their proud heads lift on high;  
But I know that the glory from Beulah land  
Shines red in the eastern sky.

Oh! I watch those hills when the sun goes down,  
With the banners of God unfurled,  
And the moon walks forth in her pride, to smile  
Upon the slumbering world;  
And I think when the blazing splendor  
Brings out the shining stars,  
That 't were easy to stand on that border-land,  
And step through its open bars!

And so to Thy hills, to thine own bright hills,  
I lift mine eyes to-day;  
And the might of thy love my spirit thrills,  
And the shadows flee away.  
I shall sometime stand with singing,  
On the slopes the seraphs trod;  
And so for the hills, for the strength of thy hills,  
I will praise thee, O my God!

East Randolph, N. Y.

LUMPS.

BY JOSEPH CLARKE.

WHEN soil is composed partly of clay, there is a tendency for it to become baked and hard in dry weather, especially if it has been tilled or tramped down while it was wet. Such land, if plowed in dry weather, needs a strong team and a good plow; for it is very much like plowing up a road. In order to keep the plow steady, one has to plow deep. Of course, more or less lumps will appear; for it is difficult to find a time when a clayey loam will plow up mellow and fine. But especially do such soils prove intractable and stubborn which have been badly tilled, handled when wet, or pastured while moist. Here is a field of forty acres. About one fourth of it was used for pasturage for a while, and although its fertility proved to be of the best, yet when it was plowed it was a field of hard lumps, thick and heavy, with scarcely fine earth enough to cover the corn planted upon it. Of course, there was little corn raised upon that piece of land that season. But when the fall rains came, those lumps were pulverized, and an excellent crop of wheat grew upon the ground the next season.

A good way to cultivate such soil is to plow it in the fall, then let the frosts and rains of winter completely slack those lumps, and in the spring harrow them thoroughly while just sufficiently moist to be easily pulverized; for if these lumps are a little too wet, the ground will harden again, and if you wait till they get dry, they will become as hard as ever, and the harrow will do little good.

May we not learn a lesson from our rural pursuits? Are not our hearts very hard and unyielding? and when the power of the Spirit of God convicts us of our sins, are not our hearts sometimes like those hard lumps? True, we are convicted of our sins, our hearts are plowed up, and something has been done. But shall we not pray that the influence of the Spirit of God may make our hearts tender, and susceptible of sym-

pathy, and that we may have love for sinners? Shall we not be willing to give time, talent, and means to enlighten a world enveloped in thickest darkness? Shall we not, when our hearts are thoroughly tilled by the good Spirit of God, become earnest, and sincere, and resolute in our efforts to spread the truth abroad in the earth?

Why is there such a lack of men and means to push forward the work of God?—Simply because our hearts need plowing up, and after this they need the genuine influence of God's Spirit to soften them, and to renew the image of God in them, as it was previous to the first transgression. We need to feel that something important must be done for us. Our hearts are too much like the field—hard and dry. We need copious rains of God's Spirit, and even when convicted of sin we need the transforming, melting, subduing influence of heaven, to draw us into a sacred nearness to God. A soul in doubt as to its acceptance with God, cannot serve him acceptably. It will be at best a doubtful experiment. The only way to remove doubt is to do as Daniel did (chap. 9), and as David did. Ps. 51.

Our hearts, like the soil, need oft-repeated tillage and frequent refreshing showers. Everything heavenly becomes insipid when mixed with the worldly influences around us; hence it is only by frequent supplies that we can retain the savor and Spirit of heaven. Christ spent whole nights in prayer, and communion with his Father; hence we infer that we cannot be too much in prayer and devotion.

LOSS OR GAIN—WHICH?

BY ETHAN LANPHEAR.

IF loss, how great that loss! There seems to be a great anxiety on the part of ministers, teachers, and the church, to change times and laws; and especially to change God's Sabbath, the seventh day of the week, as taught in the decalogue, or moral law. Some claim that Christ changed the Sabbath to Sunday; others, that it is done away, that there is no Sabbath under the gospel dispensation, that we are under grace, etc. Then men say and do all they can to put away the prophets, and put out of mind the second coming of Christ, the resurrection of the dead, and the future Judgment, and place their own theory in the place of the word of God and the teachings of Christ. What do they gain by thus teaching for doctrine the commandments of men? Would it better the condition of men and themselves if they had the power to change the laws of God, and of Christ? Would it be better to institute the heathen Sunday in the place of God's Sabbath? and to set aside Christ's teaching of the resurrection, and put the Judgment at man's death in place of where Christ placed it?

To destroy God's law and Christ's gospel, you are at sea, without compass or rudder, without God, and without hope in the world. Why this great effort to destroy the law and the prophets? If you are deceived, and are deceiving, how great that deception! Better be careful; God is not mocked. Better sit down and count the cost of your loss, if loss it shall be; and surely it must be if God is true. "Let God be true, and every man a liar" is the teaching of Holy Writ. Christ says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Rotherham translates it, "one least letter or one point in no wise may pass away from the law till whensoever all may be done. Whosoever, therefore, may relax one of these commandments, the least, and teach men in this way, shall be called least in the kingdom of heaven."

Christ is setting forth (as I understand) the characters of the kingdom; and proceeds to assert his own relation to the law of the kingdom. He had not come "to destroy the law." His object was not to relax or lower its requirements. He did not mean to make them less, or in any way to take from their demands. He came to fulfill them all. Christ kept the law of his Father, and has he not met the demand of the law, and thus far fulfilled the teachings of the prophets? Then what reason have we to disbelieve his word, that he will come again according to his prom-

ise, to redeem his saints, and judge the world? Be careful, professing men of God, how you teach, and what you teach; for I find no promise of salvation only to them that "keep the commandments of God and the faith of Jesus."

But to return. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great," etc. Christ is instructing those who are to enter his gospel work, and says that he who attempts to teach, and is breaking the commandments of God, and teaching men so, is of the least of teachers, and is not fit for the work of the kingdom of heaven. He may put on the form of godliness, but the power is lost, because of violation of the law of God and his Christ whom he attempts to teach. Can such teachers have any chance of the final inheritance of the saints? How will it be when you knock at the door, and say, "Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are?"—"Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you, yourselves, thrust out." What will be your loss or gain for teaching for doctrine the commandments of men at that time? Will your will worship or Sunday observance save you? or your denying the resurrection and the second coming of Christ help you?

Christ in the Revelation says, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Here we have the final summing up of the whole matter in the last chapter of the Bible. What think ye of it? Is it loss or gain? which?

Plainfield, N. J.

THE TRUE MOTIVE.

BY J. M. HOPKINS.

GENERALLY, selfishness is the ruling motive in the human mind. A desire to gratify our own appetite, to enhance our financial interests, to satisfy and build up self, is the ruling power. But such is not the mind of Heaven. Selfishness has no place or part in the work of human redemption, and those who are to share the glories of the eternal world must be utterly free from this trait of character.

It is true that the Bible everywhere holds out inducements—promises of rich rewards, and eternal life—to right-doing, and also threatens the finally impenitent with a just desert for their sins. In each instance it cannot be otherwise than right for us to consider these things. But neither the promised reward nor the threatened punishment is a true incentive to right-doing. Simply a desire to receive the one or escape the other would spring from the principle of selfishness, and such, we think, would not be pleasing or acceptable to God. There must be a holier motive than this, and what is it? In 2 Thess. 2:10, Paul speaks of those who "received not the love of the truth, that they might be saved." That is it, "the love of the truth." There must be back of all personal desires of a selfish nature, a love for truth, a love for righteousness, which is nothing short of right-doing, both toward God the Supreme, and toward our fellow men.

The "Testimonies" teach that there should be such a love for the truth that we would sacrifice life rather than sin against God. Our Saviour also taught that it is far better for us to lose a member—an eye, a hand, or a foot—than selfishly to cling to some offending idol or sin, and be lost. The same idea was carried out in the words of the Master where he said that many in that day would say unto him, "Lord, Lord." But he only styled them "workers of iniquity." Such, no doubt, are

the ease-loving and pleasure-loving members of the church. They desire to receive or to escape, but they have no real, solid, abiding principle of love for the right *because it is right*, aside from future considerations. They have not the genuine honest "love for the truth." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." If our conversion, or new birth, has not given us hearts to do this, in proportion as we fail to do it the work is defective.

If all church-members were now to lay aside all thoughts of the future, how many would long continue to do as they now do? How many have so strong an attachment to the principles of righteousness that they could not be swerved from their position by present gain, pleasure, punishment, or loss? As stated before, the Bible holds out rich inducements, and we may be encouraged by them. But the time is not far distant when our motives will be put to the severest test, and all spurious coin will be "sifted out."

Chatfield, Minn.

## Choice Selections.

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

### COUNTERFEIT GIVING IN ECCLESIASTICAL AMUSEMENTS.

"THEN the Church sat down at her ease, and said: 'I am rich, and in goods increased; I have need of nothing, and nought to do, But to laugh and dance and feast, I will welcome the world to my festal halls, With attractions varied and new; And thus easily done, with frolic and fun, I will give to the Lord his due.'"

On a certain occasion "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." Mark 12: 41. The motive and manner of giving to the Lord should be regarded as much as the amount given. Matt. 6: 1-4. God even curses services of any kind performed in a wrong spirit. Jer. 23: 36-40. As we come to the annual period of multiplied church entertainments, such as fairs, festivals, concerts, tableaux, and amateur theatricals, I wish to utter some words of testimony to God's professed people, concerning these methods of winning the heart and purse of the world:—

1. *These methods of raising money for the Lord are all contrary to the precepts and examples of his word, and, therefore, they cannot please him.*

They are counterfeit methods of giving, and they cultivate bogus benevolence. The simple method of free-will offerings alone is approved, and all other methods are virtually condemned. Study Ex. 35: 5, 21, 29; 2 Cor., chaps. 8, 9; Luke 6: 35; Matt. 10: 8. One tenth, or more, cheerfully and directly given, was the law of Old Testament stewardship, and it is the privilege of the New. What if Moses had instituted a grand carnival or bazaar to draw the surrounding heathen into his camp, and get means to build the tabernacle? How would it comport with the character of early Christians to read in one of Paul's epistles a suggestion that the saints at Corinth get up some amateur theatricals or Isthmian games to raise money for the poor saints at Jerusalem? or an exhortation to Lydia to stir up the godly women of Philippi to get up a grand fair, festival, or baby show, with all our latest modern devices? Man's method may procure more money, but God's way will procure the greater blessing. No other way can be acceptable to him.

2. *These unblessed devices are belittling, contemptible, and sometimes positively dishonest.*

It is almost a shame to even speak of them in detail. What shall we say, what would the Master say, of a bevy of vain and bedizened young ladies, fascinating and cornering susceptible young men, to sell them commodities above value, and which they did not want? What of the many devices like grab-bag, fish-pond, ring-cake, and raffle, involving the gambling principle? What of the church of God peddling out small wares and fun to the world? or getting up a variety show to replenish her treasury? How belittling to the church, how dishonoring to God, and how contemptible in the eyes of the world!

Said an infidel to me: "I think your God must be in great need of money, by the tricks the churches practice to get it for him." Many of the pious grieve over these things, and hang their heads for shame. Even those who aid and attend these performances cannot well approve them. Why have they not conscience and courage enough to witness against them? No intelligent Christian can ask God's blessing upon such practices, nor expect it to rest upon money so procured. Says the *Christian*:—

The primitive churches had their "agapæ," or "feasts of charity," or love, where social intercourse of a strictly religious character was enjoyed by the disciples of the Lord. Instead of these ancient and pious festivals, we are now accustomed to a class of social gatherings of an entirely different character, which are inaugurated and perpetuated for the special object of obtaining money. Concerning them, a writer remarks as follows: "At almost every street corner for the last few days we are hailed with, 'Do not you want a ticket to the — festival?'"

When church-members are truly converted to God, and have a religion that goes pocket deep, there will be no need of calling in the flirts and fops and loafers of the town to dicker over rag dolls and India-rubber babies, and other tomfooleries, to raise money "for the support of the gospel." If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. And if ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business with their backslidden churches, and leave their room for men whom God has really sent to preach his word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not be dependent upon such sources for their support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of *backsheesh*, begged from the votaries of the world, the flesh, and the Devil, is a disgrace to the gospel which it professes to proclaim. It is almost like sending Christ out begging bread of his enemies.

When the blood-bought church of God, with all her store of wealth, resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of our salvation? Rev. R. M. Patterson, D. D., of Philadelphia, a remarkably observant and intelligent pastor, says:—

One particularly disgraceful phase of that general inconsistency of the Christian life which is so harmful to the progress of Christ's cause, may be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They spiritualize the people; merge the high sense of obligation into pleasure-seeking; blot out that line of demarcation between the church and the world, which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them.

3. *These methods abate and corrupt the spirit of gospel benevolence in the church, and bring it under bondage to the world.*

Instead of "acts of worship" and exercises of benevolence, they are scenes of carnal revelry and selfish pleasure. They foster the worldly spirit of self-indulgence instead of the Christian spirit of self-denial as designed by the institution of almsgiving. They are tricks of traffic with the Lord, and devices by which to give him "what costs us nothing." They are "giving made easy," patents for the convenience of stingy saints. If men cannot be persuaded to give to the Lord, "hoping for nothing again," in the spirit of willing and cheerful benevolence, we have the best reason to believe that he does not want them to give at all. Luke 6: 35; 2 Cor. 9: 7; Matt. 10: 8.

The *Sunday School Times* waxes satirical, and with good cause, in speaking of the modern Sunday-school drama and church fair:—

"And now, brethren, let us get up a supper, and eat ourselves rich," said a witty Presbyterian elder, in keen satire on the church-fair plan, when this church was pro-

posing indirect methods of raising money for new and necessary expenditures. "Buy your food," he said; "then give it to the church. Then go buy it back again. Then eat it up, and your church debt is paid."

If that is the best way of getting all hands to contribute to a good cause, by all means let it be introduced into the churches for every Sunday service. Just think of it! The deacons or vestrymen pass around the boxes on Sunday morning; at the same time they offer to serve refreshments to all who give liberally. The pastor at his desk repeats appropriate sentences meantime. For example:—

*Pastor*.—"Give, and it shall be given unto you."

*Deacon*.—(Reaching out the contribution box to a stranger in the congregation) A plate of ice-cream goes to every person who contributes twenty-five cents or more. Can you help us this morning?

*P*.—"There is that scattereth, and yet increaseth."

*D*.—(To the father of a family) A bag of peanuts goes to each child who contributes not less than five cents; lemonade to the father. Let all take hold to-day. We need the money.

*P*.—"It is more blessed to give than to receive."

*D*.—Tickets for the young people's entertainment, only ten cents.

That is the church-fair idea. If it works well in one place, why not in another? If it is the way of promoting God's cause on week day evenings, why not make it available for the same cause Sundays? Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with the straightforward, honest appeal to men to give of their substance to him on whom they depend for all things?

These methods are especially designed to draw money from the purses of "outsiders," and thus spare "insiders;" but we should remember that the world, the flesh, and the Devil, claim a mortgage on all institutions which they help to support. We should not expect Satan to help pay for the weapons with which we assail him, nor allow the house of God to be divided against itself. The world expects its stock to vote in a church as well as in a railroad corporation. If we beg of the world to help us support the church, we must allow the world a measure of control in it, and it will gradually become "a church of the world." Besides, it would greatly promote the spirituality and usefulness of many churches if their vain and showy extravagances were curtailed. Better be without silver or gold, with apostolic power, than as we are. Rev. C. H. Parkhurst naively says:—

One of the strongest points in the early church was that they had so little money.

4. *Many of these practices are evil in their desecration of our places of worship.*

Even if we do not regard places now as consecrated, like the temple, all agree in the expediency and importance of hallowed associations. After the memorable scene of transfiguration, Peter calls the place a "holy mount." Reverence in worship is naturally connected with reverence for the sanctuary of worship. Certainly the spirit of the law in Lev. 19: 30—"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord"—has never been made void. But what undevotional associations must linger on Sunday in the sanctuary where we lately attended a "neck-tie and apron social," or saw the Sunday-school children play "Cock Robin" or "Mother Hubbard"!

After a literary entertainment in one of our churches, I asked a friend to what the church was dedicated? He replied, "We dedicated it at first to the Lord, but last night we dedicated it to Shakespeare, Dickens, and Bret Harte." The law to tax churches that are used as play-house and pay houses is just and equal. Our solemn ceremony of dedicating or consecrating buildings to religious instruction and worship, is manifestly a sacred farce if they are to be used as play-houses or club rooms.

Fair and festival, frolics untold,  
Are held in the place of prayer;  
And maidens, bewitching as sirens of old,  
With worldly graces rare,  
Invent the very cunningest tricks,  
Untrammelled by gospel or laws,  
To beguile, and amuse, and win from the world  
Some help for the righteous cause.

Christ twice cleansed the temple of abominations far less offensive than these, and if he were here nothing less severe than a whip of small cords would suffice.

(Concluded next week.)

## 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.

### INVOCATION.

BY J. M. HOPKINS.

HELPLESS before thy sacred cross,  
O Saviour Christ, I fall!  
All weakness, sinfulness, and lost,  
To thee for refuge call.

Oft have I tried to rise above  
My inbred sins and woes;  
Oft tried to gain those heights of love  
Which heavenly wisdom shows.

But in my strength I only fail;  
The world, the flesh, and sin  
Engulf my soul; again I fall  
With deeper guilt within.

Where shall I turn? Around, beneath,  
Is nothing but despair!  
Earth has no power to relieve,  
There's naught but thee in prayer.

I look to thee, O Christ my Lord,  
From sin to set me free;  
I wholly trust thy changeless word,  
My Saviour now to be.

Come very near! fill thou my soul  
With heavenly light and peace!  
May grace my every act control,  
And faith and strength increase.

Thus blest, my soul shall rise above  
The carnal joys of earth,  
To feast on thy redeeming love—  
Those joys of heavenly birth.

Chatfield, Minn.

