

# Advent Review

OUR FIELD  
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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### THE INNER CALM.

CALM me, my God, and keep me calm.  
Let thy outstretched wing  
Be like the shade of Elim's palm,  
Beside her desert spring.

Yes, keep me calm, though loud and rude  
The sounds mine ear that greet—  
Calm in the closet's solitude,  
Calm in the bustling street;

Calm in the hour of buoyant health,  
Calm in the hour of pain,  
Calm in my poverty or wealth,  
Calm in my loss or gain;

Calm in the sufferance of wrong,  
Like Him who bore my shame;  
Calm 'mid the taunting, threatening throng,  
Who hate Thy holy name.

Yes, Heavenly Father, keep me calm,  
Soft resting on thy breast;  
Soothe me with holy hymn and psalm,  
And bid my spirit rest.

—Sel.

## 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.

### OLD TESTAMENT AND NEW TESTAMENT.

BY JOSEPH CLARKE.

AND I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Rev. 11:3-5. A like figure is found in Zech. 4:11-14: "Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

No one will dispute the fact, that the Scriptures of the Old and New Testaments are here symbolized by the two candlesticks and the two olive-trees, mentioned in Rev. 11:4, and the two witnesses of verse 3; and that the two olive-trees and the two golden pipes spoken of by Zechariah

refer to the same, is clearly evident. Here he thus represents the "two olive branches which through the two golden pipes empty the golden oil out of themselves." Zech. 4:12.

Again, the same books of the Old and New Testaments are brought to view in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." See also Rev. 12:17. Christ exhorts his followers thus: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Evidently our Lord here referred to the Old Testament, for the New Testament was as yet unwritten.

Peter, on the day of Pentecost, preached the most powerful sermon ever preached by mortal man, by which three thousand people accepted the great plan of salvation. For his text he chose a passage from the Psalms of David (Ps. 16:8-11), and one from Joel (chap. 2:28-32). Acts 2:16-21, 25-30.

Christ in all his discourses and conversations with individuals, when appealing for authority higher than himself, quoted from the Old Testament. Notice in his personal conflict with Satan, how he replies to the subtle foe as recorded in Matt. 4:4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here he quotes from Deut. 8:3. In Matt. 4:7—"Thou shalt not tempt the Lord thy God"—he quotes from Deut. 6:16. In Matt. 4:10—"Thou shalt worship the Lord thy God, and him only shalt thou serve"—he quotes from Deut. 6:13; 10:20; Josh. 24:14. On the way to Emmaus, as he talked with his sorrowing disciples, he quoted from all the prophets, beginning at Moses. See Luke 24:25-27.

Paul, in all his discourses, made the Old Testament his foundation and his base of supply. Thus in Acts 13:17-23, his discourse was a rehearsal of Scripture history; and in Acts 17:2, it is said that for three Sabbath days he reasoned out of the Scriptures with the Jews of Thessalonica. As the New Testament was then unwritten, it may truly be said that he here refers to the Old Testament. The last discourse of the martyr Stephen was a rehearsal of Scripture history. See Acts 7:2-50.

In Acts 18:11, it is said that Paul taught the word of God in Corinth, continuing at that place for eighteen months. Now, we all know that the Old Testament was the only authority the Jews acknowledged as the word of God. And in Acts 28:23-27, the things taught by Paul are direct quotations from the Old Testament; and in 2 Tim. 3:14-17, he admonishes Timothy that all Scripture is profitable; that it is inspired; that it will thoroughly furnish the man of God. And of Apollos it is said, that he was "mighty in the Scriptures." See Acts 18:24, 25.

No one will deny the fact, that the book of Revelation is an inspired comment upon the book of Daniel, extending that Old Testament prophecy farther, and with more clearness, into the future. In fact, it may be said with truthfulness, that all the New Testament writers and our Lord himself drew their most powerful arguments from that great store-house of truth, the Old Testament.

Now, this is not an attempt to exalt the Old Testament above the New, but to show that they are of equal importance; both must be well understood if we would have the same degree of the Spirit of God which the apostles had. They were well versed in the principles laid down in the Old

Testament, consequently they were qualified to write the New Testament; otherwise they could not have written the New Testament. And by parity of reasoning, we, in order to understand the New Testament, must be familiar with the Old.

When the manufacturers of Lowell set their factories in motion, they first repair to the great warehouses, where are stored the rich bales of wool and cotton. These are there unpacked and delivered to the workers, who distribute the raw material to other workers, and soon these bales of raw wool and cotton are transformed into goodly cloths, and in a short time are on the shelves of the merchants all over the world. Some are used for one purpose, some another, till they are worn out, and a new supply takes their place. So it is continually; new demands call for fresh supplies.

So the word of God as contained in the Old Testament is a vast store-house of truth. New Testament writers draw the raw material from thence, and from their comments upon the truths of the Old Testament we have the New. The New Testament writers, being inspired by the same Spirit that inspired holy men of old, give us vastly greater light and knowledge. The plan of salvation is made plain and clear by them, and we see many things clearly which were seen only dimly before.

But we cannot institute unfavorable comparisons here; both are honored alike in the Scriptures; both are spoken of in our text as equally precious in the sight of God. The warehouse filled with bales of raw cotton and of wool, give employment to the looms which turn out the car loads of valuable goods for the people. Silly and demented, indeed, would be the man who would think of weaving cloth without the raw material for supply.

The fact that the church of Christ has been degenerating for eighteen hundred years, or ever since the apostolic age, is full of meaning. It is not denied by the best writers that this is so. Why is it thus?—Evidently from the fact that the Bible has been laid aside in a great measure for tradition. Even those who profess great reverence for it, and contribute largely for its circulation, are most of them very partial toward it, and consider the Old Testament a dead letter, more or less. They read it so little that the ceremonial and moral precepts are, in their view, all alike, a thing of the past. To such, the Old Testament Scriptures are of no more consequence than a last year's almanac.

A Bible agent left a quantity of Bibles and New Testaments at a public place, for sale. At the close of the year he found that all his New Testaments were sold, but only one Bible. On inquiry, he was informed that the Disciple Church was the prevailing denomination in that neighborhood. But it is becoming more and more popular to belittle the Old Testament and extol the New. Rest assured, however, that these two witnesses will condemn the despiser of the Bible, whichever part is held lightly; and although any amount of hollow praise may be bestowed upon one part, it is the same as if the whole were rejected.

Fifty years ago, the ten commandments were taught to be of universal obligation, by the same denominations that now rank them with the ceremonial law. Public libraries overflowing with romance and fiction, and sensational stories published weekly, unfit the public mind for solid reading and reflection; and such a book as the Old Testament

does not agree with the public taste. There is a kind of sickly refinement and fastidiousness that rejects solid history and matters of divine revelation, and prefers the dreams of the novelist or the pages of a daily or weekly journal, or monthly magazine, to the intensely interesting and infinitely important matters of revelation. It is generally those who are ignorant of the Bible, and more familiar with the reading above described, who reject it in whole or in part.

One thing is pertinent to the subject in hand. It is this: At an early period in the history of the church, a terrible prejudice against, and persecution of, the Jews arose everywhere, and the corrupt portion of the Christian church took an active part in this persecution. This contributed to the rejection of the Seventh-day Sabbath, and, in fact, of everything Jewish, or whatever was called Jewish. Of course, the Old Testament and the moral law were laid aside, and antinomianism (or anti-law-ism, as we may define it) became popular; and this kind of preaching paved the way for all the errors of the papacy.

Heathen philosophers ingrafted their heathen notions upon the tree, and rank and strong have the branches become, until the state of things we see before us has come into existence. Ignorance of the Old Testament led to fanciful interpretations of the New, and these increasing indefinitely, creeds have become as numerous as the weeds that infest our fields.

#### LAST-DAY TOKENS.—NO. 4.

BY A. SMITH.

##### NATIONAL TROUBLE.

THE inspired prophet thus testifies concerning the last days: "There shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1. Since men became sufficiently numerous on the earth to engage as hostile bands in mortal conflict, there have been "wars and rumors of wars." But nothing in the history of our world can compare in approximate magnitude with the modern development of the bloody art of war.

The prophetic injunction of Joel 3:9-14 is being responded to in the present generation, which response, according to verses 13, 14, compared with Matt. 13:39 and Rev. 14:14-20, was to take place in the last days. The Bible declares that all nations are to be gathered again at Jerusalem (Zech. 14:1, 2), at which time the great battle of Armageddon will be fought. Rev. 16:16. This gathering of the nations is said to be in the Valley of Jehoshaphat (Joel 3:12), in the day of the Lord, or the end of the world. On the term "Jehoshaphat," the Religious Encyclopedia has the following:—

*Jehoshaphat*, in Hebrew, signifies the judgment of God. It is very probable that the Valley of Jehoshaphat, that is, of God's judgment, is symbolical, as well as the valley of slaughter, in the same chapter.

The term "Valley of Jehoshaphat," symbolically, must necessarily apply to a great area of country round about Jerusalem, or to the literal valley as only the strategic point where the Lord descends with the holy angels to execute judgment upon the belligerent nations around. See Joel 3:11; Isa. 13:3-5; 66:15, 16; Zeph. 3:8; Rev. 19:11-21. This gathering of the nations is to be effected by the agency of unclean spirits (Rev. 16:13, 14), who will doubtless inflame the nations with jealousy for the sacred places of Mount Zion.

Concerning military preparations in Europe, the *San Francisco Chronicle* of Jan. 30, 1875, comments as follows:—

A careful survey of the European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's apocalyptic vision shows that "the battle of the great day of God Almighty at Armageddon" is actually at hand. All Europe is at present one vast camp. The nations are arming from the British Channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. The nations are becoming armies; the general masses of the people are being turned into soldiers. The arsenals are busy shaping more deadly weapons of destruction than were ever before known. The foundries are casting colossal cannons, compared with which those heretofore used in warfare are but children's toys.

The greatest gun manufactory in the world is that of Herr Krupp, at Essen, Germany, employing more than 20,000 operatives, who with their

families aggregate over 65,000 persons supported by that industry. In this factory guns are now made with tenfold more penetrative power than any ordnance known twenty years ago. The most recently manufactured gun weighs nearly 139 tons, is 52.5 feet in length, and has a caliber of 15.7 inches. The heaviest projectile used in this gun weighs 2,314 pounds, and is five feet and two inches in length. A charge of 1,069 pounds of powder gives this projectile a velocity of 2,099 feet per second, and a penetrative power of 47½ inches wrought iron plate. It is said that recently an immense quantity of old plowshares has been sent to the Krupp manufactory, to be made into cannons. Small arms, notably the Remington rifle, are now made which are capable of over thirty discharges a minute. The factory at Ilion, N. Y., can turn out 1,000 of these guns per day.

But ministers and people of the popular churches give expression to the belief that a better day is dawning upon our world,—a millennial reign of peace and good-will among the nations, and a triumphal conquest of the world by the Christian religion. They base the argument upon Isa. 2:2-5 and Micah 4:1-5, and support it by reference to collateral considerations existing in the comparatively recent organization of a so-called "International Arbitration and Peace Association," which has for its object a union of influential men of all nations, in an effort to avert the evils of war by wise legislation or arbitration. They claim it also from the fact that, notwithstanding the unparalleled activity among all nations in preparations for war on a scale so grand, and so completely exhaustive of resources, an exceedingly sanguine conflict must apparently be speedily precipitated to relieve a tension that otherwise must explode the machinery of State into fragments. Yet time and again, when no earthly power seemed adequate to avert the threatened catastrophe, the pent up forces were restrained, the gage of battle went down, and the world again breathed with momentary relief.