### THE MAID IN SYRIA.

It was at twilight that the Assyrian mistress, the wife of Naaman, most loved to sit amid her rich curtains, and have her little Jewish captive comb the long coils of her hair. She could watch the sunset light glow on the garnet folds like a living flame of beauty, and bring out the rich colors of the heavy matings and the Mosaic pictures on floor and ceiling, and through the opening curtains see the glitter of the river and the gleam of the columns, and the brass gates shed off the light like a thousand golden arrows, and the sky change into many a mood of color.

The little Jewish captive, too, made a pretty picture for the Assyrian's color-enamored eyes. Her scarlet skirt and dark bodice embroidered with gilt, set off her slender form and the olive beauty of her little face. Her dark eyes had a pleasant glance under their long lashes and penciled brows, and the whole face wore a look of patient sweetness that was very winning. She loved her Assyrian mistress, who, though she had often spoken harshly to her, had once laid her proud head in the Jewish maid's bosom, and wept; for the rich captain's wife had a heavy heart for all her splendor, and the captive's heart was won in sympathy. Many a time when the toil of the day was over, the captive maid slipped out under the silvery heavens and prayed. From the days of her captivity she had not forgotten the God of her fathers, and often rehearsed to the half attentive ear of her mistress the wonders he had wrought for Israel.

To-day a look of sorrow is on both faces. The little captive does not speak with her usual loquacity, and the mistress is too absorbed to notice her silence. She feels the touch of the slender hands in her hair, and gradually her notice is drawn to her little maid. She has no child; but suddenly she wonders about the Jewish maid's mother. Were not those hands dear to her?

There is a subtle telegraphy between mind and mind. The thought may travel without speech on the wire of silence, and communicate its burden to another.

A tender feeling thrills in the heart of the mistress toward her maid. She is so gentle, so willing, so dear! How could she spare her? Then she smiles in good-natured mockery as she thinks of her maid's religious fervor and the incredible tales of her God. As she looks up, she catches the look of sorrow in the usually bright face.

"Art thou sad? Tell me, little one, what troubles thee."

The Assyrian spoke kindly, and the tears overflowed, and two bright drops fell on the glossy hair.

"Forgive these tears," said the Jewish maiden, but I was in a dream awhile ago, and saw again my pretty home, and the vineyards and the temple gates and the face of my mother; and I seemed to hear the voice of the singers, and the stringed instruments, and the words of the psalms of King David, and I felt the joy of the Sabbath in the holy synagogue. But when I awoke I was far away, and I thought perhaps the God of Israel had forgotten me; but, ah! no; mother told me he would never forget me while I remembered him, and thought of his commandments to do them. I speak no word of complaint. The plan will work out. Joseph was sent to Egypt to save his kindred, and I, too, may have a mission in Syria; for Jehovah cares for the lambs and the birds and even the little flowers."

"Are you not content with me, then?" asked the Assyrian. "Have I not made thee a good home?"

"Oh yes, yes; but the heart, you know, even of a bird, cries for its native skies sometimes, and a strange longing made me weep; but I am all sunshine again."

"Ah! little child, would I were as thou art." The Assyrian's face grew clouded. "Your sorrow time will efface, but my sorrow time will deepen. What is my home, though a palace? and my treasures—what are they? A blight is on all; for a bitter grief lies at the core of my bleeding heart."

The pathos of the Assyrian's voice was deep, and the Jewish maid paused and looked at her all forgetful of her own late sorrow. A word of pity dropped from her lips:—

"Can nothing be done to give you joy?"

"Nothing," said the Assyrian, and she wept passionately.

The little maid's heart throbbed in sympathy. There was none other in her house before whom the mistress wept.

"What is it? Tell me your pain."

"Oh, it's my lord Naaman. Long have I kept my bitter secret. He is a leper. He is mighty, and noble, and honorable; but like the coils of a serpent, the dread disease is slowly blighting him. Oh my beloved lord! He is dearer than all else, and yet I dare not embrace him. My heart is breaking; for soon he must go from me to die. O maid of Israel, pity me. Oh that I might be as thou art, and weep in captivity, rather than be the wife of Naaman, and see him slowly consumed before my eyes!"

The Jewish maid started forward, and exclaimed eagerly, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And dropping at the feet of her mistress, she told of Elisha, and the works of God by him. Her eager faith stirs the heart of the Assyrian. "Let him go and see, my mistress. Only let him go to the prophet!"

The mistress assents, and pats the radiant face upraised to hers as she glides by to find her lord. How eagerly the preparations are made! At last the farewell is spoken, and Naaman and his chariots start for Samaria. How the little maid prays for his safe return in health! The days grow short with happy anticipations, and the simple faith of the maid awakens hope in the Assyrian's breast.

Oh! will he return in health, her noble husband? Will the consuming sorrow and disgrace be removed? They have never served the God of Israel; what claims have they on his kindness?

"Ah! but he lifts up the sorrowing. He is of great tender mercy," says the little maid. "Only turn to him with all your heart. He is your Creator, and there is no God besides him. If he heals your lord, will you not serve my God forever?"

The trembling questioner waits.

"I will, indeed, little maid," promises the Assyrian. "I only desire to know who is the true God; for I am weary of serving—I know not what."

The happy day at last has come. The chariots of Naaman appear. The banners of joy are afloat. The song of rejoicing is ringing. The little maid hears it.

"Oh! it is one of the psalms of King David, my mistress. Naaman is cleansed!" And her rich voice answers,—

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

Her eager feet outstrip the servant at the gate, and the mistress waits with clasped hands. Naaman enters. The light of the sunset floods his glowing face, and the Assyrian's heart leaps for joy.

"You are cleansed! The God of the Jewish captive hath wrought for us! Oh! blessed are his children, and blessed is his work. Henceforth Ashtaroth, and Osiris, and Isis are no more gods to me. I bow in lowly adoration and gratitude at the altar of the only true and living God."

The mistress wept for joy on Naaman's breast. Thereafter the captain of the king's guard and his household bowed with the captive maiden at the morning and evening sacrifice, and the music of praise ascended to Jehovah.

"You had a mission in Syria, little maid," said her mistress. "The knowledge of the true God came to us through your captivity. Your God could trust you in a difficult place; for he knew your heart would be true to him and his commandments, even in an idolatrous house."

"Blessed captivity, then," said the captive, bowing her head in humility. "His ways are just and true. The glory belongs to my God."

Cheerful and humble and loyal—we know not further of the Jewish captive; but methinks that when we behold the crowns of the ransomed, the little captive will wear one all glittering with stars of rejoicing, set there by the God of Israel for a constant memorial of her lowly and loving service that resulted in the salvation of the captain and his household.

Art thou a captive in a land of idolatry? Hast thou a knowledge of the true and living God? And dost thou remember his commandments to do them? Be loyal. Talk of the wonders of Jehovah. Some hungry heart may hear thee. Some leprous soul may seek the fountain opened for all uncleanness. Pray for thy master and his house. Who knoweth whether or not thou art come into captivity for this very deliverance, as was the maid of Syria; and that thy crown might be set with stars to shine as the firmament when thy God shall give eternal deliverance to the captive?

FANNIE BOLTON.

### IDLENESS AND SORROW.

THE keenest sorrows of the world are in the homes of people of affluence, who are so much envied by those who struggle in daily toil for bread; but if the skeletons of the homes of the honest sons of labor could be compared with the skeletons of the homes of the rich, both would learn that there is no happiness in idleness; no wealth but the content of industry. The father and mother who rear children in idleness, and teach that industry brings the stain of dishonor, are themselves directly responsible for the countless thousands of young men and women whose pitiful wrecks are seen on every side; and until parents shall begin the work of reform in the early education of children, crime and sorrow will steadily multiply in the land.—*Philadelphia Times*.

### FIDELITY TO PRINCIPLE.

ONCE there was a great man who had prepared a great speech. His speech was on the slavery question, and he was opposed to that traffic in human flesh. He was urged not to deliver it. "It is fifty years in advance of public opinion," said one leader. "Very unwise," replied another. "It will kill the Republican party," said a third. "And you, too, Lincoln," said a fourth. "Nothing could be more unwise; it will certainly defeat your election," added a fifth. But the speaker never for a moment swerved from his purpose. Suddenly facing his critics, he said: "Friends, I have thought about this matter a great deal, have weighed the question well from all corners, and am thoroughly convinced the time has come when it should be uttered; and if it must be that I *must go down because of this speech, then let me go down linked to truth—die in the advocacy of what is right and just.*"

Such was Abraham Lincoln, the statesman and patriot; the man who was once hated, the man whose memory now all good men love.—*Sel.*

—Keep the home near heaven. Let it face toward the Father's house.—*John Hamilton.*

## Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32:26.

### OHIO TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	338
" reports returned.....	178
" members added.....	19
" " dismissed.....	6
" letters written.....	117
" Bible readings held.....	233
" persons attending readings.....	279
" new subscriptions obtained.....	219
" pp. tracts, etc., distributed.....	59,550
" periodicals.....	4,296

Cash received on sales, \$101.87; on periodicals, \$171.77. The societies at Yellow Springs, Columbus, App'eton, and Troy failed to report. L. T. DYSERT, Sec.

### IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No of members.....	910
" reports returned.....	325
" members added.....	27
" " dropped.....	8
" letters written.....	231
" missionary visits made.....	427
" Bible readings held.....	191
" subscriptions obtained.....	263
" pp. books and tracts distributed.....	183,792
" periodicals distributed.....	7,478

Cash received on membership and donations, \$108.16; on book sales, \$2,947.82; on periodicals, \$700.09; on foreign mission funds, \$945.10; on home mission funds, \$1,908.57; on tent fund, \$1,431.74; on Register and Leader fund, \$201.49; on B. C. College, \$67.86; on Int. T. and M. Society, \$12.80; on South Lancaster Academy, \$5; on other fund, \$1,805.38. L. T. NICOLA, Sec.

### NEW YORK TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the New York Tract Society was held in connection with the camp-meeting at Utica, Sept. 6-13. The first meeting convened Sept. 7, at 10:30 A. M., the President, P. Z. Kinne, in the chair. Prayer was offered by Eld. M. H. Brown, after which the report of the last meeting was read and approved. The report of labor was as follows:—

No. of members.....	462
" reports returned.....	619
" members added.....	30
" " dismissed.....	26
" missionary visits.....	9,409
" letters written.....	877
" Bible readings held.....	159
" new subscriptions obtained.....	493
" pp. reading matter distributed.....	517,606
" periodicals distributed.....	31,325

The President, being empowered to appoint the usual committees, named as Committee on Nominations, Eld. A. E. Place, S. N. Walsworth, and W. H. Eggleston; on Resolutions, Eld. H. E. Robinson, Eld. R. A. Underwood, and J. V. Willson.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 8.—The financial report was read as follows:—

Cash on hand Sept. 1, 1886,	\$ 550 42	
" received during the year,	5,861 10	
Total,		\$6,411 52
Cash paid out,	\$6,372 24	
Cash on hand Sept. 1, 1887,	39 28	
Total,		\$6,411 52
Assets,	\$8,307 54	
Liabilities,	5,114 78	

Present worth, \$3,192 81

The report showed a decrease in the capital from last year, but this was owing to the casting out of a large amount of uncollectable accounts. Remarks were made by Eld. E. W. Farnsworth upon the prominent points in the report. Speaking of the casting out of bad debts from the statement of assets, he remarked that it was better to stand on rock bottom, even if you did not stand so high.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., SEPT. 11.—The Committee on Resolutions presented the following report:—

Whereas, A neglect to keep accurate accounts tends to paralyze the interest in the work; therefore—

Resolved, That it is the duty of every librarian and district secretary to keep a correct and accurate record of all business passing through their hands.

Resolved, That we recommend the simplifying of our tract society accounts.

Whereas, A cash basis in our periodical work is desirable; and—

Whereas, It has been proved practicable to carry out such a plan; therefore—

Resolved, That we indorse the plan already in operation in this State, and recommend that the officers continue to faithfully carry it out.

Whereas, The success of the tract society largely depends upon the interest the members take in its work; and—

Whereas, This interest is increased by meeting together; therefore—

Resolved, That our ministers, directors, and brethren should do all they can to establish and maintain regular local society and district quarterly meetings.

Resolved, That the directors should visit the local societies, and devote sufficient time to develop the interest in the missionary work.

Resolved, That we recommend the *True Educator* as a valuable periodical for all of our people; and further—

Resolved, That we heartily indorse its use for missionary purposes among the educated.

These resolutions were considered separately and adopted; also the "resolutions being adopted by other State T. and M. societies," as found in another column, in the report of the Ohio Tract Society proceedings.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., SEPT. 12.—Earnest remarks were made by Eld. Farnsworth, showing the importance of the directors' work, also upon the sacredness of pledges made to the cause of God.

The Nominating Committee presented the following: For President, P. Z. Kinne; for Vice-President, A. E. Place; for Secretary, J. V. Willson; Directors: Dist. No. 1, Eld. J. E. Swift; No. 2, Eld. F. Wheeler; No. 3, H. F. Foster; No. 4, Stephen Cobb; No. 5, J. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, W. E. Lewis; No. 9, P. Z. Kinne; No. 10, Geo. A. Rea.

The report was amended by substituting the name of M. C. Wilcox for director of Dist. No. 4, and that of N. S. Washbond for director of Dist. No. 8, after which it was adopted by a unanimous vote.

Adjourned. P. Z. KINNE, Pres.  
J. V. WILLSON, Sec.

### MAINE TRACT SOCIETY PROCEEDINGS.

THE annual session of this Society was held in connection with the camp-meeting at Bangor, Me., Aug. 23-30, 1887.

FIRST MEETING, AT 5 P. M., AUG. 23.—President in the chair. Prayer by Eld. Abram Barnes. The report of the last annual meeting was read and approved. The Chair being authorized to appoint the usual committees, announced the following: On Nominations, T. S. Emery, Amos Rowe, Amos Holt; on Resolutions, R. S. Webber, H. C. Giles, T. Bryant.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 25.—The Committee on Nominations being called upon to report, presented the following: For President, Eld. J. B. Goodrich, Hartland, Maine; Vice-President, B. F. Davis, Presque Isle, Maine; Secretary and Treasurer, Minnie Russell, Bangor, Maine; Assistant Secretary, Jennie Bates, South Lancaster, Mass.; Auditor, T. S. Emery, Cornville; Directors: Dist. No. 1, I. C. Choate, South Norridgewock; No. 2, H. C. Giles, Cornville; No. 3, W. J. Dunscomb, Portland; No. 4, Henry Davis, Rumford; No. 5, John Bell, Oakfield; No. 6, E. Sheaboom, New Sweden; No. 7, B. F. Davis, Presque Isle.

The names were considered separately, and the report was adopted. As the Committee on Resolutions were not prepared to report, the meeting adjourned to call of Chair.

THIRD MEETING, AT 5 P. M., AUG. 25.—The Committee on Resolutions presented the following:—

Whereas, The canvassing work, by the help of God, has become a means of reaching the people that may not be reached in any other way; therefore—

Resolved, That we will encourage those that are engaged in the work to continue therein, and those that have not received any qualifications or instructions in this matter to attend some place where such instruction may be obtained.

Whereas, The world is being flooded with novels and such literature as is calculated to ruin the soul; therefore—

Resolved, That this Society make every effort possible to place our books and periodicals in the hands of the people.

These resolutions were considered separately.

The report for the year just closed was read, which showed the following:—

### REPORT OF LABOR.

No. of members.....	242
" reports returned.....	180
" missionary visits made.....	1,521
" letters written.....	866
" Signs taken in clubs.....	40
" new subscriptions obtained for <i>Good Health</i> .....	89
" pp. tracts, pamphlets, etc., distributed.....	71,784
" " periodicals distributed.....	8,262

### TREASURER'S REPORT.

Cash received,	\$664 67	
" paid out,	612 14	
Cash on hand to balance,		\$52 53
Assets,	\$524 52	
Liabilities,	371 54	
Balance in favor of Society,		\$152 98

FOURTH MEETING, AT 5 P. M., AUG. 26.—The Committee on Resolutions presented the following:—

Whereas, The Bible teaches that there will be an image made to the papal beast in this country; and—

Whereas, The National Reform party are making great efforts to bring this event about; therefore—

Resolved, That it is our duty to enlighten the minds of the people upon this point, by placing in their hands reading matter devoted particularly to this object; further—

Resolved, That we will encourage the circulation of the *American Sentinel* among the people.

Whereas, There is an effort at the present time to pass Sunday laws that are oppressive to our people in this country; therefore—

Resolved, That we make a special effort to circulate the speech of Senator Crockett, of Arkansas, delivered in that State Feb. 3, 1887, in behalf of our people.

These resolutions were separately considered and adopted.

Adjourned to call of Chair.

J. B. GOODRICH, Pres.

AMANDA J. GOODRICH, Sec.

### VERMONT TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Vermont T. and M. Society was held during the camp-meeting at Vergennes, Aug. 23-30, 1887.

FIRST MEETING, AT 9 A. M., AUG. 25.—The Vice-President in the chair. Prayer by Eld. I. E. Kimball. The report of the last annual meeting was read. On motion, the Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, H. W. Barrows, C. F. Worthen, A. A. Cross; on Resolutions, F. S. Porter, Danford Ayers, Mrs. H. W. Barrows.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., AUG. 25.—The Committee on Resolutions presented the following partial report, which was adopted:—

Whereas, The tract and missionary work is the great means by which the truth is to reach the world; therefore—

Resolved, That we pledge ourselves to use every lawful means to introduce the present truth, whether by printed matter, the living word, precept, or example.

Whereas, The time to work is very short; therefore—

Resolved, That we will from this time form plans which will aid us all to labor more efficiently for the advancement of the message; and that we will earnestly seek God, that his divine blessing may accompany our efforts.

Whereas, Our periodicals are prepared with many prayers, tears, and much carefulness, and contain precious articles to give light to the world concerning the message; and—

Whereas, Our colporters meet many persons who would gratefully receive our papers and tracts; therefore—

Resolved, That we request our canvassers to take the pains to gather such addresses, and send them promptly to the State secretary, accompanied with suggestions relative to their use.