But while popular Christianity sees in these phenomena a supposed evidence of the dawning of the cherished millennium, the student of prophecy beholds a fulfillment of the predicted restraining influence of the angels of God, as brought to view in Rev. 7:1, until the closing work of the gospel can go to all nations of the earth. But as soon as this work shall have been accomplished, popular Christianity will awake to the consciousness that their dream of peace and safety will not be realized, and their hope will die in blood and tears.

Their ideal "kingdom of God" will be negated by the fulfillment of Joel 3:9-14 (compare verse 13 with Matt. 13:39) and 2 Tim. 3:1-5; and their peace and safety cry will be supplemented by trouble and sudden destruction. See Dan. 12:1; 1 Thess. 5:2, 3; Isa. 34:1-4.

#### THE CHRISTIAN'S FOOD.

BY ELD. C. H. BLISS.

In studying the history of the rise and prosperity of various churches, one is strongly impressed with the zeal and faith and devotion of the early adherents to the new faith. Indeed, the special blessing of God seems to have attended the founders of many of the religious denominations. The necessity of prayer and watchfulness, and the daily study of God's word, with time at the close of each day for prayer and meditation, were strongly urged upon all the members.

The minister well knew that if these things were neglected, the members would soon backslide and become worldly. It certainly will become evident to any one who will observe the growth and condition of the various religious denominations, that their strength does not wholly consist in their having scriptural evidence to sustain their faith. Although this is an important feature in the growth and strength of a church, yet they may have all this, and may also have a highly educated ministry, and scarcely hold their own. Every minister in the denomination may be a college graduate, and yet the church may go down under their ministry. John was an uneducated man, but the people trembled under the power attending his preaching. Peter was a poor, uneducated fisherman, yet three thousand were converted under the preaching of one discourse. And the murderers of the Son of God cried out, "What shall we do?" It is only

when we are made to realize our own weakness that we are indeed strong. Peter had received an important lesson upon this point. Indeed, it was not until the blessing of God had come in large measure upon all the apostles that they were fitted for their special mission. And when thus clothed with this spiritual power, they were more than equal to all the learned scribes and Pharisees of their day. And it will be remembered that this special fitness for the work of God was received after days of continual prayer and supplication to God, attended with fasting.

The blessings of God are always promised upon conditions. In spiritual as in natural things, there are certain results which universally follow certain causes. This is a law of God. He whose mind dwells upon spiritual things will grow strong spiritually. And, likewise, those who permit their mind to be wholly engrossed with carnal things will develop their carnal nature. Physically speaking, we are largely made of what we eat and drink. The food we take is converted into flesh through the process of digestion. If the food is of an unhealthy nature, unhealthy flesh is the result. Thus by continually partaking of impure food and impure water for a time, our bodies become filled with impurities, and disease and death are the result.

It is just so in spiritual things. How often I have thought of this when I have seen young people so taken up with literary trash that they could scarcely get time to think of anything else. They had partaken of trash, and a trashy mind was the result. Such persons can scarcely talk about anything of importance.

In 1862, after the breaking out of our civil war, I remember quite well a young man who procured and read the book entitled "The Life of General Washington." I was with him when he finished reading it. He laid it down, and remarked to me that he had the war spirit. A few mornings afterward he was nowhere to be found, and his parents knew not where he had gone. In a few days I received a letter, saying that he had enlisted in the army. I once knew a young minister whose prospects for usefulness were flattering, who became entirely upset by listening to one lecture by the noted infidel, Ingersoll.

Some men boast of their strength and ability to resist the natural results of such food; but as well might one boast of his ability to preserve health and strength of body while eating diseased meat. The psalmist prayed that the words of his mouth and the meditations of his heart might be acceptable to God. This holy state of mind can only be maintained by a constant feast upon holy things. He whose mind is almost, if not wholly, engrossed in worldly things, cannot reasonably expect much spiritual growth. Daily spiritual food is just as necessary as physical food.

If we are poor, weak, sickly Christians, let us inquire into the cause of our condition. It may be we have been feasting upon unhealthy diet; or it may be possible we have been starving, with food right before us. If you are cold and backslidden, perhaps it would be well for you to ask yourself a few questions, as follows: How many prayer-meetings have I attended and taken part in of late? How many chapters have I been reading in the Bible every day? How many times a day have I been accustomed to pray in secret? Have I taken time for meditation? Have I been faithful in tithes and offerings? Do I attend meeting as often as I can? Do I do my duty in prayer and social meetings? Do I deal justly, love mercy, and walk humbly before God?

If by these and similar questions we discover the cause of our spiritual illness, then the remedy is at hand. Simply remove the cause, and reform. Let the reform be thorough, and God will apply the healing balm, and your health will recover speedily. Peace and joy and happiness will take the place of trouble and gloom and sadness. Then will thy peace be "as a river, and thy righteousness as the waves of the sea."

—There is a work in the world for every one to do; and while you may be looking away off for something you can do, there is some work right at your own door suffering because you do not do it. Christ found something to do for suffering humanity in all his walks, even the one to the crucifixion. Be sure some duty is not awaiting you at home before you look abroad.

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Help me cling to the  
Then my heart shall  
Oakland, Cal.

#### SUPERFICIAL

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HOPING.

BY MRS. M. J. BÄHLER.

HOPING, hoping, day by day, hoping, hoping on;  
Hoping when eve's shadows deepen, hoping still at dawn.  
Hoping, hoping, even though hoping seemeth vain,  
Yet we hope that glad fruition sometime we may gain.

Hoping, hoping—must I yield the hope to which I've clung?  
Ah! it seems like rope of foam by tossing billows flung;  
When I thought to grasp and hold it, severed 't was in vain,  
Yet I grasped with yearning heart-ache—grasped it yet again,

But to feel it coldly vanish 'neath my eager hand,  
While with chills and quivering faintness I could scarcely stand.

Hoping, hoping, O my Father, help me now, I pray,  
To give up these intense longings for an earthly stay.  
Help me cling to thee, O Father, find in thee my joy,  
Then my heart shall find true rest, and peace without alloy.  
*Oakland, Cal.*

SUPERFICIAL REPENTANCE.

BY E. HILLIARD.

It is quite often that people see and acknowledge their faults publicly, and in so doing think that it is an evidence of true humility and repentance; and yet if the individual should be reproved for the very same fault, he would become offended. Such confession and humility is not worth much, and is detrimental to the spiritual life of any church.

Not long since a brother testified that he felt cold and indifferent, spiritually, and some way or other found it very difficult to take any real interest at all in eternal things. He said he knew he ought not to be in this condition, and felt that he ought to arouse, but some way such a spell of lethargy seemed to settle down upon him that every effort proved futile.

What was the trouble with this brother?—Oh, simply he did not feel like putting forth an effort to be saved. Feeling had taken the place of faith, and works were lacking. Such testimonies, to say the least, are painful. With the individual they are regarded as expressive of true humility and repentance. The brother seemed to feel a little sad that it was so with him, yet his sorrow was not sufficient or of the right kind; if it had been, it would have led him to the repentance that needs not to be repented of.

For the sake of encouraging this brother, and perhaps others who may be in the same condition, let us use an illustration: Suppose you were to fall into some miry slough. On either side are steep, rocky banks. You sink down in the mud, and your limbs become chilled. Now, would you settle down perfectly easy, and say, "I acknowledge I am in a bad situation; but the banks are steep and rocky, and some way I do not feel like putting forth the necessary effort to climb them?" Ah! no, my friend; you would grasp every available means. If this plan failed, or that project proved futile, you would contrive ways of escape as long as you had breath and reason within you. You would cry for help until you became hoarse.

Now, here you are in the "slough of despond" and mire of sin, hemmed in on every side with great temptations. You feel that your spiritual life is being chilled out of you, and yet you seem to think that an acknowledgment is enough, and calmly and unconcernedly settle down to eternally perish. Are you waiting for the Lord or some good brother to help you out? If so, you must show your desire by an effort on your part. Neither the Lord nor any sensible brother will help you, unless you do something besides talk.

My brother, my sister, stop and reason a moment. You believe there is a world to come,—a new earth in which the people of God are to dwell in eternal happiness; you believe that you have that life to gain or lose. Now, is it sensible to say that you believe all this, and then will not put forth as great an effort to save your eternal life as you would to save your natural life? Think of it a moment. You believe you have this eternal life to gain, acknowledge that you are losing it, and yet will not put forth any effort to save yourself, just because you do not *feel* like it. Such work is displeasing to God and disgusting to men. It is Satan's way to blind and stupefy you until too late to secure unending happiness. Now is your time to arouse. Now a simple, earnest petition, directed with faith, accompanied by good works,

is all that is needed to enlist the sympathies of Him who gave his life to save you. He longs to help you, and is anxiously waiting to hear that earnest call for his assistance; but you are too stupid, too indifferent to any more than merely acknowledge your condition.

Dear reader, if you are in the state of coldness and indifference described above, remember that your own prayers and efforts will do more to help you than all the prayers of the church combined. When you, by faith, get a good glimpse of the world to come, and experience a little of God's pardoning love, you will not so much long for some one else to feed you. You will then taste for yourself, and see that God is good.

Oh how many will at last awaken, and wander from sea to sea to hear the word of God, who will only awaken in deep anguish of spirit to find that they must perish in the famine! The very fact that you are cold and indifferent ought to be a source of alarm to you, and be the means of sending you to your closet. A conflict is just before us that will require the strongest exercise of faith. Now is the time for us to have faith to be prepared to endure whatever may come. Cannot you see that the last links in the great prophetic chain are fast developing? Do you not discern the signs of the times? See you not the last warning message reaching out to every nation, kindred, and people? or are you so absorbed in your farm, your shop, or your store that you are unconscious of the movements in the land, and the progress that the truth is making? Arouse, my brother, and in some way, by voice, pen, or means, help to hasten the long-looked-for day. If you will go to work, your feelings of indifference will soon pass away, your faith will be made manifest by works, and your hope of heaven will be revived.

*New Orleans, La.*

"ALWAYS TAKE THE SAFE SIDE IN CASE OF THE LEAST UNCERTAINTY."

BY M. B. DUFFIE.

THIS is the most prominent rule given by railroad companies for the guidance of their employees. So important is it, that it generally appears in bold-faced type at the close of the list, that it may be surely remembered. How many fearful accidents have followed a forgetfulness or neglect to follow out its requirements to the letter! A section foreman ignores its warning, and a few words tell the result: A burning bridge! A splintered mass of wood-work and twisted iron! The pale-faced, blood-stained dead! The low gurgle of the dying! The agonizing groans of the maimed!

An engineer forgets its warning, and a train load of living freight plunges into a chasm, a frightful holocaust, or is engulfed in the bubbling river! The train dispatcher or operator loses sight of its import, and two passenger trains are wrecked, and "the mourners go about the streets!"

If such dire results follow a neglect to comply with the requirements of man-made orders, how about those of us who ignore or fail to observe the rules laid down in that more important time card, the Bible? It is no excuse for the railroad man to say, "I understood that rule to mean differently;" for another rule bids him apply for instruction in case he has any doubts concerning any of them. The violation of an explicit order cannot be atoned for by his expressed love for the *superintendent*. The question is, *Did he obey orders?* The General Manager of the universe never issued an order that was not to be understood. His time card explains itself. It is all summed up in ten rules, every one of which appears in bold-faced type. The language is simple. There is no chance to plead a misconstruction or misunderstanding. Do you want to understand them? Do you propose to obey them fully, and to the letter?

Disobedience to orders has been observed all the way down the line, with results equally terrible. Examine your time card, and see where *that* point was passed, where *that* landmark should be reached, and when? The stations are all given. Nearly all have been passed. The great terminal point is just before.

Adam disobeyed positive orders at Edenville, for which cause he was justly removed. Then, again, at Noahville Ferry, as a result of gross disobedience the train was wrecked, and nearly all were lost in the swollen waters! Only eight passengers and some

live stock remained to take the boat for Port Ararat.