The Committee on Nominations submitted the following partial report: For President, P. F. Bicknell; Vice-President, H. W. Pierce; Secretary and Treasurer, Lizzie A. Stone. The nominees were elected. The subject of redistricting the State was briefly discussed, and it was suggested that the directors, after consultation, frame a resolution on the subject.

Meeting adjourned to call of Chair.

THIRD MEETING, AT 6 P. M., AUG. 29.—Committee on Resolutions presented the following:—

Whereas, The agitation of an amendment to the Constitution of the United States, concerning important things relative to the Christian religion, the establishment of a national Sabbath, etc., is rapidly coming before the people of our nation; therefore—

Resolved, That we as a people will do more toward the circulation of the *American Sentinel*, "Marvel of Nations," etc., among the prominent people in our State.

Whereas, The canvassing work has been so developed as to afford opportunity for many to devote themselves to this work with advantage; therefore—

*Resolved*, That we urge many of our young people and others to engage in the canvassing work during the coming year; and that we recommend our brethren throughout the State to do all they can to assist such persons by their prayers, and by furnishing homes to them while actively engaged in the work.

*Whereas*, The Scriptures teach that the King's business requires haste; and considering the injunction of the Spirit of God that we have not heretofore done all we should in this work; therefore—

*Resolved*, That we will henceforth give more diligence to this important means for the spread of present truth.

*Whereas*, The duties of the directors have not, in the past, been thoroughly performed, on account of the pressure of home cares; therefore—

*Resolved*, That Dists. Nos. 1, 2, and 3 be united to comprise Dist. No. 1; that Dists. Nos. 4 and 6 be united to comprise Dist. No. 2; and that Dist. No. 5, including Rutland, comprise Dist. No. 3; and that three directors be appointed who will devote sufficient time to the performance of duties pertaining to that office.

The first three resolutions were adopted. The last one, after much discussion, was rejected. The report of labor performed during the year, and the Treasurer's report, were read as follows:—

REPORT OF LABOR.

No. of members	311
“ “ added	33
“ “ dismissed	11
“ reports returned	490
“ letters written	1,006
“ “ received	202
“ missionary visits	2,215
“ Bible readings held	849
“ persons in attendance at readings	932
“ new subscriptions obtained	209
“ publications distributed	373,348
“ periodicals	14,062

The value of books and tracts sold during the year is \$315.25.

TREASURER'S REPORT.

Cash received,	\$3,640.64
Cash paid out,	3,640.64

FINANCIAL STANDING.

Assets,	\$2,159.75
Liabilities,	1,691.52

Balance in favor of Society, \$468.23

The Committee on Nominations then gave the following report: For director of Dists. Nos. 1, 2, and 3, A. A. Cross; Dists. Nos. 4 and 6, A. W. Barton; Dist. No. 5, including Rutland, C. N. Pike. The nominees were elected.

Meeting adjourned *sine die*.  
H. W. PIERCE, *Vice-Pres.*  
LIZZIE A. STONE, *Sec.*

OHIO TRACT SOCIETY PROCEEDINGS.

PURSUANT to appointment, the sixteenth annual session of the Ohio Tract and Missionary Society was held in connection with the Seventh-day Adventist camp-meeting at Cleveland, Ohio. The first meeting was called Aug. 14, at 5:30 P. M., the President in the chair. Prayer was offered by Eld. W. J. Stone. The report of the last annual session was read and approved. The Chair, being authorized, appointed the usual committees, as follows: On Nominations, B. B. Francis, John A. Haughey, and D. K. Mitchell; on Resolutions, W. J. Stone, C. Eldridge, and J. E. Scanlan; on Auditing, Theo. Valentiner, and W. H. Gilmore.

The business of the session occupied the time of five meetings, from Aug. 14 to Aug. 22 inclusive. At the second meeting, the Committee on Resolutions presented the following, which were read and separately considered and adopted:—

*Whereas*, In supplying our librarians without delay, with our books and tracts for missionary work, from our district depositories, necessitates the keeping on hand of a large stock of books; and—

*Whereas*, This throws our local societies in debt, which debt must be carried by our State society or the offices of publication; therefore—

*Resolved*, That all books in the district depositories which are salable be shipped to the State depository, and the value thereof be credited to said districts; and that hereafter all orders sent to the district secretaries be forwarded to the State secretary, to be filled.

*Whereas*, Our districts are in debt all the way from one to five or six hundred dollars; and—

*Whereas*, This amount must be carried by the State society or our offices of publication, thereby embarrassing and crippling their usefulness and work; therefore—

*Resolved*, That it is the Christian duty of our brethren in these districts to take hold and raise means to settle this indebtedness, although it may cost a sacrifice on their part.

RESOLUTIONS BEING ADOPTED BY OTHER

STATE T. AND M. SOCIETIES.

*Resolved*, That we will awake to the importance of the canvassing work, and do all we can to encourage suitable persons to enter this field of usefulness, recognizing the

fact that personal solicitation is the most thorough and economical method by which the seeds of present truth bound up in our publications may be sown in every household, of every nation.

*Resolved*, That it is the duty of every Seventh-day Adventist minister, tract society officer, director, and church-member to co-operate with the State agent in his endeavors to establish this branch of the missionary work on a permanent basis; and to extend to him and his workers all the assistance which they are able and willing to bestow, such as furnishing homes for agents while canvassing, teams for delivering, and provisions or furniture for use of companies near them.

*Resolved*, That the State agent form his canvassers into companies wherever it is practicable to do so.

*Resolved*, That each company have a leader, who shall direct all its movements in harmony with the plans of the State agent.

*Resolved*, That the State agent, with the approval of the Conference committee and leading tract society officers, appoint the leader, and for sufficient reasons remove the same.

*Resolved*, That the leader canvass on commission when not actually engaged in assisting inexperienced members of his company, either in canvassing or delivering their books.

*Resolved*, that the leader keep an accurate account of all time spent in assisting agents, and that the Conference be hereby requested to audit such accounts the same as those of the State agent, State secretary, or district directors.

*Resolved*, That the further duties of the leader (assisted by the State agent or members of his company) shall be as follows:—

1. Arranging for head-quarters of company, and for provisions necessary.
2. Assigning territory to each agent.
3. Drilling and working with those who are inexperienced.
4. Keeping both a book account and an expense account between the company and each member; also a book account between the State society and the company. (All these may be kept in one ten-cent pass-book.)
5. Reporting the last of each week to the State secretary, and also to the general agent, on cards furnished for that purpose.
6. Ordering books of the State secretary for the entire company. (Books for a general delivery should be ordered in lots of not less than 100 lbs., and sufficiently early to be shipped by freight direct from the office of publication, at no expense to the canvassers.)
7. Assisting inexperienced workers to deliver their books, if so advised by the general agent.
8. Collecting the amount due from each canvasser after his delivery, and forwarding the same to the State secretary.
9. Reporting to the State secretary, and also to the general agent, the exact number and kind of books delivered in each township, with date of finishing work in each.
10. Taking charge of the devotional and other exercises of the company in the absence of the State agent.

*Resolved*, That we respectfully ask the Conference committee to loan such an amount to the State agent as in his judgment, with their consent, is deemed necessary for the assistance of worthy persons who are unable to enter the canvassing field on account of financial embarrassment.

*Resolved*, That we respectfully ask the Conference to let the State agent use free of charge, what Conference family tents he may need for his canvassing companies during the summer and fall.

The Secretary presented a report of books sold and periodicals ordered during the year, a summary of which is as follows:—

Cost of 3,806 periodicals to agents and local societies,	\$1,433 66
Cost to State Society,	1,382 31
Balance in favor of Society,	\$51 35
Value of periodicals ordered,	\$1,589 39
Book sales,	4,148 20
Total,	\$5,737 59
Ordered by districts,	\$1,576 48
“ agents and others,	4,161 11
Total,	\$5,737 59

REPORT OF LABOR.

No. of members	517
“ reports returned	629
“ members added	64
“ “ dismissed	16
“ missionary visits	2,274
“ letters written	615
“ new subscriptions obtained	1,213
“ pp. tracts and pamphlets distributed	273,367
“ periodicals distributed	1,772
“ books and tracts distributed by mission workers and canvassers	483,564
“ pp. tracts and books sold by ministers	5,095

Cash received on sales, \$378.44; on periodicals, \$652.83; on other funds, \$175.62. In addition to this, there were about 900,000 pages of books sold, including ministers' sales and camp-meeting sales. Ministers' sales amounted to \$577.00; camp-meeting sales, to \$255.44.

The Treasurer's report showed the assets to be \$6,392.29; liabilities, \$3,415.37; balance in favor of Society, \$2,976.92.

The several districts of this Society are composed of the following counties: Dist. No. 1,

Adams, Athens, Brown, Butler, Clark, Clermont, Clinton, Fairfield, Fayette, Gallia, Green, Hamilton, Highland, Hocking, Jackson, Lawrence, Madison, Montgomery, Meigs, Pickaway, Pike, Preble, Ross, Sciata, Vinton, Warren; No. 2, Coshocton, Delaware, Franklin, Knox, Licking, Marion, Morrow, Morgan, Muskingum, Perry, Richland, Union; No. 3, Ashtabula, Belmont, Carroll, Columbiana, Cuyahoga, Geauga, Guernsey, Harrison, Jefferson, Lake, Mahoning, Monroe, Noble, Portage, Summit, Starke, Trumbull, Tuscarawas, Washington; No. 4, Ashland, Crawford, Erie, Huron, Lorain, Medina, Sandusky, Seneca, Wayne, Wyandotte; No. 5, Defiance, Fulton, Hancock, Henry, Lucas, Ottawa, Paulding, Putnam, Williams, Wood; No. 6, Allen, Auglaize, Champaign, Darke, Hardin, Logan, Mercer, Miami, Shelby, Van Wert; No. 7, West Virginia.

The Committee on Resolutions further reported, as follows:—

*Whereas*, Our ministers and workers are in debt to the tract society from one to one hundred dollars; therefore—

*Resolved*, That we require them to settle their accounts at least once in three months, paying for all books sold.

*Whereas*, Some of our canvassers of the past, instead of paying the State society for books ordered when they were delivered, have appropriated the means to their own use, and allowed debts of from ten dollars to three hundred dollars to accumulate; therefore—

*Resolved*, That it is their duty to put forth an extra exertion to settle these accounts.

*Whereas*, Those who enter the canvassing work are usually poor, and cannot go out and canvass six or eight weeks, and pay their expenses and support their families, and then order a large bill of books and pay the cash; therefore—

*Resolved*, That we trust our agents to one bill of books at a time, which shall be paid for as soon as delivered.

*Resolved*, That we hold district quarterly meetings in each district every quarter, and that it is the duty of the director of each district to be present, and to summon to his aid such help as may be at his command.

*Resolved*, That we as brethren and sisters will keep an account of our work, and be more faithful in reporting, and plan to attend, as far as possible, the quarterly meetings and awaken a deeper interest in the missionary work.

*Whereas*, Some of our district secretaries and librarians have failed to keep an accurate account of their work, and we believe this to be owing to their lack of knowledge on this point; therefore—

*We recommend*, That classes be formed in each district, in connection with the quarterly meetings or at such time as thought best by the State officers and Conference committee, to receive a thorough drill in keeping their accounts.

*Whereas*, The present is a favorable time to present to leading men in this county the true issue on the constitutional-amendment question; and—

*Whereas*, The *American Sentinel* is especially designed to enter this field; therefore—

*Resolved*, That we take efficient steps to circulate this paper among men of position and influence within our Conference.

*Whereas*, The appointment of an auditor after the meeting convenes each year does not give ample time to audit the accounts before the close of the meeting; therefore—

*Resolved*, That the constitution of this Society be so amended that it shall be the duty of the President to appoint the auditor several weeks in advance of the annual meeting, thus giving ample time to have the Secretary's books audited prior to the meeting.

These resolutions were considered separately, and after being freely discussed were adopted.

The Chair appointed a committee of three to recommend a uniform system of book-keeping for the librarians and district secretaries, which committee, after consultation, recommended to defer the matter of any change for the present, inasmuch as the same subject was then before the International T. and M. Society. The committee further recommended that the President of this Society urge the matter to a final conclusion at the next annual meeting of said Society.

The Committee on Nominations reported as follows: For President, Eld. R. A. Underwood; Vice-President, Eld. E. H. Gates; Secretary and Treasurer, L. T. Dysert; Directors: Dist. No. 1, H. W. Cottrell; No. 2, Geo. A. Irwin; No. 3, A. J. Vaughn, Greensburgh, Trumbull Co., Ohio; No. 4, N. E. Loveland, Green Springs, Ohio; No. 5, H. H. Burkholder; No. 6, E. J. Van Horn, Lima, Ohio; No. 7, W. R. Foggin, Berea, Ritchie Co., W. Va. The names were separately considered. On motion of R. A. Underwood, the first nomination was amended to read, For President, Eld. E. H. Gates. The motion as amended was adopted. The name of Eld. W. J. Stone was then presented for Vice President, and he and the other nominees were elected to their respective offices.

Adjourned *sine die*.  
E. H. GATES, *Pres.*  
L. T. DYSERT, *Sec.*

## The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 11, 1887.

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

### THE MICHIGAN CAMP-MEETING.

ANOTHER great gathering of our brethren and sisters in Michigan is in the past. The workers' meeting, Sept. 20-27, was a very successful one; and at the opening of the camp-meeting proper, on the 27th, everything was in a state of readiness, and none had been overburdened; while all who had attended thus far, had received great benefit spiritually, and seemed to be cheerful and hopeful in God.

That which would most forcibly strike one on the first view of the grounds, was the extent of the meeting. It occupied the same location in the city of Grand Rapids as last year, but greatly overspread the bounds of that meeting. More than a hundred additional tents were up, swelling the number to nearly three hundred and fifty. There were about two thousand people encamped on the ground.

The camp was divided into fifty districts, in which daily services were held in addition to the general meetings. By this arrangement the spiritual interests of every individual could be looked after; and these were generally very precious occasions.

Among the ministers from without the State were sister White, W. C. White, and O. A. Olsen, just returned from Europe; S. H. Lane, from England; G. G. Rupert, from South America; R. M. Kilgore, of Illinois; R. A. Underwood, of Ohio; and E. W. Farnsworth, of Iowa. The preaching was free, and well received by the people. Sister White spoke fifteen times. There were about six thousand out to hear her on Sunday afternoon.

On Sabbath afternoon, she spoke on Matt. 16:24-26, after which she called upon those who desired in a special manner to seek the Lord, to separate themselves from the congregation. Then was witnessed such a move as had never before been seen among our people in this State. Without urging, without excitement, but with deep feeling, they came pressing forward, while the choir very impressively rendered some of the choice songs of invitation contained in our hymn book. Solemnity rested upon all hearts; and the good work progressed till between four hundred and fifty, and five hundred had come forward. The scene was one not soon to be forgotten. After a season of earnest prayer, the congregation not included in those who had come forward, repaired to their several districts, while the latter were separated into smaller companies, and the meetings continued with good effect till the going down of the sun. The Sabbath was considered a blessed and triumphant day.

The business meetings passed off in a manner to call to mind the exclamation of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Indeed, through all the camp and on all occasions the condition of unity and good feeling, and absence of everything like criticising, fault-finding, and complaining, was so marked as to call forth a resolution on the subject in the meeting of the Conference. Many interesting incidents were related by Bro. Lane in reference to the progress of the work in England, and by others concerning other points, showing how wonderfully the providence of God is going forth in the van-guard of this work, and preparing the way before it.

Reports of the meeting were published in eight different papers which have a large aggregate circulation, and of which 3,300 extra copies were sent out on camp-meeting subscriptions. Book sales at the stand aggregated \$647.26. The tract and missionary cause, Sabbath-school work, and health and temperance reform received their due share of attention, respectively, and elicited a good degree of interest. The Sabbath-school at 9 A. M. on the Sabbath, probably the largest Sabbath-school ever held by S. D. Adventists, consisting of 185 classes, was a pleasant sight and a most interesting occasion. The contributions on this occasion amounted to \$212.14, all of which goes to the South African Mission.

The educational work was not lost sight of. Prof. Prescott, of Battle Creek College, was present over Sabbath and Sunday. On Sunday, at 9 A. M., he

spoke on the subject of our educational duties. So full of interest and edification were his remarks, that when the time arrived for the forenoon sermon, the brethren requested him to "continue his speech till" midday, which, after a brief intermission, he did, to the gratification of all present. It was clearly shown that our efforts in the line of the establishment and maintenance of schools are not what they should be; and, to be consistent with the view which we take of our future work and opportunities, the probable difficulties to be met, and the goal to be reached, we must arouse ourselves mightily to expand this branch of the work.

The report of the secretary and treasurer showed an increase in membership in the Conference during the past year of 318, and an increase in the amount of the tithe, of \$8,000. This is encouraging, considering the difficulties under which the Conference has labored, especially in this, that the Conference committee, during quite a portion of the year, have been prevented by ill health from giving any attention to its affairs. The number of the committee has been increased from three to five, and a strong board has been elected for the coming year, as will appear in the secretary's minutes.

Though it was supposed that the meeting was late enough to avoid the equinoctial storm, yet it was rainy quite a portion of the time. But this did not interfere with the interests of the meeting so much as a strong wind which arose Sunday night and continued uninterruptedly through the following day and night. On Monday afternoon, it was thought advisable to take down the large pavilion. Quite a number of family tents were blown down, which caused a good many to leave on Monday who would otherwise have stayed. This was calculated to interfere with the closing interests of the meeting; but those who remained, enjoyed some good seasons after this, of which others who were there will testify.

As this was the largest, so in many respects it was the best, camp-meeting ever held by us in the State. We think the brethren return to their homes encouraged and hopeful for the future. A better spirit is coming in. The skies seem to be brightening. Where the Spirit of the Lord is, there is liberty, and growth, and strength.