Another halt is made at Sinai, where former instructions are approved and fully emphasized, nothing rescinded or added thereto. Then on, through varied scenes,—through Davidsville and Danielstown, to the end of the division—Bethlehem! On adown the valleys, past Nazareth to Jerusalem. On through darkened Calvary to Ascensionville. On, *with the same instructions!* No change whatever in the orders; nothing taken from or added to them except the warning to keep a good watch at Darkened Sun and Meteorville, and thence on to Messiahville and Zion.

This road originally was laid straight from end to end; angels communicated the orders of the great Dispatcher! But designing men, led on by Satan, have laid diverging lines, which lead to death and ruin. The Devil has *tampered with the switch*. He has issued a spurious time card. Its most important rule has been changed! Compare time; there is danger of your having been thrown upon the wrong track. Consult your time card. Are you taking the safe side? Is there the least uncertainty? Are you running under proper orders? May be the Devil has placed the wrong time card in your hands. Look at Rule No. 4. How does it read? Are you on the right track? By whom are your orders signed? Are they correctly worded? Do they bear the seal of authority? Are you sure you are obeying them to the very letter?

Are you looking for the signals the time card said should be shown here? Do you heed the faithful watchmen who are pointing out the dangers in the way? If you see none of these things, you are on the wrong road, and the glare of the world has blinded your eyes. It may not be too late to stop! Consult your time card at once, and see where you are. Do not delay! "The price of safety is eternal vigilance!" *Your life may be at stake!* If there is the least danger, I pray you take the safe side.

*Battle Creek, Mich.*

WHAT TO WEAR AND HOW TO WEAR IT.

BY MRS. E. L. T.

WITHOUT intending to discuss this vexed and vexing question, the purpose of this article is to call attention to the fact that while our habits of dressing affect ourselves physically for good or evil, they also indicate to others our moral worth. Personal habits are by mere observers taken to indicate personal character. A lack of good taste in dressing conveys the impression of a moral or mental lack somewhere. At a late gathering of our people, I heard the question propounded by an "outsider," "Why do your men look so much better than your women?" A remark then followed, very gratifying to us as wives, but not at all complimentary to us as women.

Of course I did not agree with the speaker, but at once began to look about for the occasion for such a remark. I looked at the men, at our ministers, and felt thankful that even a stranger could recognize in their appearance a good degree of intelligence and propriety. Thus should God's cause ever be represented. I looked at the sisters. What did I see? At first, my eyes blinded by love, I did not perceive anything wrong. I knew them to be unselfish and devoted, earnestly and honestly doing all that lay in their power for the furtherance of the cause. But, thought I, the critical remark was honestly made, and there must be a foundation for it; so I will look again. There goes a good, devoted sister, clad in a neat gingham dress, well-fitting and tidy. It is a large black and white plaid, and at every seam the plaids are mismatched or reversed. A little painstaking would have saved the dress from remark, and spared the reproach. Yonder is a young lady in a light lawn dress. The weather has been damp, and taken the starch from her skirts (which the addition of a little wax to the starch might have prevented), and to make up the deficiency she has donned beneath the dress a black dress-skirt! This trails below the dress, and the result is seen in such remarks as the above. Here comes a sister wearing a dress of nice material, which has evidently been the "best dress" for years. It has had good care, but the fashion of it having become too ancient, it was made over, when the "old fashion" disappeared,

and the one in which it now appears remains to be invented.

With some people a desire for variety in costume is so strong that waists and skirts of the same material are seldom worn together, but are mismatched *ad infinitum*, regardless of color or effect. One sister sits before me, dressed in a wine-colored worsted basque with a lawn skirt. There is a little black-eyed girl, beloved by all who know her, and I could not but feel glad that she could not hear the remarks that the thoughtlessness of the one who had dressed her caused. Why?—Her dress was yellow, her comb was red, her beads were blue, and on her hat was a heavy bow of bright Scotch plaid ribbon.

We who love the truth, love those of like precious faith, and so we should, only in a greater degree. But at the same time we must try to realize that this is an unpopular cause, and that it does not, of itself, possess attractions for the world. But that the world needs the truth is a solemn fact; and if we would have them see and accept it, we must commend it in their sight by carefulness in little things. We shall not be looked down upon by sensible people just because we are plain. That is where the advantage of the men lies. Their suits are of one color, and free from ornamentation. A plain dress need not be of rich goods to look well. A calico dress, neatly made, and worn with simple and harmonious accompaniments, always looks well. Poverty is no disgrace, but it may be disgraced by the attempts of people to appear what they are not and cannot be. A bunch of gaudy flowers or ribbons does not commend an untidy and ill-made dress; while a neat, orderly dress, though cheap, is its own commendation.

Let us be true, and simple, and sensible in our faith, and we shall then exert just the influence God would have us exert upon those who observe us, and we will not repel them from an examination of the solemn truths for our times.

## Choice Selections.

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

### COUNTERFEIT GIVING IN ECCLESIASTICAL AMUSEMENTS.

(Concluded.)

5. *Amateur dramatics to please the world, and put money in the purse of the church, silence the testimony of the pulpit against the stage, and even promote its interests.*

The theater has always been a school of immorality, from the time when the Greeks sang and danced around their wine god Bacchus until now; and these performances are training-schools for the play-house. A young man who had been employed in a Brooklyn theater told me that he received his first training and taste for the stage in Sunday-school concerts. We can only present a little rude dramatic art, which whets the appetite for the real thing, breaks down barriers and swells the throng of saints and sinners at the opera and the theater. Men reason that it is better to witness the legitimate drama by artists than the illegitimate by amateurs. The Romish Church of the Middle Ages abolished the "mysteries and moralities," because they found no good, but evil, resulting from dramatizing any part of the sacred Scriptures. Those who favor such realistic exhibitions of sacred scenes and characters upon the stage, may soon see their views consummated in the "passion play."