Children's meetings were held daily by Bro. Van Horn, with good results. Ministers' meetings, also, were held, and some most excellent counsel was given on these occasions by Sr. White. If the ministers (so she testified) will connect themselves fully with God, and work from the citadel of his strength, more may be accomplished in the year to come, in this State, than has been accomplished in the past ten years. So may it be for the truth's sake.

### GOD'S COVENANTS WITH MEN.

WE now come to what is called "the new covenant." This is the covenant established by Christ with his people. It was ratified by Christ upon the cross. As Moses said to the Hebrews when he sprinkled the blood of the offerings upon the book and the people at the base of Horeb, "Behold the blood of the covenant, which the Lord hath made with you," so might it have been said to the disciples when the crimson stream issued from the pierced side of the world's Redeemer, "Behold the blood of the covenant which the Lord hath enjoined unto you." When Christ gave his followers a symbol of it at the last supper, he said, "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26:28.

The same inquiries which have been answered concerning other covenants remain to be considered in relation to this; namely, By whom was it made? With whom was it made? When was it made? Why was it made? What was its basis? What were its provisions? What changes did it involve? How does it affect our relation to God? and What objects are to be gained by it?

Some of these questions have been already partially answered. 1. The new covenant was made by the same One who made the old. "Behold the days come, saith the Lord, that I will make a new covenant." Jer. 31:31. This, according to the application made by the apostle Paul (Heb. 8), is a prophecy of the covenant which has been confirmed by Christ. 2. The same prophecy points out just as explicitly the parties with whom the new covenant was to be made: "I will make a new covenant with the house of Israel, and with the house of Judah."

Proper attention to this statement would correct what seems to be a very prevalent, but yet erroneous idea upon this point. The view which many hold, if we may judge from the assertions they make and the questions they ask, is, that God first called out the descendants of Abraham, the Hebrew people, and made a covenant with them; but that they so often broke the covenant, and proved to be such a stiff-necked, reprobate, intractable race, that God determined to disown them, withdraw from them, cancel all connection with them, and choose a higher, more noble and honorable people with whom to enter into relation; and that, to this end, he cast off the Jews, called the Gentiles to be his people, and entered into a covenant with them.

Following this line of thought, these people seem to think that all the obligations now resting upon them, must arise from some special injunctions given to the Gentiles on account of the peculiar relation which God has taken them into with himself. Born of this idea are the exclamations we so frequently hear when we try to urge upon the people certain neglected gospel duties, "Show us where a Gentile is commanded to do so and so; Show us where a Gentile was ever commanded to keep the Sabbath, and we will keep it," etc.

A greater misconception could scarcely be framed. God has never made, and never proposes to make, a covenant with the Gentiles as such. Who are the Gentiles? In Eph. 2:11, 12, the apostle Paul tells us: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Such are Gentiles—persons without any hope, without Christ, without God, and aliens, foreigners, from the commonwealth of Israel; that is, having no connection with that body whom God recognizes as his people. The Gentiles, as the creatures of God's hand, are amenable to his government, and condemned by his law. The way of life has been opened before them; but before they can share in the provisions of God's mercy, they must renounce their lost estate and cease to be Gentiles; they must cease to be "aliens," "strangers," and "foreigners," and become "fellow-citizens with the saints, and of the household of God," which they can do only through Jesus Christ. Eph. 2:13-19. Let no one therefore plead as an excuse for rejecting any duty that it cannot be found specifically enjoined upon Gentiles under that name. When people in opposition to the Sabbath, ask us where a Gentile is ever commanded to keep it, we might retort by asking where a Gentile is ever commanded not to worship a graven image. When they will answer this question, we will answer that. From their standpoint, both are equally foolish; from our standpoint, both are in reality answered by Exodus 20.

Returning to the prophecy of Jeremiah 31, we find that the new covenant was to be made, not with the Gentiles, but "with the house of Israel, and with the house of Judah." The new covenant was therefore made with the very same people with whom the old was made. In a number of places Paul alludes to this fact. For instance, in Rom. 9:3-5 he says: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." That the apostle here speaks of the literal seed of Abraham, there can be no question. He proceeds to tell who they are, and what privileges had been conferred upon them by God: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

These important and lofty distinctions are worthy of note. That people were Israelites. To them pertained "the adoption." God adopted Abraham as his friend, and adopted his posterity as his children, because when all others had apostatized from him, and relapsed into idolatry, Abraham was found faithful. In proof of this, God himself bore testimony that Abraham had obeyed his voice, kept his charge, his commandments, his statutes, and his laws. Gen. 26:5. He had also, on another occasion, said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. For these reasons, that people were set apart



to be for the time being the depositaries of God's law, and to preserve the knowledge and worship of the true God in the earth.

To them pertained also "the glory." By this is doubtless meant the manifestation of God's glory among men. As signal instances of such manifestation, the giving of the law amid such a display of glory on the summit of Sinai as this world had never witnessed since its curse by sin, may be referred to; also the glory of Moses' face, which it was necessary to hide with a veil; besides the pillar of cloud and fire, and the glorious Shekinah over the mercy-seat of the Mosaic tabernacle, which continued with them till the captivity.

And to them likewise pertained "the covenants." It will be noticed that Paul here uses the plural number, not the singular. He says "covenants," not "covenant." This takes in both the old and the new, and harmonizes exactly with Jeremiah's prophecy that the new covenant was to be made with the same people with whom the old was made. It would also include the Abrahamic covenant, which, as we have seen, was only the embryonic form of that covenant which was perfected in Christ, and then called the "new." If Paul had said "the covenant," some ground might be claimed for the supposition that he referred to the old covenant, and that that covenant alone pertained to the Israelites, while the new pertained to the Gentiles. But as it is, all possibility of such an inference is cut off. Both covenants were theirs: "I will make a new covenant with the house of Israel, and with the house of Judah."

To them pertained, Paul continues (in Rom. 9:4), "the giving of the law." Mark the distinction which the apostle here draws between the law and the covenants, or either one of them. Now, should we admit the claim which some put forth that the law was itself the old covenant, we would be obliged to read the passage thus: "To whom pertaineth . . . the covenants and the giving of the covenant." But this would be nonsense. To them indeed pertained "the giving of the law." It had not been given in this manner to any other people; but this neither proved nor implied that it was not obligatory upon all other people; for Stephen said (Acts 7:38) that they received the "lively oracles," the ten commandments, "to give unto us." For this very purpose they were for the time placed in charge of that people, that they might preserve them, and transmit them into the Christian dispensation; which they did.

The two following clauses read: "And the service of God, and the promises." The service of God, the sublime delineation of the coming work of Christ, as our great high priest, was presented in their sanctuary service. And "the promises." All the promises (and this expression embraces everything that we hope to attain unto, and enjoy through Jesus Christ during everlasting ages) have come to us through the same channel. Christ is the end of the line; and Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. No promise is made to any one who is not in some sense of the seed of Abraham, and a member of the Israel of God.

And, finally, the apostle adds that our Lord himself, as concerning the flesh, came from that people. When men raise the blind and fanatical cry of "Jewish," to oppose the truth, do they know what they are doing? When respecting the law and the Sabbath they cry, "Old Jewish law," and "Jewish Sabbath," do they think that is a sufficient reason why we should reject them with abhorrence? Why all this enmity against the Jews? Let us see if, despite our prejudices, we are not in some things greatly indebted to them. What would have been the condition of our world to-day had not the Jews acted the part they have in its history? The picture would be fearful to contemplate. They received the lively oracles to commit unto us. By them alone truth was saved from being swallowed up in the great tide of apostasy which had carried away all the other nations of the earth. They were for long ages, the only conservators of the knowledge of the true God, and of the true religion in the world. Every line of the New Testament, that priceless treasure, so dear to every Christian heart, was written by a Jew. All the twelve apostles were Jews. Our Lord was a Jew. And he even declared that salvation itself was "of the Jews." John 4:22.

Let the reader pause a moment and ask himself if all these things are to be denounced as Jewish because of this connection with that people. Did

that law to which God holds all men amenable become merely a Jewish law, because all other nations were disposed to trample it under foot and destroy it, and they alone were found willing to keep it, and worthy to be its guardians and defenders? Was our Lord merely a Jewish Saviour because, as pertaining to the flesh, he sprang from that people? Every pious impulse of the heart will respond to these questions with an emphatic "No!" These were high honors conferred upon that people, the significance of which Christians ought to recognize. Their blindness in rejecting Christ and the new covenant, is to be deplored; their sad condition of oppression and dispersion on account of their rejection of the gospel, is to be commiserated. But this wholesale mad-dog cry of "Jewish" concerning an unwelcome truth, simply because the Jews once had something to do with it, should be abandoned.

As the new covenant was not made with the Gentiles, but with Israel and Judah, the question arises, "How are the Gentiles to become partakers of its benefits?" To this question the scriptures already referred to (Eph. 2:13-15; Gal. 3:29), and others which might be named, afford a ready answer. It is by uniting with the "commonwealth of Israel," and becoming through Christ a spiritual seed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. On this point we will speak further in our next.

#### MORE ABOUT THE MICHIGAN CAMP-MEETING.

ELD. SMITH has presented, in his report of this meeting, the main features of interest. But perhaps a few words more may be of interest to the readers of the REVIEW. In many directions this meeting has been indeed a success. A spirit of love and union was very noticeable all through, from the beginning of the workers' meeting to the close of the camp-meeting proper. The readiness to take hold and labor on the part of large numbers of our brethren, to get everything in a condition of readiness during the workers' meeting, was truly gratifying. It has not always been so in the past. The help of Elds. Olsen and Kilgore in the work of preparation during the workers' meeting, was very much appreciated.

We have never seen a camp-meeting in a better state of preparation than was this one on Tuesday morning, the time announced for the commencement of the camp-meeting proper. And when we consider the immense amount of work necessary to bring this about, the result is truly gratifying. Over 100,000 feet of lumber had to be handled in the preparation of tents, etc. Probably about 300 tents were erected by Tuesday morning. Immense amounts of furniture, stoves, etc., had to be provided, as the lateness of the season made it necessary to have fire in nearly every tent. Over twenty-five tons of straw were used on the grounds. Car load after car load of baggage had to be hauled a distance of from two to four miles. No one unacquainted with such a meeting can realize the amount of work to be done. It would have been impossible to accomplish this had not our brethren taken hold with readiness in large numbers.

Our workers' meeting was fully equal in interest, in many respects, to the camp-meeting proper. Indeed, it seemed as though the Lord was especially near, blessing the workers. Several said to me at the close of the workers' meeting, that they were already well paid for the efforts they had put forth in coming, and the work they had done on the grounds.

The good spirit of this meeting affected the whole body of the campers after their arrival. We had the auditing work almost completed before the camp-meeting commenced. This was no small matter. The accounts to be considered numbered more than 120, and many of them required much careful thought.

The labors of Sr. White were very earnest and encouraging. Some of her morning talks were most precious and instructive, giving the deepest insight into real Christian experience. How any one could listen to these talks and not realize that heavenly light had been granted to her in a large measure, is more than we can understand. Our large pavilion was packed with people, day after day. When we exchanged our tent 80 x 120 ft. for another 100 x 150 ft., we thought surely we would not need to have the size increased again very soon. But the growth of the cause will make it necessary ere long to have it still enlarged. The increase of several hundred in our membership, and upward of \$8,000 in our tithes,

the past year, is indeed a gratifying fact, and very encouraging, considering that some who have gone out from us are making strong efforts to tear down our work, and prejudice people against it. It reminded us of the scripture which says: "We can do nothing against the truth, but for the truth." This spirit of malevolent opposition had been carried to such an extent that articles of opposition, ridiculing Sr. White, and speaking disparagingly of our work, were introduced into the city papers, with the evident intent of prejudicing the people against us. These articles were printed on slips, and circulated all through the city, and among the large crowds on the fair ground, and were brought to our own camp, and distributed by the thousand. About the only result that we have learned was accomplished by this, was to disgust the people with the animus of their author. They certainly did not injure the interest of our meeting, as the thousands upon thousands that came upon the ground clearly evidenced.

The truth of God is onward, and never were the openings for its progress in every part of the world so abundant as at the present time. Our hearts are filled with gratitude to God, and hope and courage and faith in the success of this work. We pity from our very souls those who are brought under the power of unbelief, and are drawing away from the work which is destined to come off victorious. This camp-meeting has been to us individually a source of great encouragement and blessing.

The great gale of wind on Monday caused the meeting to close prematurely. It was found impossible to carry on the meeting as it would have been carried on otherwise, while the wind was blowing with such power that many tents were blown down. But this gave us plenty of time to close up our business meetings. There were comparatively few left upon the ground Tuesday morning, just enough to pack a forty-foot tent full; but we had one of the most precious meetings on this the closing morning, that we had during the whole season. The Spirit of the Lord came in, our hearts were melted down in tenderness before him, and every one seemed to partake of the good Spirit so manifestly present. Bro. W. C. Wales was ordained to the gospel ministry. The Lord's Spirit witnessed to this step, and all present were greatly blessed. Tears flowed freely. Hearts were drawn out toward God, and we felt that heavenly angels were all around us. The blessing of God is sweet indeed. We thank the Lord for this blessed camp-meeting. G. I. B.

#### THE APPOINTMENT OF THE NEXT GENERAL CONFERENCE.

At the recent meeting of several of the members of the General Conference Committee, at the Grand Rapids camp-meeting, it was decided to appoint the next General Conference at Oakland, Cal., to commence Sunday, Nov. 13, at 9 A. M.

This will be in many respects a most important meeting. Indeed, it may be truly said that every year our General Conference increases in importance. This must be so, since the work itself is enlarging, expanding, and gathering strength and momentum constantly in all directions. New fields are being opened in distant parts of the world, new missions established, and earnest souls are inquiring for the truth, and urging that laborers be sent them, in fields from which we have never heard before. The work is gathering greater volume in old fields also. Indeed, we have never known of a country where it has been intelligently established, in which it has become feeble and its light gone out. Why, then, should we not expect our anniversary meetings to be more and more important every year?

But our coming Conference has some features of interest not seen in the past. For the first time in the history of the cause our annual meetings are to be held on the Pacific Coast. The policy which has prevailed in the past, with only one exception (when the Conference was held in Rome, N. Y.), has been to hold our meetings of this kind in Battle Creek, or that vicinity. But it seems now very probable that this policy will be materially modified. As the work enlarges, the tendency is natural that fields far away should feel isolated, and perhaps not realize that close connection with the central work which is so important; while, on the other hand, those engaged in the general work may not realize fully the wants of fields quite distant. It must be evident to every one that a more intimate association would be mutually advantageous. In

this way all have a better acquaintance with each other, the wants of distant fields are better understood, and the whole cause receives important benefits by being more coherent; and there is less chance for sectionalism and alienations.

Every true friend of the cause must rejoice that the work has been so prosperous on the Pacific Coast. God has wrought great things there. It is marvelous how the work has progressed there, considering the difficulties which had to be met. A large printing-office, a college, and the "Health Retreat" have been established, and are progressing prosperously. Many churches have been organized, and the influence of the truth has radiated from California up and down the coast, and even to the distant isles of the sea.

The General Conference, in view of these facts, have thought it best to hold their next session at Oakland, Cal. We anticipate a meeting of much profit to the cause on that coast, and to the general work everywhere. The question which will naturally arise with many will be the large expense necessary to attend it, and whether our various Conferences would better send delegations involving so much expense. We consider there are two extremes, either of which might be taken. If we should send delegations greatly reduced, to save the expense, we would defeat the very object of holding the Conference there. It would be a little, insignificant affair, not fairly representing our people. Our brethren on the Pacific Coast would feel disappointed, and the Conference, instead of being an occasion which would inspire confidence in the work, would tend rather to belittle it in the eyes of all. Our brethren there would feel grieved, and the business of the Conference itself would suffer. On the other hand, we would not advise *everybody* to go. It may be that some of the more distant Conferences which are weak and badly in debt, and which have no prominent men in them who could be of any special help in transacting the business, might be justified in not sending any delegation. Others might, perhaps, in view of the expense, cut down their delegation somewhat. But we feel sure that in nearly all cases our State Conferences should be represented. We want the representative men, who are looked upon as responsible for the carrying on of the work in the various sections of the cause, to be present. We are sure such ought to be there. The best judgment of our body is needed at these annual meetings, when we form plans in council.

No doubt many of our people will desire to attend who are not sent as delegates. California is attracting much attention, and a large volume of travel tends in that direction of late. Many desire to go there to spend the winter, and thus avoid the cold weather of our eastern climate. Any of our brethren who think of going to the Pacific Coast within a term of months, will doubtless desire to make their visit so as to be at the General Conference. We hope many such, if they are intending to visit that coast soon, will take this time for that purpose. They will enjoy being at the Conference, and we trust will receive great benefit from it; and they will also have an excellent opportunity to become acquainted with all the leading brethren from different parts of the State, to learn of the country, etc., so that they can intelligently visit such sections as will be most desirable.

After much inquiry and careful investigation, it has been decided to go by way of the Chicago, Rock Island, and Pacific, Union Pacific, and Central Pacific railroads, from Chicago. The fare for the round trip, going and returning, from Chicago to Oakland, will be \$80.; from the Missouri River, \$60. These tickets will be good to return for six months. If our company numbers one hundred, we can have a special train all to ourselves. We also have the privilege of visiting Salt Lake City at no extra expense. Had it not been for the passage of the "Interstate Commerce Bill," by Congress, we could doubtless have secured better terms. But this is the best we can offer. We have the promise of nice, clean emigrant sleeping cars, and good accommodations. By going in company we shall find it much more pleasant, escape tobacco smoke and unpleasant company; and we shall enjoy the trip over together. Doubtless many will stay in the country longer than the session of the Conference, so that the party will be less in returning. Other information and full particulars can be obtained by writing to A. R. Henry, Battle Creek, Mich. We wish that those who intend to go would address Bro. Henry *at once*, so we can tell how many will likely compose our company, and so that ar-

rangements can be made with the railroads concerning cars and other preparations. Let all interested attend to this promptly.

G. I. B.

#### SABBATH-KEEPERS IN AFRICA.

In the year 1871, a man by the name of William Hunt, then residing in Nevada, U. S. A., became convinced that "the seventh day is the Sabbath of the Lord," and as such is binding in the Christian dispensation. Taking with him a supply of the publications issued by Seventh-day Adventists, he shortly left America, sailing westward, and landed in Africa the latter part of the same year. He talked about the Sabbath truth, and circulated reading matter, and thus quite an interest was awakened concerning the Sabbath.

In the year 1885, a young man residing in the Free State was sick, and apparently near death's door. He was moved upon to seek help of the Great Physician, and was at once restored to health. This young man, and the large family of which he was a member, were members of the Dutch Reform Church. After being healed, he felt that he must be baptized, and counseled the deacon of the church about the matter. In the conversation that followed, as an argument against baptism, the deacon told him that if the letter of Scripture were to be followed, we should be in duty bound to keep the seventh day of the week as the Sabbath. The young man replied that he was observing it, and that in order to keep the Sunday properly, he had given up a paying business in which he was engaged. The deacon now proved to him that the Sunday is the first, and Saturday the seventh day of the week. The young man assured him that if that were so, he should surely keep it. With even a heavier heart than he came, he took his departure. But to whom should he go? The same Eye that saw the eunuch, saw him; the same Ear that heard Cornelius, heard him, and the same Hand that directed a counselor to them, sent help to him.

Some of the reading matter scattered by Mr. Hunt had fallen into the hands of a man who had at that time just commenced the observance of the Lord's Sabbath. This man the Lord now directed to the young man who was so earnestly seeking for light and the favor of God. In each other's counsel they found encouragement, and together they went to the old gentleman from whom the reading matter came. He told them more of the truth, and also gave them the address of our publishing offices, from which they afterward procured publications in considerable quantities. With a highly commendable zeal, though savoring little of the knowledge which experience and calm consideration give, they commenced the work of disseminating the truth which they had found. All the way from the quiet clergy of the Established Church to the tumultuous ranks of the Salvation Army, all who would listen were told of the Sabbath, and warned against the "mark of the beast." When the minister forbade the question's being introduced into the church of which they were still members, he was informed that if they could not talk to the members *in* the church; they would talk to them on the street.

Quite an interest was awakened, and a number commenced to keep the Sabbath; but for want of stability and further light, a large per cent soon gave it up. But there were some good, honest souls who held faithfully to the truth already seen, waiting and petitioning both Heaven and the brethren in America, to send them a minister to teach them the way of God more perfectly.

This was about the condition of things when the laborers from America arrived. Some of those who have taken hold of the Sabbath are men of means and influence, and to some extent the doctrine of the present truth has been scattered abroad. The most of the Sabbath-keepers live in the vicinity of the Diamond Fields, which is on the boundary line between, and embracing a part of, the Orange Free State, usually known as the Free State, and Cape Colony. Soon after our arrival in Africa, my wife went to Wellington, which is a kind of head-quarters for missionaries, and engaged in Bible work, and I came and commenced meetings at Beaconsfield. This is in the midst of the Diamond Fields, and also about the center of South Africa. A good interest is manifest. I have never seen a more marked evidence of the opening providence of the Master than here. The afternoons and evenings are spent in meetings. Often the interested friends remain after the close of

preaching or Bible-reading services, asking questions and listening to answers, until quite late in the evening. One man who had heard something of the truth, but was much prejudiced, came to speak to a friend, intending to go away before anything could be said to him, but was moved upon to remain. His home was some fifty miles distant. He remained several days, attending the meetings, and conversing evenings, during which time he took a stand for the truth and for Christ, and signed the covenant. This with him meant business.

The earnest principle of these Dutch pioneers was manifest in his action. He has a farm near here, on which from fifty to a hundred milk cows are kept, the milk being taken daily to the city and sold. He went at once to the man to whom this farm was rented, and gave him time to decide whether he would remain and not labor or sell milk on the Sabbath, or give up the farm. Those who have had an experience know that this was not without a struggle. His parents entreated him with tears, and a brother whom he "loved . . . as his own soul" told him he would have nothing more to do with him. But he had decided that his eternal interests were at stake, and none of these things moved him. A man who is doing business, and has quite a number of men in his employ, and another who is a leading spirit in a religious society, have just decided to keep the Sabbath. The ministers are counseled, but can offer no relief to those who are honest at heart.

Tobacco-using is very prevalent here. Some of the friends had received light on this question, and had laid tobacco aside before I came; but it still stands in the way of some. We have now organized a church of twenty-one members. Among these is one young man who was studying for the ministry in the M. E. Church, and another young man who once studied for the ministry in the Dutch Reform Church, but had turned his attention to wealth and honor, which were being abundantly bestowed upon him. He renounced an honorable office, to keep the Sabbath, and is now earnestly working to shape his worldly interests so that he can devote his means and himself to the service of the Master. This cannot be done in a moment, as others are connected with him in worldly matters. I cannot see any selfish motive that is prompting these young men and others in the course that they are pursuing. I believe that they are being moved upon by the Spirit of God, to flee from the wrath to come, and to lay up riches where they will not be burned up in the soon-coming conflagration, and to win honor that will be recognized in heaven. I have sought to not lower the Christian standard, and to not shun to declare the whole counsel of God, whether men would hear or forbear. Tobacco and jewelry have been obstacles in the way, but they have been kept out of the church, and by the grace of God have been laid aside by nearly all who have taken their stand with us. Twelve have already been baptized, and others who have signed the covenant expect soon to go forward. I feel confident that God has a people here in South Africa, and that he will work for their salvation.

Last Sabbath was a good day for the church here, when for the first time the mystic emblems of our dear Redeemer's broken body and spilled blood were partaken of in this continent. Our young Methodist brother starts at once for his home, to try to get his parents and other dear friends into the light of the truth. All spirit of opposition to the ordinance of humiliation was removed, and He whose sufferings and death we were celebrating came divinely near.

The young men who came from America are meeting with encouragement in canvassing for "Thoughts on Daniel and the Revelation," and there are others here who we expect will soon join them in this good work. Places for meetings are fast opening before us. To God be the praise, and to the people his salvation. My address is Cape Town, South Africa.

Aug. 29.

CHAS. L. BOYD.

—Of all our riches we can carry with us to the next world only that portion given away in this.—  
Bossuet.

—Whatever God calls us to do at any time, it is important that it should be done; and he never calls us to do anything without accompanying the obligation with strength and help enough to enable us to discharge our duty faithfully. We distrust God when we refuse to do his bidding through fear of failure, or because the work seems to us insignificant or unpromising.—*Zion's Herald*.

## Progress of the Cause.

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

### THE STRONGEST RULES.

BY T. R. WILLIAMSON.

Out where God's star ships ride in sheeny brilliance,  
The strongest rules;  
Some sun, majestic, gives them mightful guidance,  
And strongly rules.

Led as by viewless cords, round that sure master  
Who firmly rules,  
They swiftly sail, ne'er slower and ne'er faster—  
The strongest rules.

In this old world the same truth holds unswerving,  
The strongest rules.  
Think you Fate blesses only the deserving?  
No, Might still rules.

Say you that Worth entreats the victor's crowning?  
The strongest rules.  
Reward is gained by striving, ne'er by moaning,  
And so Strength rules.

No royal end is ever reached through weakness,  
Strength surely rules.  
Strength fights down all; this world yields not to meekness,  
The strongest rules.

To heaven itself the violent may enter,  
Force ever rules.  
Foes fill all paths, — would'st reach some blissful center?  
Then Blows must rule.

But we are weak, say you? our weapons shattered,  
Might always rules,  
And God is might; oft, oft the foes he's scattered,  
And still he rules.

O Worth, strive on. O weak, the arms eternal  
Rule, grandly rule.  
Their strength is yours, their strength of love supernal  
Shall always rule.

The end brings peace, At eve the skies grow lighter  
Where Glory rules.  
There, the grim battle done, each faithful fighter  
May rest. Christ rules.

Tallmadge, O.

### ENGLAND.

WELLINGBOROUGH AND KETTERING.—In company with Eld. A. A. John and other helpers, I came to this place with a tent, and began meetings July 8. We closed the effort Sept. 11, after a stay of nine weeks. The attendance was not large, yet we had good congregations on Sundays. As is usually the case in this country, it has been very difficult to get a regular attendance evenings during the week; but we held service each evening except Saturday evening, and visited from house to house. We visited every house in the town three times with the *Tent Meeting Herald*, which contained a brief synopsis of discourses on the principal points of our faith. A sister who was with us canvassed the town several times for *Present Truth*, and has secured about eighty-five subscriptions.

I have never labored in a town in this country that has been so thoroughly stirred on the Sabbath question as this one. While we cannot count more than seven adult Sabbath-keepers up to this writing, yet there are scores who are deeply interested, and some of them would obey at once if it were not for the cross. The nights became so cold and damp that we were obliged to take down our tent for the season. I am now following up the interest by holding meetings in a hall, and visiting from house to house. Last evening, one of the leading ministers in the place spoke in defense of Sunday observance. He first admitted the moral obligation of the Sabbath, and then used the first-day texts usually used, and closed by saying that it made no difference which day one kept. I expect to review his discourse next Sunday evening. I think his effort will help some to obey the truth. Our donations during the summer amounted to over twenty dollars. We sold some books and tracts, and received some help in the way of provisions.

It requires more time for the people of this country to move out after they are convinced than it does in America. We labor on, hoping to see more fruit in the near future.

I visited the church at Kettering last Sabbath forenoon. Although our tent meeting has been within seven miles of this place, I have visited it but once during this effort. I found all of good courage, and making earnest efforts to enlighten their neighbors around them. One family has recently embraced the truth who I trust will be a help to the cause in this part of the field. A few are interested, who no doubt will soon walk in the light.

Pray for the work in England, brethren. God's power will yet be felt in this nation.

Sept. 19.

J. H. DURLAND.

### NORTHERN EUROPE.

AUGUST 18, I left Stockholm to help awhile in the office and church at Christiana, Norway. I stayed there three weeks. There is a great deal of work done at the office now, and the work done in both the press room and bindery is first class. But we are still in need of sanctified talent at the office. The work would also go much better if we had more colporters. For this reason we look forward to our mission schools with no small degree of interest, and on this trip I have tried to make arrangements for this purpose.

We felt the importance of the guidance of God as we met to counsel in our Board meetings, and we are thankful for the good Spirit of God blessing our souls in our religious meetings. There is still a good interest to hear in Christiana, and new souls are becoming interested.

September 8, I went to Frederikshavn, Denmark, and stayed nearly a week. Our brethren are still laboring there with the tent. Bro. E. G. Olsen has done most of the preaching. While I was there I preached every day. There is quite a good interest to hear, but they will soon have to take down the tent and move into a hall which has been rented for this purpose, the weather being too cold for tent meetings now. On account of strong opposition from other denominations, there was a very small attendance the first three weeks, so that the brethren felt quite discouraged. Then they had a season of fasting and prayer, and the Lord blessed the laborers, not only by drawing nigh by his good Spirit, but also by giving a hearing ear among the people. Twenty persons are now keeping the Sabbath, and a number of others are deeply interested.

I have just received a letter from Stockholm. There is no preacher there, but the brethren sustain two meetings a week besides the Sabbath-school. From sixty to seventy meet together, and there is a good interest in the meetings. Last Sunday five persons were baptized and six were received into the church. The reports from the tent and the colporters are also encouraging.

There is a good prospect in Denmark as well as in Sweden, of a large attendance at the mission school. I am now in Basel to help in the revision of some of our works, in harmony with the advice of the European Council this summer. Sabbath forenoon I had the pleasure of speaking to our brethren in the hall of many tongues. We were thankful to know that God is no respecter of persons or nations, but that he will abundantly bless those that fear him in all places and among all nations.

J. G. MATTESON.

Sept. 18.

### CENTRAL EUROPE.

WE are glad to report some progress in the field here. The first week in August, Brn. Albert Vuilleumier and J. D. Comte commenced a course of lectures in the village of St. Imier, where Sr. Alzire Robert and another sister had been engaged for some time previous in giving Bible readings. They were favored in securing a comfortable hall in a suitable locality, and although the attendance was quite small at first, it has been increasing, and we trust that with the blessing of God there will be seen encouraging results from this effort. Some are already convinced of their duty to obey the truth, and we have good hope that another company will be added here to the number of those who are already standing in defense of the present truth.

The building undertaken by the Conference in connection with the church at Chaux-de-Fonds, and designed to furnish a place of worship, a room for a school, and several lodgings, which shall be under the control of our people, is well under way, and progressing toward completion. The church have raised about \$1,000 toward the expense of this building, and feel greatly encouraged at the prospect of having a suitable place in which to hold their meetings. It is expected that a course of lectures in both French and German, together with a course of instruction for colporters in these tongues, will be held in the new hall of this building during the coming winter.

But one of the omens of good which has given us the most encouragement, is the evidence we have had during the past few weeks that we have at last a publication which can be sold here in Europe on such terms as to not only furnish our colporters a means of supporting themselves, but also to furnish a financial support to our publishing house. I refer to the book "Life of Christ," which has already been issued in German, and will soon appear in French. Although our canvassers for the German edition have only made a beginning, they are already meeting with very encouraging success. They have commenced here in the city of Basel, where we would perhaps have as little reason to expect success as at any other point. One canvasser took twenty-one orders in one day last week, and fifty orders in four days. More than 100 orders were received during the week. This shows that the book can be sold, and we are greatly gratified at the prospect of being able to offer employment to colporters which will enable them to be self-sustaining in their work, while at the same time they are helping to build up our publishing interest. In the city of Zurich, where Bro. Erzenberger in-

tends soon to begin another course of lectures, the Lord has put it into the heart of one of the new friends of the cause to make a special effort to prepare the way for this course of lectures. We have received a cash order to the amount of nearly \$100 for publications which this friend proposes to distribute in that city, without expense to the mission. As most of the publications called for are old periodicals, we are doubly grateful at this time to receive such an order. We believe the Lord will raise up friends of the cause in other localities to do such work as this, and thus sustain the expensive work of publishing the present truth in these foreign languages. This distribution is to be made with publications in German, French, Italian, and English.

The annual meeting of the Federal Agricultural Society which is held this year at Neuchâtel, is also made, by the friends of the cause in that locality, the occasion of the distribution of a large quantity of our publications, mostly in the shape of periodicals which have been left from the former volumes of our denominational papers. The friends have generously undertaken to meet the expense of this distribution, as well as to put forth the labor necessary to accomplish it. These omens of good are indeed encouraging to us, and we take them as indications that the time has come when the Lord is willing to work in behalf of the progress of his truth in this field.

Sept. 12.

B. L. WHITNEY.

### PENNSYLVANIA CONFERENCE.

CHERRY FLATS, TIOGA CO., PA.—We closed our meetings at this place Sunday evening, Sept. 25. Four have already decided to obey, while many others are investigating the truth, and we believe will soon take a stand for it. Those here will meet with the company at Welch Settlement (Round Top), the place of our first effort. Bro. K. C. Russell contemplates moving into this county, and following up the work in this promising field.

F. PEABODY.

### KANSAS.

MC PHERSON.—We closed our labors at this place Sept. 18, having been here about six weeks. The attendance was good, and the attention was excellent throughout. Our Sabbath meetings were largely attended by the neighboring brethren, and a number of their children signed the covenant, making a start for the first time. We leave here a company of sixteen Sabbath-keepers, under a leader, and a Sabbath-school numbering over twenty. Three were baptized. Quite a number acknowledge the truth who have not signed the covenant. A series of tent meetings was held here some three or four years ago by Eld. G. H. Rogers. The work then begun was permitted to go down, and, as a result, makes this a hard field of labor.

JOHN GIBBS.

A. E. MOREY.

### MAINE.

THE Maine camp-meeting is now in the past, and many of our people returned to their homes feeling well paid for attending it. Bro. Farusworth gave us some timely instruction, and I hope we shall not forget it. The Maine Conference stands better financially than it has before for years, it being able to pay up its past indebtedness and to pay the current expenses of the Conference the past year. Our brethren went to their homes feeling encouraged, and if they are faithful in paying their tithes into the treasury hereafter, and in taking hold to work in the cause, God will work for us.

I learn that some eight or nine have commenced to keep the Sabbath in Bangor. I believe the Lord is ready to work for us in Maine when we are willing to work for ourselves.

J. B. GOODRICH.

Sept. 16.

### RHODE ISLAND.

PROVIDENCE—Our tent meeting in this city has closed, and meetings are now held in Slocum Post Hall, 27 Market Square; also a mission room has been rented at No. 12 Congdon St., where a company of workers will still remain to follow up the work. About twenty have said that they should keep the fourth commandment with the other nine, and have commenced to do so. We hope to see others follow. Many acknowledge we have the truth according to the Bible, but their business stands in the way of taking hold now. The enemy has done all he could to hinder the work, by putting into the hands of those interested papers and tracts that misrepresent us and our work; but the Lord has helped, and we have seen some good souls take hold to "keep the commandments of God and the faith of Jesus."

Our brethren and sisters in this State have reason to be encouraged, and we expect they will show their appreciation of God's blessing by taking hold to sustain the mission here by their prayers and their means. The truth never looked clearer and more precious than now. Truly, God is good to Israel, and if we are faithful the Lord will give us victory in spite of our enemies.

J. B. GOODRICH.

## VERMONT.

**BORDOVILLE AND BERKSHIRE.**—Since camp-meeting I have remained three weeks at Bordoville, visiting every family in the church and some not of our faith, especially those in affliction, and speaking to the church on the Sabbath. By this method I have been enabled to ascertain the true condition of each member in the church, and to labor to the point of giving to each a portion of meat in due season. God has drawn especially near to this church of late, and their bond of union is growing stronger.