What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed "draw" immensely, but not to the truth or to Christ. Indeed, the more you draw to these "variety shows," the less you can draw to "dull preaching;" and the more money you get in this way, the less you will get in God's way. Our Sunday night "choral services," and "Sabbath-school concerts," advertised as "entertainments," are really feeders of the opera and the theater, and not counter attractions; and probably a strict enforcement of law would close both. Ten times as many of our young people in the church go to the play-house and the dance, as when this era of counter-

feit giving and ecclesiastical amusements began. Our course should be separation, consecration, and concentration.

6. *These practices turn the church aside from its legitimate and heavenly calling, and fritter away its spirituality, its time, and its energies.*

The church was purchased by the blood of Christ for no such secular, trifling, or corrupt purpose. The church is not designed to be a bureau of amusements for the world, to strew the broad way with flowers, and cheer on the world's frolic to perdition. It is her mission to save "our young people," and God does not bless such means, directly or indirectly, to this end. The Devil can make his own fun for his subjects, and our young people, trained in good principles, are capable of entertaining themselves. The effort to remove "the offense of the cross," make Christianity attractive to the carnal heart, and convert the world by conforming to it, is diametrically opposed to the divine plan, and it is rapidly converting the churches to the world. The church has made its grandest conquests when most holy and separate from the world, so that God could work through her, and the world could see something to be converted to. Christianity has its repulsions, and the church ought to be holy enough to expel the unholy.

"We study to please" is the motto of the stage. "We study to save" is the motto of the church. The church is to be a Christ-witnessing, light-bearing, missionary agency. It is a divine propaganda, and it has no apology for its existence in any other character. Christ and the apostles never dreamed of making alms-giving or preaching an entertainment. The church in its corporate state has but one thing to do.

Other institutions can excel it in traffic and entertainment. It can excel them only in holiness and usefulness. The New York Herald gave as a reason why Methodism is declining in New York City, that preachers could not be expected to run dime shows and small theaters, and succeed in preaching the gospel.

The church is not a trader, though its members may be. It is appointed to a mightier work than dabbling in tapes and pin-cushions. Its appointment is to divine communion and the saving of souls. It has a psalm to sing whose volume reaches the throne; but it has no groceries to sell. There is not a command, allowance, or example in all the Holy Scriptures that makes the church a merchant, or tells it to pay its way by holding a fair. The method of supporting the work of the church is by beneficence, and not by trade. Beneficence—a principle heaven-higher than mere generosity—is the direct gift of a saved heart, and from the holy motives of a saved heart to the cause of God. None other is accepted of God to or from his church.

7. *In fine, these methods of ecclesiastical amusement and money-making blight the spiritual life, influence, activity, and usefulness of the church, and promote almost every species of carnality and worldliness.*

They open not merely a wide door, but the whole broad side of the church, and invite the world to free and easy fellowship, if they will only help to support the church.

As the church is now drifting, careful and conscientious parents may soon have to withdraw their children from its society to keep them from dancing, theater-going, card-playing, and other corruptions. In the Holy Spirit, and with trumpet tone, we utter our solemn declaration and testimony, that this new ecclesiastical dispensation of frolicking and mirth is absolutely contrary to the truth and spirit of our holy religion, corrupting to the church, ruinous to the world, and offensive to God. We are purchased, separated, and sent into the world for Christian work, and not play. When we magnify the spirit of play and amusement to please our young people, we make them "lovers of pleasures," but not "lovers of God."

Study such scriptures as Ezekiel 33, Acts 20, 1 Thess. 5, Titus 2, and James 4, and learn the serious import of this present probation in its relation to eternity. Salvation is not a selfish luxury, but a tremendous trust. It cannot be propagated in fun, avarice, or ease. Study the lives of Christ and Paul, and see if you find in them this "spirit of the times" so regnant in many churches. These lax views, this picnic religion, this go-as-you-please life, cannot possibly coincide with the religion of Jesus Christ. Most of these play-people of the church have no clear, firm, and influential faith in the creeds to which they have subscribed, and they despise discipline. They propose to "make religion attractive," but they most of all make it appear

gloomy, by their manifest disrelish for all spiritual things and their frenzy for worldly pleasures at any price. They constitute no part of the church, but are merely a dead weight of baptized worldlings. Professing godliness and practicing worldliness, they are making more infidels than all our enemies outside the church. Phil. 3:18, 19. The gospel demands an earnest life. The doctrine of universal immortality and a conditional salvation is the most solemn and tremendous faith ever conceived. It is the great pending concern of the universe; and if men will not give their money cheerfully and liberally to this cause, we may fear that they have no part or lot in it.

The gospel presents both the brightest and blackest possible future for humanity—morning and night, love and wrath, punishment everlasting and life eternal. The worldly policy of attracting the world by conformity and fun is of recent origin, but it has been tried long enough to prove a wretched failure. The vast and formal visible church scarcely exerts the strength of her little finger for the world's conversion. Her "mixed multitudes" are "dangerously rich," but she takes to pleasure, and merely plays at missions, giving her shreds and crumbs, which cost her nothing. The church has no relative advantage over apostolic times in the propagation of the gospel.

Our "modern improvements" are just as available to our enemies as to us. It cost the early churches something to propagate the gospel, and it must cost us something. Self-sacrifice and earnest missionary zeal are just as necessary now as then. In life we are to be neither ascetics nor worldlings. We "rejoice in the Lord always," but have fellowship with a suffering Saviour in his great and self-sacrificing mission. We should be true and earnest, even if we sometimes appear blue. We should save many out of the world, if we do not always worldlings. If we sometimes use vinegar instead of molasses, it is because we deal with bad men and not silly flies.

Already have these crooked methods of counterfeit benevolence impaired and corrupted the beneficence of the church to a fearful extent. Our treasures and spirituality must suffer more and more from these ways that are "nigh unto cursing." The Bible principles and method of giving, for redeemed and consecrated stewards, may be clearly seen. The Pentecostal blessing made money plenty. Acts 2:45.