I spent last Sabbath and Sunday at Berkshire, worshipping with and speaking to dear friends there, among whom were Bro. and Sr. Austin. God greatly blessed us as we recounted his merciful dealings with us since our first acquaintance with each other in the truth, over thirty-one years ago. What reasons for gratitude for blessings received and victories gained! How good the way marked out by the prophetic word, even with its purifying trials! We would not presume to improve it, or to exchange it for an easier way. Woe to the man who would turn away from it, spurning it, and attempting, with a puny, sacrilegious hand, to turn the will and thwart the purposes of the Ruler of the universe! The grace that has sufficed us thus far, will prove sufficient till we meet the King in his glory.

I also spoke once to a promiscuous but attentive and appreciative audience, on the nature of coming wars, for which we should prepare. Never was I more drawn out in sympathy for the youth than on this occasion. D. T. BOURDEAU.

Sept. 28.

## INDIANA.

**MT. Ayr, NEWTON Co.**—We closed our meetings at this place last Sunday night, having continued nearly seven weeks. The attendance was quite good at all the meetings, there being more sometimes than could find room in the tent. We met but little public opposition, notwithstanding there was quite strong talk of getting some one to preach against us. They made some "hope that they would confirm the word," but their hopes have not yet been realized. Efforts were made to some extent to induce people to remain away from the meetings, but they seemed to have little effect, unless it was to cause the people to come more than ever.

Eight or ten, the most of whom are heads of families, have promised to keep the Sabbath, and quite a number of others acknowledge the truth, for whom we still hope. The meetings were a great source of encouragement to the Sabbath-keepers at Rose Lawn, Fair Oaks, Julian, and Morogco. These brethren and sisters will meet as often as possible, and keep up the Sabbath-school and Bible readings. Two promising young men have embraced the truth, and we hope they will prepare themselves to labor in the cause. They are thinking of attending Battle Creek College before a great while. We hope they will do so. We sold some reading matter, and received \$22 92 in donations.

We have preached several times at Morogco since moving the tent away, and have organized a Sabbath-school of twenty members, ordered a club of *Instructors*, supplied them with lessons for children, record books, etc. Some subscriptions have been taken at these places for the *Review* and the *Good Health*. We have now shipped the tents to Indianapolis, to prepare for the camp-meeting. We hope the Lord will sustain the work in Newton county, and that some one may be sent back to help them this fall and winter.

B. F. PURDHAM.

C. F. JENKINS.

Sept. 21.

## MINNESOTA.

**WASECA AND GARDEN CITY.**—Sept. 1-7 I had the pleasure of attending our good camp-meeting at Waseca, where we received a measure of the Spirit of God. It did my soul good to listen again to the encouraging words of Bro. O. A. Olsen. And I thought, if it is thus inspiring to listen to the voice of one of the servants of the Master, what will it be if we may but listen to the gracious words that will fall from the lips of the Master himself, "Come, ye blessed of my Father, inherit the kingdom prepared for you!"

I gave some instruction to the children in regard to the evils of using alcohol, tobacco, tea, and coffee, and thirty-two signed the children's teetotal pledge. From the camp-ground I went directly to Garden City, remaining eleven days. During this time I spoke fourteen times on the health and temperance work and other practical subjects, and held three social meetings and two Sabbath-schools. The most of this church are sisters whose families are not with them in the work. They all seemed to appreciate the instruction given, and are resolved as far as lies within their power, by God's help, to carry it out. An II. and T. society of twenty-four members was organized, all taking the teetotal pledge. I also made a special effort for the children, and eleven signed the children's pledge.

I am now at home, after an absence of fifteen weeks,

and I can say that God is good, and his mercies are forever. Over 300 members have been added to the H. and T. Association since our June camp-meeting. Several of these were backsliders in regard to coffee. Four or five abandoned the tobacco habit. At most places where I have labored, I have also presented the subject of social purity. As this subject is now coming to the front, it is attracting some attention, and I think a good impression is usually left where it is presented. I am trying to present all my subjects from a practical religious stand-point, so as to be a blessing to all physically and spiritually. To this end I ask the prayers of all. H. F. PHELPS.

## WISCONSIN.

**LIME RIDGE.**—We are still holding on at this place. The meetings, when the weather is fair, are quite well attended. Several have decided to obey, and many more say it is God's truth. The camp-meeting held here Sept. 14-19 had an excellent influence. The meeting, although not large, was very good. The Lord came very near by his Holy Spirit, and hearts were made tender. The weather during the time was pleasant and warm. We believe it was a very profitable occasion for all who attended. We were sorry that more could not be present, and thus receive the blessing. We expect to keep our tent up, and that a portion of our tent company will remain till the work is fully developed.

Oct. 4.

W. S. HYATT.

F. H. WESTPHAL.

S. D. HARTWELL.

**SEXTONVILLE.**—In company with Bro. W. S. Hyatt, I attended the quarterly meeting at Sextonville, Oct. 1, 2. This was the first time I had enjoyed the privilege of meeting with these brethren since we took the tent down, nearly a year ago. Since the organization of the church, six more have united, making a present membership of twenty-three. On Sabbath, Bro. Hyatt baptized three willing souls. The meetings were of special interest. The best of harmony and union prevailed, and, as a result, the Lord added his blessing.

At the business meeting of the church, they raised the necessary means for completing their church building, and will proceed with the work at once, expecting to finish it before cold weather sets in. We hope it will be ready for dedication by their next quarterly meeting. The T. and M. work, also, received its share of attention. Instructions were given in methods of labor. All seemed willing and determined to work. The society voted to take a club of twenty *Gospel Sickles* for a year, and had the cash on hand to pay for them. They mean to show their appreciation of the truth by sending it to others.

Oct. 4.

F. W. FIELD.

**PLAINFIELD.**—We have just closed the best quarterly meeting ever held with this church. When we came, there seemed to be considerable misunderstanding between a few of the members; but with the blessing of God, through some faithful counsel, all the differences were satisfactorily adjusted, and a spirit of forgiveness came in through the operation of the Holy Spirit, which soon filled their hearts with the love of God, and union and love prevailed throughout the entire body of believers. As a considerable portion of the church lived in the vicinity of Richford, fifteen miles from the place where the Plainfield meeting-house is located, it was thought best to divide the church and organize a new one, which was done. It will be known as the Richford church, and will have a membership of about twenty-five. As the elder of the Plainfield church lived in Richford, and is now the elder of that church, it was necessary to choose and ordain an elder for the Plainfield church, which was done. Everything passed off harmoniously, the good Spirit of the Lord being present to witness to all that was done.

The Plainfield church have a new meeting-house, 26 x 40 ft., and a vestibule in process of erection, which they expect to have ready for dedication by the middle of November. The prospects before this church never were so bright and promising as at the present time; and if all will seek humility and the love of God by faithful obedience to the word of God, then the Lord will add to their numbers such as shall be saved. We have promised them preaching for a week or ten days at the time of the dedication of their meeting-house, and we hope for much good to be accomplished at that time. There seem to be many in the neighborhood who are much interested, and we hope they will yet embrace the truth, and go with us, and we will do them good. "For the Lord hath spoken good concerning Israel." A. J. BREED.

I. SANBORN.

## OHIO.

**CLEVELAND.**—At the close of our camp meeting we found the interest such as to demand a continuation of the meetings. It was decided that the large pavilion and the German tent should be kept up, and meetings continued each evening and over the next Sabbath and Sunday. Eld. Shultz remained to assist in the German work. About twenty-five, embracing

the mission family in Cleveland, remained on the camp-ground till Aug. 29. At this point the interest was such that it was thought best to still continue the effort. We were obliged to take down the pavilion, as it would be needed at the West Virginia camp-meeting. The city hall was secured for five days and nights, to continue the meetings. Eld. Farnsworth returned and assisted in the services. The daily papers continued from the first of the workers' meeting to the close of the meetings in the hall, to give liberal reports of each sermon. The result of the camp-meeting was such as to awaken a deep interest in the minds of many thousands who read with interest the daily reports of the meetings.

We found a wide-spread interest to hear and learn of the truth. Quite a number among the Germans decided to obey, also several among the Americans. Letters were sent to us by some living more than 100 miles from Cleveland, expressing their interest in what they read in the papers. This shows that thousands outside of Cleveland were more or less affected by the reports of these meetings. A church building capable of seating 500 or 600 was offered us, in which to hold our meetings, with but little expense. This church building is located a short distance from the mission, in a convenient and central part of the city. Some of the workers who had been in the mission at Cleveland for some time, left to labor in other fields. Some ten or twelve will continue to follow up the good work in Cleveland. Eld. Gates will spend the most of his time there if God shall give him strength.

Dear brethren and sisters of Ohio, we ask you to remember the work and workers in Cleveland, both by your prayers and your means. We hear good reports from the work since we left the city. We trust that the results of our recent camp-meeting will greatly help the cause in Ohio.

R. A. UNDERWOOD.

**PEMBERVILLE, WOOD Co.**—We pitched our tent and commenced meetings here Sept. 4. Our congregations have not been large any of the time, but we have been able to prevent a decrease in attendance; and as the result of our efforts thus far, eight have decided to obey. We organized a Sabbath-school last Sabbath, with a membership of fourteen. We hope, with God's help, to be able to present the truths of the Third Angel's Message here in such a manner that the Lord can call out a people for his name.

Oct. 1.

O. F. GUILFORD.

H. H. BURKHOLDER.

## THE WEST VIRGINIA CAMP-MEETING.

THIS was the first camp-meeting ever held in this State. It was held at Parkersburg, a city of about 10,000 inhabitants, located on the Ohio River, about one hundred miles south of Wheeling. Nearly all of our brethren live in the western part of the State.

At this meeting there were twenty-nine tents pitched, and about one hundred and seventy-five Sabbath-keepers attended the services. West Virginia formed a part of the Ohio Conference, or, rather, the two States were united into one Conference, till this meeting. At this time it was thought best to organize a separate Conference for this State, and it was accordingly done. Bro. W. J. Stone, of the Ohio Conference, was elected president, with Bro. Stewart, of Harper's Ferry, and Bro. Ramsey, as associates on the committee. Bro. Johnson, of Canoy Station, was elected treasurer, and Bro. W. R. Foggin, secretary. A State tract and missionary society was organized, and also a Sabbath-school association. Thus another Conference is added to the sisterhood of Conferences. They start out with a full quota of officers, and with only one debt upon their hands, which, however, is a large one, and cannot be paid without a great effort on their part. It is a debt of love, which they owe to the whole State of West Virginia. When God gave them the truth, he, by that act, placed them in debt to all the rest of the State, as he did Paul when he said, "I am debtor both to the Greeks and to the Barbarians." I hope these brethren will be as faithful and earnest in paying their debt as he was.

Bro. Stone and Mason had pitched their tent in Parkersburg about ten days before the camp-meeting, and had awakened a good interest in the truth; so when Bro. Underwood and myself came, there was already a good congregation to hear. This interest was kept up all through the meeting, and when we closed was greater than before. We have faith to believe that a church will be raised up there, as the meetings will be continued for some time to come.

It was a new thing for our brethren in West Virginia to attend a camp-meeting, but they soon became acquainted with the usual way of conducting our meetings, and one would have thought they had long been accustomed to it. It seemed to me that the meeting was a good one, and profitable to all who attended. The attendance was somewhat remarkable. There are about two hundred Sabbath-keepers in the State, and one hundred and seventy-five of them were present. One church of nearly sixty members were every one present, so I was informed; and these were mostly farmers, situated as our farmers generally are. It is needless to say that God

blessed them and that they enjoyed the meeting. The revival services on the Sabbath and on Monday were characterized by the presence of God's Spirit and help. On Sunday we had a large congregation of good people, and we should judge from what we saw and heard that a deep impression was made upon them. There are quite a number who expect to enter the canvassing field immediately, and we believe they will have success. We see no reason why the cause should not greatly prosper in West Virginia.

E. W. FARNSWORTH.

MISSOURI CAMP-MEETING.

THIS meeting was held at Nevada, in a beautiful grove about one mile out of town. The meeting was the largest ever held in the State. There were seventy tents pitched upon the ground, and fully 500 Sabbath-keepers in attendance. Eld. E. W. Farnsworth, Bro. C. Eldridge, and the writer constituted the only help from abroad. Bro. Eldridge had good freedom in presenting the importance of canvassing for our publications. Forty-four started out from this meeting, organized in companies, to engage in this important branch of the cause. We have not seen any Conference this season where the canvassing work was more encouraging. The health and temperance work, Sabbath-school work, city mission work, and the educational interests, all received attention. Perfect harmony prevailed throughout the entire meeting. There has been a healthy growth in this Conference during the year, both in numbers and in financial matters. The tithe was considerably larger than in the past.

Sabbath afternoon seventy-five or more came forward for prayers. Among this company quite a number were seeking the Lord for the first time. The good Spirit of God was graciously near to bear witness to God's pardoning love. Twenty-five were baptized on Monday. Bro. Wm. Evans was ordained to the work of the ministry. Sunday morning at the early meeting the wants of the cause were considered. On Monday morning the same subject was continued, and donations were made to home and foreign work, to the amount of nearly \$2,500. Many stated that it was the best meeting they had ever had in Missouri.

We see no reason why this Conference should not soon be numbered among our strong Conferences. The brethren are of good courage, the cause is onward, the truth is clearer, and the doubting ones are going back. This is evidence that God is about to do a great work in a short time. This was my first visit to this Conference. I was glad to see some of the old pioneers in the work who had moved from Ohio to this Conference, among whom were Brn. Clark and Simons, formerly of Bowling Green, O. Quite a number of the brethren from Arkansas were present. They hope soon to be able to organize a Conference in that State. Thus we see the work is constantly moving onward. R. A. UNDERWOOD.

ILLINOIS CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the Illinois Conference was held at Springfield, Ill., Aug. 23-30.

FIRST MEETING, AT 9 A. M., AUG. 23.—Sixteen churches were represented by twenty-seven delegates. The minutes of the sixteenth annual session were read and approved. The church at Rankin, composed of eleven members, was admitted to membership in the Conference, with one delegate. The Chicago English church, with a membership of seventy-eight, was admitted into the Conference, with six delegates. This church was organized Feb. 19, 1886, with twenty-six members. The church at Rock Island was received into the Conference, with one delegate. On motion, seven persons were invited to act as delegates, and thereby make up the full quota of delegates of churches.

The Chair appointed the following Committees: On Nominations, P. Marsh, Alfred Hobbs, and Wm. Herald; on License and Credentials, O. A. Olsen, A. O. Tait, and G. B. Starr; on Resolutions, G. H. Rogers, L. Johnson, and Geo. Thompson. Adjourned to call of Chair.

SECOND MEETING, AUG. 25.—Ten additional delegates were present. The Committee on Resolutions made the following partial report:—

Resolved, That we express our thanks to God for the faithful warnings and reproofs given by his Spirit, and that we will try to show our appreciation by giving faithful heed to them.

Resolved, That we recognize the providence of God in shielding us from threatened danger in the defeat of the proposed Sunday law at the late session of our State legislature, and that we are further reminded by the effort to pass such a law, that our time to work is short, and that we will redouble our efforts in the season of peace granted us; and—

Whereas, In order to carry out the foregoing resolution, more men and money and increased facilities will be needed; therefore—

Resolved, That we urge all our brethren throughout the State to be most faithful in the payment of a tithe of all their increase; and that our ministering brethren are hereby called upon to faithfully present this point of Bible truth before the churches they may visit.

Resolved, That we adopt the recommendation of the General Conference in a resolution on this topic as found on page thirty-five of the Year Book.

Resolved, That we express our gratitude to God for his preservation of the health of Sr. White, and bringing her safely to us, and for her presence with us; also for the privilege of once more enjoying the counsel and labors of Bro. O. A. Olsen, of Scandinavia.

After earnest remarks by Eld. O. A. Olsen, the first resolution was adopted. Eld. Kilgore and others spoke upon the second resolution, making some interesting statements in reference to the efforts that were made to secure the adoption of a most rigorous Sunday law near the close of the last session of the legislature. While the motion was pending to adopt, the meeting adjourned to call of Chair.

THIRD MEETING, SUNDAY MORNING, AUG. 28.—Visiting brethren present in good standing in their respective Conferences, were invited to participate in the deliberations of this Conference. The second, third, and fourth resolutions were adopted, the second and fourth being quite freely discussed.

Meeting adjourned to call of Chair.

FOURTH MEETING, AT 12 M., AUG. 28.—The fifth resolution, expressing gratitude for the presence of Sr. White and Eld. Olsen, and for God's sustaining grace bestowed upon Sr. White, was adopted by a rising vote of the congregation. The Committee on Resolutions reported further, as follows:—

Whereas, Many of our brethren who have willed their property to the cause have failed to secure the benefit intended; and—

Whereas, The Spirit of God has given us express instruction on this point; therefore—

Resolved, That we urge our brethren who have means, not only to will it to the cause, but to use it in the cause while they are yet alive.

Resolved, That the office of corresponding secretary be added to the list of offices of this Conference.

After a profitable discussion, the sixth resolution was adopted. The seventh, also, was adopted.

Meeting adjourned to call of Chair.

FIFTH MEETING, AT 8 A. M., AUG. 29.—The eighth resolution, referred back to the Committee for revision, was reported as follows, and adopted:—

Whereas, There are poor among us, who are dependent upon the charity of our people beyond the aid of our churches; therefore—

Resolved, That we invite all our people to donate a sum of not less than ten cents per month to constitute a fund for the aid of worthy poor, to be paid to the church treasurer at the time of the monthly missionary meeting; the same to be placed at the disposition of the Board of Directors.

The Committee on Resolutions reported as follows:—

Whereas, Our brethren in the old countries are less favored with means than we are; therefore—

Resolved, That it is our privilege and duty to assist in carrying forward the work in those fields to the extent of our ability.

Whereas, The interests of the cause in this State, and the influence of the city of Chicago in a more general way, demand that the present truth should be properly represented in that city; and—

Whereas, Our present facilities there are altogether inadequate for this purpose; therefore—

Resolved, That a fund of \$50,000 be raised to purchase a lot and erect suitable buildings in that city.

Resolved, That we increase our tent and camp-meeting fund to \$2,000.

On the resolution in regard to assisting the work in the old countries, Sr. White spoke at length, giving a most interesting account of the work in Italy, Switzerland, and the other European countries. Eld. Olsen related most interesting and stirring incidents indicating God's providence in opening up the work in the city of London, Eng. An interesting correspondence, also, from Eld. Haskell, was read, and altogether we felt that Illinois was given a most precious feast; and the brethren manifested the amount of interest they felt by pledging over \$2,600 to help carry out the resolution. They paid in cash over \$350, and the balance was to be raised by the middle of October.

To the resolution relating to Chicago, Sr. White spoke at length, and manifested her abiding interest in the work in that city by renewing her pledge of one thousand dollars made four years ago. She said we were four years behind the voice of God in the matter of building in Chicago. Elds. Olsen, Kilgore, and Starr spoke briefly on the wants of that city. A vote to adopt the resolution to build was indicated by pledging \$2,938.75 in addition to what was pledged last year for the same purpose.

Meeting adjourned to call of Chair.

SIXTH MEETING, AT 9:30 P. M., AUG. 29.—The Committee on Nominations reported as follows: For President, Eld. R. M. Kilgore; Secretary, Eld. G. B. Starr; Corresponding Secretary, Lillie Froom; Treasurer, F. T. Poole; Conference Committee, R. M. Kilgore, A. O. Tait, Lewis Johnson; Camp-meeting Committee, Chas. Morrel, Alfred Foreman, Loyd J. Caldwell, J. H. Beunett, Smith Kellogg, Gust Peterson, Wm. Hibben, Carl Rasmussen.

Committee on Licenses and Credentials recom-

mended that credentials be renewed to Elds. R. M. Kilgore, G. B. Starr, A. O. Tait, Lewis Johnson, G. H. Rogers, E. O. Hammond, B. F. Merritt; that license be granted to Paul E. Gros, Zacharias Schjerrig, Loyd J. Caldwell, and Smith Kellogg. It was recommended that the following persons devote themselves to the Bible-reading and colportage work: Wm. P. Haskell, Susie A. Hoxie, Julia Parmele, Linnie Stowell, Belle Stowell, Hiva Starr, Delia Hicks, Lillie Bland, Alice Brayshaw, Lila Brayshaw, Mrs. Geo. B. Starr, Christina Nelson, Mary Nelson, Christina Peterson, Mrs. Ida B. Hibben, and Lena Fredrickson. It was recommended that A. K. Atteberry and wife, Albion Ballenger, Geo. Thompson, A. W. Rothwell, and Geo. Droll join the canvassing work.

The Committee on Resolutions completed their report, as follows:—

Whereas, We feel the great need of more laborers in the cause of God; therefore—

Resolved, That we will put forth every reasonable effort to encourage and assist the young men and women of our Conference, to attend the College at Battle Creek, that they may prepare themselves to bear some efficient part in the spread of the Third Angel's Message.

Whereas, The work performed at Springfield has demonstrated the importance of such work; therefore—

Resolved, That we indorse the action of our Conference committee in this mission, and request them to continue such work until the light shall have been given to all our large cities and towns.

Whereas, There are worthy young men and women who are willing to engage in the canvassing work, but for want of means are unable to do so; therefore—

Resolved, That the Conference committee loan from the Conference funds to the State agent, such an amount as in their judgment may be deemed necessary for the assistance of such worthy persons, to enable them to enter the field as canvassers at once and in a proper manner.

Resolved, That the State agent be permitted to use, free of charge, what Conference family tents he may need for his canvassing companies during the summer and fall.

Resolved, That we welcome with gratitude the revival of the health and temperance work in our State; and further—

Resolved, That we will do all we can to sustain it, and to encourage those who have the special charge of leading out in this work to spend a reasonable portion of their time in furthering its interests.

Resolved, That we express our appreciation of the kindness and favors of the managers of Oak Ridge Park, for their courtesy and the free use of these grounds.

All of these resolutions were adopted, and Conference adjourned *sine die*. R. M. KILGORE, Pres. GEO. B. STARR, Sec.

VERMONT CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the Vermont Conference was held in connection with the camp-meeting at Vergennes, Aug. 23-30.

FIRST MEETING, AT 9 A. M., AUG. 24.—President, T. H. Pardon, in the chair. Prayer by Eld. H. W. Pierce. A. W. Barton was appointed secretary *pro tem*. Delegates presented credentials from the following churches: Andover and Weston, Bordoville, Bristol and New Haven, Cabot, Corinth, Granville and Warren, Irasburg and Charleston, Jamaica, Jericho and West Bolton, Johnson and Eden, Montgomery, Northfield, Orange and Barre, East Richford, Rochester, Troy, and Wolcott. Three additional delegates were appointed from the churches of Troy, E. Richford, and Jamaica, to fill vacancies. The visiting ministers were invited to share in the deliberations of the Conference. The Chair was instructed to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., AUG. 24.—The Chair named the following committees: On Nominations, H. W. Barrows, C. F. Worthen, P. F. Bicknell; on Resolutions, A. W. Barton, I. E. Kimball, I. D. VanHorn; on Credentials and License, P. F. Bicknell, H. W. Pierce, A. S. Hntchins; on Auditing, C. N. Pike, A. M. Litchfield, H. W. Barrows, John Clayton, A. B. Gomoe, H. Mahuron. A delegate was appointed for the Johnson and Eden church.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., AUG. 25.—The Committee on Resolutions presented the following partial report:—

Whereas, In this Conference there has been a manifest tendency to carelessness in attending to church duties; therefore—

Resolved, That we urge upon church officers the importance of attending to the Lord's work and interests with strictness and fidelity, and that church elders and clerks be exhorted to faithfully attend to their respective duties; also that church clerks be instructed to report to the State secretary before the next annual session of the Conference, as to the number of church-members, and the number of Conference delegates chosen, so that all delay and confusion in the organization of the Conference may be avoided.

Resolved, That we again call attention to the "Testimonies," earnestly entreating our people to prayerfully study them, and heed the light therein given.

The first resolution was favorably spoken of by several brethren, Eld Hntchins suggesting that suitable blanks be prepared by the State secretary, and forwarded in due time to the church clerks, for the

purpose named in the resolution. The second resolution was spoken to, the remarks earnestly presenting the importance of a greater familiarity with the "Testimonies," and their relation to the closing work of God. The resolutions were adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5 P. M., AUG. 25.—The Committee on Nominations presented the following report: For President, T. H. Purdon; Secretary, A. W. Barton; Treasurer, T. H. Purdon; Executive Committee, T. H. Purdon, H. W. Pierce and P. F. Bicknell; Camp-meeting Committee, W. C. Walston, Joel Cady, Flavius White, Edwin Palmer, and F. P. Munn. The name of W. O. Russ was substituted for that of Bro. Munn. The nominations were separately considered, and the nominees were elected to their respective offices.

Adjourned to call of Chair.

FIFTH MEETING, AT 9 A. M., AUG. 28.—The Committee on Credentials and Licenses submitted the following report: For credentials, A. S. Hutchins, Albert Stone, M. E. Kellogg, H. W. Pierce, I. E. Kimball, T. H. Purdon; for license, C. L. Kellogg, H. J. Farman, F. S. Porter, Danford Ayers, W. C. Walston, P. F. Bicknell, Geo. F. Shove; for colporteur's license, C. N. Pike, A. W. Barton, Mrs. S. E. Pierce, Edwin Boothman. After due consideration, credentials and licenses were granted as per report.

Adjourned to call of Chair.

SIXTH MEETING, AT 8 A. M., AUG. 29.—The Committee on Resolutions further reported, as follows:—

Whereas, We are assured both by the "Testimonies" and experience, that the publishing work is our right arm and strength in the Third Angel's Message; therefore—

Resolved, That this source of our strength be more fully recognized, and that it is time to more fully use this arm of the message in the closing work.

Whereas, In disseminating our publications, avenues are fully opened for all to engage in the work; and this is the only agency which God has given to fully effect the required union of labor on the part of all which the Lord now expects of us; and—

Whereas, Seed for the loud cry and the harvest of the earth can in this way be more fully and quickly sown, thus in the most effectual way hastening the work of the message; therefore—

Resolved, That labor unions be established in all our churches, with a view to following fully this line of our work; and to effect this,—

Resolved, That the leading officers of the tract society visit all of our churches and scattered brethren, to bring into the work all whose minds and hearts are in it, to classify and lay out the work, and to give instruction as to how to engage in it.

Resolved, That canvassing be made a specialty, as it affords remuneration, thus relieving financial embarrassment of the Conference and individuals.

Resolved, That with one consent all of our brethren engage in this purpose to follow their work by individual effort, holding Bible readings wherever possible, bringing to their assistance such ministerial help as the Conference can afford.

These resolutions were spoken to, and referred back to the committee. Eld. Hutchins made remarks tending to discourage an undue inclination to seek homes and positions at Battle Creek. The South Lancaster educational resolutions were presented and spoken to. That part of resolution No. 1, reading "that we greatly increase our efforts," was amended to read, "that we continue to increase our efforts." The resolutions were then adopted.

Adjourned to call of Chair.

SEVENTH MEETING, AT 5 P. M., AUG. 29.—The resolutions relating to the missionary work, presented at the last meeting, were laid upon the table. The Committee on Resolutions presented the following:—

Whereas, This Conference sensibly realize the loss of the help and influence we sustain by the prolonged absence of our beloved Bro. Hutchins; therefore—

Resolved, That we hereby earnestly invite our brother to return to labor in this Conference as soon as it will be consistent with his health and present duties to do so.

This resolution was unanimously adopted.

The Committee on Credentials and Licenses recommended that Eld. D. T. Bourdeau be granted credentials from this Conference, and that colporteur's license be given to A. A. Cross and John Clayton. The recommendations were granted. The Committee on Resolutions presented the following:—

Resolved, That the president of the health and temperance society be required to visit each church at least once during the year, in the interest of health reform.

Resolved, That we tender a vote of thanks to the railroads for reduction of fare, and especially to the Central Vermont Road, for stopping its trains at the grounds.

These resolutions were adopted. Eld. Hutchins made an interesting appeal in behalf of the interests of the Sanitarium. The Treasurer's report was read and accepted.

Adjourned *sine die*. T. H. PURDON, Pres.

A. W. BARTON, Sec.

—Any coward can fight a battle when he is sure of winning; but true bravery consists in striving to uphold the right when there is no probability of our being victorious.

## News of the Week.

FOR WEEK ENDING OCTOBER 7, 1887.

### DOMESTIC.

—There were four deaths from Asiatic cholera Tuesday among the patients on Swinbourne Island, New York harbor.

—The tug "Orient," of Fair Haven, Mich., foundered Wednesday in Lake Erie, her crew of six men being drowned.

—The returns so far from the election in Tennessee last week, indicate that the prohibition amendment has been defeated by a majority of about 15,000.

—A half dozen incendiary fires have been set at Mason City, Iowa, recently. One arrest is reported, and strenuous efforts are being made to capture other incendiaries.

—The propeller "California," laden with corn and pork, was wrecked off St. Helena's Island, near Mackinaw City, Mich., Tuesday morning. Of the twenty-seven persons on board thirteen perished.

—A "corn palace" has been erected in Sioux City, Iowa, and was opened to the public Monday night. It is composed entirely of products of the field, and its appearance is both beautiful and unique.

—General Secretary Litchman, of the Knights of Labor, reported at Minneapolis, Friday, that there are 485,000 members in good standing in the order. The money on hand amounted to \$508,467.

—The fire losses for September were \$7,937,900, against 6,500,000 during the same month last year. The aggregate losses for the first nine months of 1887 are \$93,183,500—\$10,000,000 greater than for the same period of 1886.

—In a second trial of the new dynamite gun, ten shells, each charged with fifty-five pounds of gelatine, were discharged in ten and a half minutes. A shell charged with 100 pounds of explosive was sent two miles and a half.

—An accommodation train on the Louisville, New Albany and Chicago Road was wrecked by a cow Monday morning at Salem, Ind., all the passengers being more or less hurt. It is believed that two persons are fatally hurt.

—The boiler in the engine-room of the George P. Plant Milling Company's flour mill at St. Louis exploded Monday, killing four men and a woman, and dangerously wounding the engineer and a little girl. Pieces of the flying boiler wrecked a two-story dwelling and a livery stable.

—The rush of water through a hole dug by a muskrat in a canal bank near Nashua, N. H., swept away a portion of the embankment, resulting in a flood that swept away trees, fences, etc. The mills were compelled to shut down, and 3,000 persons will be out of work till repairs can be made.

—The anarchists of New York attempted to hold a mass meeting Sunday evening in an immense skating rink, to make demonstrations in favor of the condemned anarchists in Chicago. A fight with the police ensued, and several persons were severely injured. The proposed meeting was broken up.

—The lumber production of the Northwest for this season will reach about 7,250,000,000 feet. There will be of hung-up logs at the close of the season about 2,500,000,000 feet, and the stock of lumber in pile at manufacturing points at the close of the sawing season will not be far from 4,000,000,000 feet.

—Two cases of yellow fever were discovered, Friday, at Tampa, Fla., and one death from the disease is reported. Panic-stricken people are leaving the city hurriedly. Later intelligence is that there are thirty cases, and that four deaths have occurred. Even the physicians, it is said, are seeking safety in flight.

—A very successful exhibition of telegraphing to and from a train on the Lehigh Valley Road, where the system is in operation, was given on the afternoon of Oct. 6. With the train going a mile a minute, messages were sent and news and stock quotations were handled perfectly, and the conductor was instructed as to the running of his train.

### FOREIGN.

—The ex-Empress Eugenie is at Abergeldie Castle, Scotland, which has been lent to her by the Queen.

—Owing to the almost daily shocks of earthquake at Santiago de Cuba, a panic has seized the inhabitants, and business is almost completely suspended.

—King Otto, of Bavaria, is said to be much better, and the periods of insanity are now less frequent. His Majesty's favorite amusements are looking through old illustrated papers, making cigarettes, and peeling potatoes.

—In a letter from Wadelai, dated April 17, Emin Bay declares that he will not return with Stanley. He says: "I have passed twelve years here, and have succeeded in re-occupying nearly every station in the country which General Gordon intrusted to me. I have won the trust and confidence of the people, sowing the seed of a splendid future civilization. It is out of the question to ask me to leave. All I want England to do, is to make a free trading way to the coast."

—Missionary Doane, who was carried away from Ponape by the Spanish authorities, to be tried in Manila, writes that the governor-general at Manila has dismissed all the

charges against him, and has authorized his return to Ponape. Riots have been caused in the Island in consequence of his expulsion, and one man has already been killed. Reinforcements have been sent from Manila to restore order. Late advices say that the Spanish Governor of Ponape has been killed, and that many wounded have taken refuge on a Spanish pontoon. The insurgents are masters of the island. Two war ships have been sent to the scene.

### RELIGIOUS.

—Leaders of various Protestant denominations have issued a call for a general conference of evangelical Christians of the United States at Washington Dec. 7, 8, and 9 next, to consider questions affecting the welfare of the whole church.

—Knights of Labor at Erie, Pa., have commenced a crusade against Sunday work. They commenced suit against several employees of the Northwestern transportation Company Monday, charging them with unloading a boat in violation of the act of 1794, prohibiting all labor on Sunday except that of charity or necessity.

—The Methodist Episcopal Church has built more than 4,000 new churches in the sixteen Southern States since the war. These houses of worship represent a membership of over 400,000, about equally divided between the races. This membership represents a population of 500,000 among the whites, and 1,000,000 among the colored people.

—Episcopalians of Madison, Wis., were considerably excited over a rumor that President Cleveland would visit the city and attend divine worship next Sunday. The rector of the Episcopal church decided that the only way to avoid a "crush" would be to issue cards of invitation,—a plan which was hotly denounced by other prominent members of the church.

—The American Board of Commissioners for Foreign Missions discussed, Thursday, the report of the Home Secretary. Five members of the committee approved of the action of the Prudential Committee in refusing to commission missionaries who held future-probation views, while the sixth member protested against such action. A long debate followed, resulting in the adoption of the finding of the majority by acclamation, thus defeating the supporters of the Andover hypothesis. Dr. Alden was re-elected, and Richard S. Storrs, D. D., LL. D., was chosen president.

## Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. A. B.

LORD.—Died at Cumberland, Barren Co., Wis., of consumption of the bowels, Bertha B. Lord, youngest daughter of W. H. and C. L. Lord, aged 12 years, 1 month, and 15 days. She was a great sufferer for more than three weeks, but passed quietly away at last; and we believe that when the Lifegiver shall come, we shall, if faithful, meet our loved ones again. Mrs. C. L. Lord

VANDOLER.—Laura Bell Vandoler, daughter of Peter C. and Corda Vandoler, aged 5 years, 7 months, and 8 days, died of diphtheria, Sept. 15, 1887. She was a loving and affectionate child, and bore her illness with all patience. We mourn not as those who have no hope, for we intend to meet her in the first resurrection. She leaves a father, mother, and one brother to mourn their loss. P. C. VANDOLER.

FERGUSON.—Died at Richmond, Iowa, Aug. 20, 1887, of ulceration of the bowels, Bro. James Ferguson, aged 58 years, 1 month, and 16 days. Our dear brother was a great sufferer, having been confined to his bed the most of the time for over two years, and the disease had been affecting his system for months before. Although he suffered severely at times, when it seemed that he could live but a little while, yet by the faithful care of a kind companion he would revive, and would have great hope of recovery and of working in the cause he so dearly loved. He deeply regretted that he had not given his time wholly to the blessed cause; but disease was then doing its fatal work. He leaves a companion, one daughter, a granddaughter, and an aged mother, with many warm friends, to mourn their loss. But they mourn not as those without hope. Funeral services were held at the house, conducted by Eld. Adams (Methodist), assisted by the writer. J. W. ADAMS.