Will churches that have exhausted their wits and energies on other methods, now try this? Will the church, for the sake of God and humanity, own up its folly and forsake it, come out from the world and be separate, take on a higher type of piety, cultivate the genuine grace of giving, and give the old gospel a fair trial in God's appointed way?

O Church of Christ, redeemed by precious blood,  
1 Pet. 1:18, 19; Eph. 5:25-27; 3:10.

Break this alliance, glorify your God!

1 Cor. 6:20; 2 Cor. 6:14-18; Eph. 3:21.

Forsake the Christless world that lures to ill;  
Rom. 12:2; Heb. 13:13; Rev. 18:4.

Thou mayest be blest and prove a blessing still.  
Gen. 12:2; Ps. 128:5; Eph. 1:3.

Away with ease and dalliance and play,  
Isa. 32:9; 1 Cor. 10:7; Rom. 13:11.

The great commission now in haste obey;  
Mark 16:15; John 17:18; 2 Tim. 4:1, 2.

In holiness and zeal thou canst excel,  
1 Pet. 1:15, 16; Rev. 3:19; Gal. 4:18.

And save the perishing from sin and hell.  
Luke 14:23; James 5:19, 20; Jude 22, 23.

Gird on thy robes with purity impeared,  
Rev. 7:14; 16:15; 19:8.

And keep thyself unspotted from the world.  
James 1:27; 1 John 3:3; 1 Tim. 5:22.

Humbled in dust and ashes, sin no more;  
Isa. 60:1; 1 Cor. 15:34; John 5:14.

Repent, while Christ stands knocking at the door.  
Rev. 3:20; James 5:9; Rev. 2:16.

Oh, let thy heart be true to him alone,  
James 4:4; 1 John 2:15, 16; John 21:15.

For, lo! the heavenly Bridegroom cometh soon!  
Matt. 25:6; Rev. 3:11; 22:20.

—Rev. E. P. Marvin, in Our Monthly Messenger.

—"Some expect to go to the kingdom of God as they go on board a vessel. They pay their passage, and expect to have a good time, leaving the sailors to do the work. But here every man must go before the mast. You cannot board. You must work your passage through."

"That our son  
palace."—Ps. 144

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## 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.

### OUR UNBELIEF.

To doubt the word of righteous man  
Should fill a soul with shame and grief;  
To doubt the word of righteous God  
Is sin past all belief!

"I'll for your every need provide;  
Your least, your heaviest burden bear,"  
He whispers; yet our hearts grow faint  
Beneath a load of care.

"I feed young ravens when they cry,  
I note the tiniest sparrow's fall;  
Think'st thou a Father's loving heart  
Could fail to hear thee call?"

"He answers not, it cannot be."  
We cry, our souls weighed down with grief:  
"He doth not hear, he doth not care,  
Nor come to our relief!"

We bear to-morrow's heavy load,  
Our eyes bedimmed with many a tear,  
Both for ourselves and those we love,  
Nor feel that he is near!

We treat his word as past belief!  
So great, so wonderful it sounds;  
It cannot be—so far beyond  
Our reason's narrowest bounds!

How he must grieve to have it so!  
Begin, my soul, this very day,  
Fully to trust his promises;  
Cast every doubt away!

—Marie Burr.

### HOSPITALITY.

A FEW OF THE WAYS IN WHICH WE MAKE GUESTS UNCOMFORTABLE.

THERE are many, many people who are anxious to make their homes attractive to the outside world, who enjoy the society of their friends beyond almost any other pleasure, and who would gladly take any amount of labor or trouble to make the time, given by their friends to them in social visiting, pass agreeably, if they only knew how to compass it. But they are so ignorant of the means, so unable to make their position as host or hostess easy and pleasant to the entertained, so unaccomplished in making the stranger within their gates feel like one of themselves, indeed, so able to make their visitors stiff and uncomfortable and out of place, that few, willingly, put themselves into the same position again, as a memory of their past misery makes them shudder.

May I name a few of the plans resorted to by well-meaning, but mistaken people, to make their homes so decidedly unattractive to any one that the time required for social pleasures takes almost nothing from their life-time? One of these ways is the habit of constantly calling attention to (by excusing) all the shortcomings and drawbacks to the hospitality being dispensed. The hostess who habitually does this, is a troublesome person to visit, whether she "fears that the smallness of her rooms must cramp you," or deplors "the shabbiness of the furniture," or is worried "lest the noise of her children will make you long to be at home again," or excuses the manner in which meals are served. It may be that most of these things would pass unnoticed, or trouble you very little, if only the mistress of the house would not plaintively proclaim them, taxing the powers of the polite guest to the very utmost to protest that they are not noticeable, or to coin some little fiction as to the disorder being excusable, and growing tired and worried over the effort to cover up the poor management of the hostess, and her impoliteness also, for it is impolite to tax a guest in this double way; she has her own burden as well as that of the hostess to bear, and it is little wonder if, in future, she keeps away from such a tax.

Perhaps we enter a house where draperies of cobwebs seem to be the order of the day. What do we care if such is the state of their walls? Very few of us care at all, if only our homes are neat. If such is the taste of the dwellers there, you are willing it shall be gratified. But to be requested to "only look at them!" and to be asked "if this is not a disgraceful condition of

things?" or told, "I am sure you will tell how carelessly we live, now, wont you?" is rather embarrassing. So, intending to make yourself agreeable, you observe that "cobwebs are rather pretty and quite graceful, and you rather like them," and such like inanities as this, "They do collect so fast this weather," knowing these must be the collection of months, and then you collapse, for the effort was severe, and the hostess keeps on saying:—

"Perfectly dreadful! You are not used to such things, and I shan't sleep to-night for thinking of the condition in which you found my rooms."