HIBBEN.—Died of stricture of the intestines, at his home near Sheridan, Ill., July 30, 1887, Bro. Thomas Hibben, aged 55 years, 3 months, and 23 days. Bro. Hibben was born at Bean, Kent Co., England, April 7, 1832. He was christened in the Church of England, and remained a member of that church until he came to America in 1858. He settled in Serena, Ill., where he embraced the present truth under the labors of Elds. R. F. Andrews and T. M. Steward, in 1870, to which he was faithful until death. After the publication by Bro. Butler of the pamphlet on the tithing system, his tithing account was faithfully booked by one of his daughters, and he took pleasure in being faithfully accurate in its payment. He died on the Sabbath; and speaking of the day, said: "I wish every one knew how precious the Sabbath has been to me, and how good it is to keep the law of God." He leaves a wife and four children, all grown to manhood and womanhood. He was greatly comforted in his last hours, that they were all in the truth, and striving to be earnest Christians. The community respected his earnest Christian course, and manifested their respect in their presence and grief at his funeral. The Serena church has lost one of its oldest and most faithful members. We believe he sleeps in Jesus. Funeral discourse from Heb. 11: 39, 40. \* \* \*

PEEBLES.—Died at Ladoga, Ind., Sept. 17, 1887, Eld. Hascal Peebles, of Vermont, in the 41st year of his age. Bro. Peebles embraced religion when about sixteen years of age. The change of heart which took place at that time was very marked, giving satisfactory evidence of sound conversion to God, and of devotion to his cause. Believing Bible baptism to be immersion, he was immersed, and united with the Methodist church in Lunenburg, Vt. In this connection he remained about fourteen years, manifesting continued interest in the prosperity of the church and for the salvation of souls. He was an active Sunday-school worker; was elected one of the stewards of the church, and while here received an exhorter's license. About twelve years since he commenced an investigation of the religious views held and vindicated by Seventh-day Adventists, by reading our works and diligently and prayerfully comparing them with the word of God, which led to his embracing the Bible Sabbath and faith in the near coming of the Saviour, at which time he left the church of his early choice, and united with our people. For some years a portion of his time was occupied in school-teaching, and for some years he

held the office of town superintendent of common schools. We soon learned to love him, and to respect him as a man of candor, of sound judgment, of moral worth and Christian integrity.

"One of the saddest experiences of my life has just been passed through in connection with the work in Ladoga, Ind. Eld. H. Peebles, who came from his work in Indianapolis to spend a few weeks with me in tent labor, was so stricken down with typhoid fever.

"When the first diagnosis of his case was made, by the best physician we could employ, he said, with tears in his eyes, that his case was hopeless. This physician was one of the first in the place to form his acquaintance, and during his attendance at the bedside he frequently wept, saying that it was sad to lose so good a man.

"Notwithstanding the interruption of our meetings, twelve have signed the covenant, and others are keeping the Sabbath. The death of Eld. Peebles decided some in its favor. Jesus gave his life for the truth, and even in the death of his laborers the work of his precious cause advances.

"Notwithstanding the interruption of our meetings, twelve have signed the covenant, and others are keeping the Sabbath. The death of Eld. Peebles decided some in its favor. Jesus gave his life for the truth, and even in the death of his laborers the work of his precious cause advances.

Appointments.

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

Nothing preventing, I will meet with the church at Lapeer, Mich., Oct. 22. I greatly desire to see a good attendance.

The quarterly meeting for the East Otto, N. Y., church will be held at Ellicottville, Oct. 22, 23. Let there be a general attendance.

The next annual session of the Tennessee T. and M. Society will be held in connection with the camp-meeting at Springfield., Oct. 18-25.

Quarterly meeting for Dist. No. 2, Vermont, at Johnson, Oct. 15, 16.

Quarterly meeting for Dist. No. 3, at Brownington, Oct. 22, 23.

Quarterly meeting for Dist. No. 5, Iowa, will be held at Sandyville, Warren Co., Oct. 15, 16. We would urge a general attendance from all parts of the district.

The next annual session of the S. D. A. Conference of Tennessee will be held in connection with the camp meeting at Springfield, Oct. 18-25. Let every church be represented at this meeting by a full number of delegates.

Dist. No. 3, N. Y., will hold their quarterly meeting at Adams Center, Oct. 15, 16. Meetings will begin Friday evening. Eld. M. H. Brown will be with us. We desire a general attendance from all parts of the district.

The quarterly meeting for Dist. No. 6, Vermont, will be held at Northfield, Oct. 22, 23, where Bro. H. Mahuron may appoint. I would be glad to see all the librarians present, and confer with them in regard to the demands of the work.

I will meet with friends at Hutchinson, Minn., Oct. 22, 23, meetings to begin Friday evening. This is intended as a general meeting for Dist. No. 4, and I sincerely hope that all who have the interests of God's cause at heart will try to be there.

THE quarterly meeting for Dist. No. 13, Kan., will be held at Dennis, Labette Co., Oct. 15, 16. I hope to see at this meeting a general attendance of those who are interested in T. and M. work, as important plans will be laid for the work the coming quarter.

G. R. THORN, Director.

THE quarterly meeting for Dist. No. 10, Wis., will be held at Lucas, Dunn Co., Oct. 15, 16. Those coming by rail should take the train to Knapp or Menomonie. The distance from Knapp to Lucas is six miles.

B. M. SHULL, Director.

Special Notices.

TENNESSEE R. R. RATES

Those coming to the Springfield camp meeting over any branch or line of the Louisville and Nashville R. R. must, upon procuring tickets to Springfield, ask the agent for a certificate of purchase, and be sure that they get it.

Efforts are being made to secure reduced rates over the Nashville, Chattanooga, and St. Louis lines. If a reduction can be secured, those coming that way will be duly notified.

TO DISTRICT NO. 9, ILLINOIS.

As the condition of the work at Springfield is such that it cannot be left at present, and as it is now rather too late to work up a successful district meeting, we have resolved not to have such a meeting this quarter.

CHAS. E. STURDEVANT, Director.

Publishers' Department.

Not slothful in business.—Rom. 12:11

"HELPS TO BIBLE STUDY."

As the four previous editions of this valuable work have been rapidly exhausted, several thousand copies have been sold in a few months' time, another edition is now issued. The work has been carefully revised and improved, is printed from new type and on good paper, and is in many respects a more presentable book than it has been heretofore.

The publishers, wishing still to increase its circulation, believing that much good may be done thereby, have also reduced the price to twenty-five cents per copy. A portion of this edition will be neatly bound in cloth and sold at fifty cents per copy.

UNTIL further notice, the address of Eld. J. H. DuRand will be 74 Knox Road, Wellingborough, England.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of The Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A young man, a good S. D. Adventist, to work for me on my farm. Will give good wages, and steady work the year round to a good hand. Address Wm. Tatro, Trimello, Clay Co., Iowa.

WANTED.—Employment, by a young man, thirty-four years of age, educated in German and English, and who has been teaching school for the last seven years, but is obliged to seek other employment upon the advice of the physician. He desires to work where he can keep all of God's commandments. Address, Richard Baker, Kennington, Kan.

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.

English Mission.—Colo T and M Soc \$20.58, N Y T and M Soc 100 25, M J Randall 7., A J Richmond 75 cts, Vesta J Olsen 5., W D Salisbury 10., Mrs Whitford 20, Mrs W D Lakin, 5., Randall Steward 25., N Y S S Asso 50.

European Mission.—Colo T and M Soc \$20.58, Wis T and M Soc 8., D C Frothingham 5., Reuben Wright 130., Inter T and M Soc 500.

Scandinavian Mission.—Colo T and M Soc \$20.59, Jorgen Rudebak 5., Wis T and M Soc 12., Jorgen Rudebak 5.

Books Sent by Freight.—W V Fields, G W Green, F T Poole, Harry W Smith, Erick Anderson, J F Sturman, A I Wheat, Lee Gregory, C Rasmussen, N M Bogue, A H Beaumont, E Nilquist, Fred Snider, S O James, H P Holser, F T Poole, P L Honn, J V Wilson, O Oppgaard, Wm E Gorton, Sarah A Stem, Wm E Gorton, R H Peters, F T Poole, R H Peters, Gust Peterson, Zach Schjerrig, D C Babcock, J H Dorch.

Books Sent by Express.—Geo W Anglebarer, J V Willson, Gideon Brown, Geo A Kink, R J Dougherty, C A Hall, L T Dystert, Sophie Wahlberg, J M Rees.

Cash Rec'd on Account.—Col T and M Soc \$300., Iowa T and M Soc per A Wilcox 15., Ind T and M Soc per Emma Green 150., Kan T and M Soc 686., Ky T and M Soc per R J Dougherty 14.33, Fla T and M Soc 100.

General Conference.—Washington mission \$50.

S. D. A. E. Soc.—D A Montgomery and wife, \$5.38, J C Rogers 5.33, Wis T and M Soc 20.

S. L. Academy.—Wis T and M Soc \$25.

Australian Mission.—M A Thompson \$1., Wis T and M Soc 25.

South African Mission.—D S Tyler \$5.

International T. & M. Soc.—Geo Satterlee \$1.03.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

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

Gr. Rap & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, 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 8.55, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

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

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

MILEAGE TICKETS AT TWO CENTS.

The Chicago & Grand Trunk, and Detroit, Grand Haven & Milwaukee Railway Agents have just been instructed to issue to all who apply for thousand-mile tickets, tickets limited one year from date of issue, good for the one person named on the ticket, at two cents per mile, or \$20 per ticket. These tickets are good on the line of the Chicago & Grand Trunk, and Detroit, Grand Haven & Milwaukee.

# The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 11, 1887.

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Our brethren and sisters everywhere will be delighted with the cheering report from South Africa, given in this number.

Sister White, W. C. White and family, and others, sufficient to make a party of fourteen, left Battle Creek on the midnight train, Oct. 4, for California.

The "Exposure of the Michigan *Christian Advocate*," in circular form, is being called for in a lively manner and in large quantities. This is well. Remember that we want to get it before as many readers of the *Advocate* as possible, and we send it out free. Let the orders come in.

If those who write to the editor on personal matters, will address their correspondence to "65 College Ave., Battle Creek, Mich.," it will come directly to our residence. Mail is delivered by carrier twice each day. We often receive cards reading something like this: "I send you to-day such or such a paper containing a marked article, which I hope you will notice." If the paper had been directed to "65 College Ave.," it would have been brought to our door. But if the paper is sent to REVIEW AND HERALD, it goes in with our large exchange list, not half of which do we have time to look at from week to week, and so is in danger of being passed by unnoticed. We thank our friends for sending items of interest which they find in papers and elsewhere, and if they will follow this suggestion in regard to address, they will come to our attention more promptly.

## COLLEGE LECTURES.

The special courses of instruction, including Biblical lectures, missionary classes, and such other classes as are usually formed for special work during the winter, will begin Wednesday, Nov. 2.

## NOTICE.

Those sending mail to the missionaries in South Africa should be sure to prepay postage in full. The rates are fifteen cents per one half ounce or fractional part thereof. If you leave off one cent, it will cost them twenty-five cents to get it from the office.

## SISTER WHITE'S CLOSING MEETING.

By request of some of the prominent citizens of Battle Creek, sister White gave an address in the Tabernacle, Tuesday evening, Oct. 4, on the subject of Christian temperance as related to the home and to society. Though the evening threatened to be rainy, a large congregation assembled, filling the auditorium and the galleries. The theme dwelt upon was, the importance of giving attention to the moral, mental, and physical training of the youth, as opposed to the practice which so largely prevails of yielding to the demands of appetite and the lower propensities.

The family and the home are the foundations of society and of the State. Rightly trained during their early years and in the more limited sphere of the family, our youth would be prepared to go forth into the broader arena of public life, mentally disciplined and armed with moral power to withstand temptation. The great question absorbing the attention of the statesmen of the eastern world, is how to maintain the balance of power between the nations of Europe. A more important question is how to rightly balance the powers of the human mind, keeping the moral and higher powers in the ascendancy over the lower; for better is "he that ruleth his spirit . . . than he that taketh a city." Yet how often a course is pursued in eating, drinking, and other habits of life, which tends to an abnormal development and excitement of the lower faculties, while at the same time it demoralizes and weakens the higher, thus rendering the person less and less able to stand firm against the inclinations to debasing indulgences. True temperance has its root in these primary principles, and intemperance begins in reality before a person reaches the saloon.

The following notice of the meeting appeared in the Battle Creek *Journal* of Oct. 5:—

"There was a good attendance, including a large number of our most prominent people, at the lecture of Mrs. Ellen G. White, at the Tabernacle, last evening.

"This lady gave her audience a most eloquent discourse, which was listened to with marked interest and attention. Her talk was interspersed with instructive facts which she had gathered in her recent visit to foreign lands, and demonstrated that this gifted lady has, in addition to her many other rare qualifications, a great faculty for attentive, careful observation, and a remarkable memory of details. This, together with her fine delivery and her faculty of clothing her ideas in choice, beautiful, and appropriate language, made her lecture one of the best that has ever been delivered by any lady in our city. That she may soon favor our community with another address, is the earnest wish of all who attended last evening; and should she do so, there will be a large attendance."

## IMPORTANT NOTICE.

In order to obtain the necessary statistics for the next annual summary of State T. and M. and city mission labor, blank reports have been sent to State T. and M. secretaries, city missions, and scattered companies of Sabbath-keepers in this and other countries. State secretaries, managers of city missions, and others having labor to report who have failed to receive such blanks, are requested to at once inform the writer.

Owing to the difficulty experienced by State secretaries in obtaining reports from districts, and the consequent delay in obtaining State reports embracing labor performed during the quarter ending Oct. 1, it has been decided to close the summary of State T. and M. work July 1, instead of Oct. 1, as formerly. Each State report should embrace the labor of all the members in the State, so far as it contains the kind of labor they perform, whether they be ministers, colporters, canvassers, or city mission workers. The fact that the same labor appears in the city mission report should not prevent its appearing in the State report, as the two reports are never added. The State T. and M. summary shows the entire labor performed, and the city mission summary shows what part has been done by the missions.

The title should be reported for the year; also other financial items, so far as possible. In some Conferences it may be convenient to make this report end with the Conference year, so as to use the statistics prepared for their State annual meetings. The title and number of church members should, however, agree with the report of the Conference secretary to the Secretary of the General Conference. We wish, also, to call attention to the importance of accuracy in giving these figures, so that each Conference may have a just showing in the per cents given in the summary.

City missions should report for the entire year

ending Oct. 1. As there are no reasons why these reports cannot be filled out at this time, and immediately forwarded, the summary of city mission labor will be closed up after waiting a reasonable time for reports.

This annual summary, including that of the State societies and city missions, will doubtless be distributed throughout the several Conferences, so that all will have the opportunity of seeing them and comparing one report with another.

MARIA L. HUNTLEY.

South Lancaster, Mass.

## VERMONT CHURCH CLERKS, NOTICE.

PLEASE forward to me soon, the number of Sabbath-keepers within your jurisdiction, who are not members of churches.

A. W. BARTON, Conf. Sec.

## ILLINOIS, ATTENTION!

THE Chicago mission and tract society depository is now located at Nos. 2 and 4 College Place, Chicago, Ill. Those having business with the mission, Conference, or Illinois Tract Society will please remember and address those having charge, as above.

R. M. KILGORE.

## CANVASSERS, DIRECTORS, ELDERS, AND EVERYBODY IN MICHIGAN!

As the next four months are the best of the whole year for book-selling, the holiday campaign should be entered upon at once,—not by a few from so large a number of Sabbath-keepers as Michigan contains, but by *hundreds*! An unconverted person once remarked, "If I believed the end of all things was at hand, as your people do, I would pack my satchel with books and start out to-morrow!" But we have believed it so long that the sacred theme has become common. There are hundreds of young and middle-aged persons in the State who ought to devote themselves to the grand work of getting our publications before the world. Now is the time to enlist. When the battle is over, there will be millions anxious to join the victors.

We are now forming canvassers into companies as fast as it is possible to do so, and those who can and will leave home for the truth's sake are the ones we want to join the army of workers. We invite all such to write immediately, stating their past experience and wishes for the future, their choice of territory and book, and whether they are willing to join a company,—which is by far the most economical method of canvassing.

Companies of inexperienced persons will be organized to commence canvassing at once with "Sunshine at Home." This book sells readily, and an experience can be gained by handling it which will be valuable when the canvass for our religious books is entered upon. The man or woman without experience who objects to selling "Sunshine" because it does not contain "present truth," is as short-sighted as the teacher who would object to the use of the primer for children learning to read, just because, as a book it is inferior to the Bible. Let the primer be used until the child is able to read the Bible, and let "Sunshine" be sold until the elementary principles of canvassing are mastered. A false conception of God's work and our duty in relation to it is manifest when we discard the fact that preparation is necessary. Let this preparation be secured by handling a book which is not of vital importance. Then if poor work is done, the result is less serious. But our religious books demand experienced as well as God-fearing salesmen. Zeal and knowledge are inseparable companions of the successful canvasser.

While we call for scores who can leave home and give their lives to the work, we also urge our brethren and sisters throughout the State, who cannot leave home longer than a few days at a time, to plan their work so that at least a day or two of each week, or a week or two of each month, can be devoted to canvassing near home, either for "Sunshine at Home," the "Marvel of Nations," or the "Great Controversy." We will give all a chance who feel the importance of the work, and who will prepare themselves for it, working thoroughly the territory assigned them.

Directors, church elders, ministers, and all are invited to assist in encouraging those to enter the work who ought to enlist. Many companies can be started out within the next few weeks if all will personally interest themselves in this matter. Are there not persons in your church who could be urged into the work? Try it, and let us know the result. Almost anybody can succeed in selling "Sunshine at Home," and canvassing for this will lead to effort on books more important. Think, decide, write, *do something*, everybody. We want volunteers on the "Sunshine" canvass now; and if four or more in any of our churches will decide to work thoroughly a township each, before Christmas, we will come and give you instruction. Here is an opportunity to learn to do something for the Lord.

F. E. BELDEN.

Battle Creek, Mich.