If you are fond of careless housekeeping, it is entirely your own affair; but to impress it on your guests is an experiment you will not find successful, for they will not often stand it. The excusing hostess is particularly annoying at meals, and often obliges her guests to eat of unsavory or ill-cooked dishes, in the effort to save the feelings of one who deserves little or no consideration. Unless you eat extravagantly, she is sure the meal is "badly prepared," "not to your taste," "overdone," "underdone," and she "just knows you will starve."

Don't make people at your table eat more than they wish to; particularly, don't urge on them anything that is one atom questionable, by debating its merit, and so sending a challenge to a polite person to accept more of it (as a proof of its superior quality) than is agreeable or profitable. Even if an entire meal should prove a failure, it is better to order it quietly away than to load the stomach of your victim with uneatable food. The temporary discomfort of being a little unsatisfied is soon cured, while eating of indigestible food carries its reminder in physical suffering for several days.

There is another very common form of victimizing your guests—talking about things or people they don't know, never have known, and under no circumstances will ever be likely to come in contact with. It leaves the visitor so entirely outside of any chance to interest himself in the conversation—leaves him so entirely alone, that if he is not intimate enough to take a book or a nap, so as to wait for a change in the topic of talk which he can understand and join in, his position is often embarrassing, always tiresome, and not one to accept willingly many times. . . .

Then another way, the very opposite of this, and not much more agreeable, either, is the absolute and positive adapting of the conversation so entirely to your guest's pursuits, that it is felt in every nerve. When narrow or obtuse people are once brought to see that it is really polite to try, in their conversation, to find out what is interesting to others, and try to make it of interest to themselves and talk of it, they are apt to overdo it, and "run it into the ground." If well adapted and adroitly used, of course such an attempt is often productive of happy intercourse with people who are really interesting. But to determine you have found the subject which is sure to please your guest, to stick to that one only, to thrust it on him, never mind how he may struggle for freedom, or wish for a change, is social homicide. . . .

Some, yes, many people have little unspoken ways of contriving always to impress the guest with the idea that he has called at an inconvenient hour; by some want of adaptability or tact they seem never to have any convenient ones. It may not be shown in spoken words, or in conscious acts, but you find out somehow that the person you call on has other use for the time you take. In some houses the very air is full of intimation that you have come at a wrong time, and that your hostess has to sacrifice something to your call. . . .

It is impossible to find the right time to visit some people. At one time you see an interesting book reluctantly put aside, or you perceive an odor from some delicacy which is cooking and may call for the care of the lady, . . . or you may be interrupting an irregular meal, or stumble on arrangements for a walk, which obtrude themselves, and yet those very people who always are having the wrong hour uppermost, often think they are pining for company, and wonder and grumble over being so unsuccessful with their friends.

It is not the social spirit that is wanting entirely, but the power of adaptability, which makes the hour called for by social intercourse seem the

one hour of all the twenty-four that can't be spared. Because a particular duty has been performed at a certain time each day, for days or even years without interruption, to some it seems an inevitable law that it shall be done at that hour and no other. No matter what intervenes, the hour is sacred; moving it backward or forward to a more convenient time is never thought of, so those who adhere to their groove are hard to get on with. . . .

This occurs, more or less, every day. A friend calls as you are preparing for a walk; you see her with little cordiality, or scant welcome, or perhaps excuse yourself, when an hour later might have done for the walk, or it could have been left out altogether. The friend don't know why you gave a cool reception, but she knows it was cool, and probably resolves not to come again. If you wish to keep up pleasant intercourse with people, you will often be obliged to modify your hours to suit theirs, unless you have a card to present to each new and desirable acquaintance, containing the "rules and regulations of your house," and see how many will bear that.

Mrs. B. lived in a small house, rather out of the way of common intercourse; she "attended to the ways of her household" well, instructed her own children, had much to fill her time and keep her busy as a bee, still she was quite a social success, although having very little to offer in the way of luxurious surroundings or "creature comforts." The simple reason why her friends liked to visit her was that no one ever came at the wrong time. If you interrupted reading, "she was just getting nervous and needed a change, and a chat would soon cure her." If a meal was announced, her delight was to have you share it; and if it consisted solely of bread and butter and something to drink, you felt that your coming added pleasure to the simple fare of the hostess, so that you enjoyed it also. If Mrs. B. was arranging a room, she was "so glad to see you; for it gave her an excuse to rest, which she sadly needed." If preparing for a walk, "an hour or so later the sun would make the cold so much more endurable." No one she cared for could come to see her at any but the right time, and if we wish to have the delight of having our friends come freely to our homes, we must keep the "right time" uppermost always.

There are a hundred simple errors in entertaining that drive people away from us, and even when we are anxious to attract our friends we are not always able to do so. Instead of grieving over their coldness, and finding fault with them, let us take the time to turn to the other side and see if we have not made some mistakes, and do our best to blot away our own blindness.—Margaret Arthur.

### WHOSE FAULT IS IT?

If we are unlovely, whose fault is it if our children are unloving and unloved?

If we acknowledge not the one true and living God, whose fault is it if our children grow up idolaters?

If we use profane language, whose fault is it if our offspring unstintingly indulge in profanity as their second nature?

If we remember not the Sabbath day to keep it holy, whose fault is it that our children grow up inveterate Sabbath-breakers?

If we obey not God's law, and have no respect for the admonitions of our earthly parents, whose fault is it if our children delight in disobedience?

If we are cruel, and stay not our hand when tempted to put an end to some creature's life, whose fault is it if our children grow to be murderers, even in a small way?

If we resist not the temptation of making ourselves the possessors of another's property, whose fault is it if our children become thieves?

If we adhere not unto the truth, whose fault is it if our little ones speak falsely?

If we ever rule in our homes with an iron rule, whose fault is it if our children hasten to deceive us?

If we allow our children to have everything for which they ask, whether for their good or otherwise, whose fault is it if they manifest a desire for everything they see or hear about?

If a husband cherisheth not his wife, and is loud in the disapproval of her defects, whose fault is it

if their children believe their mother unworthy of respect, and act accordingly?

If a wife honoreth not her husband, whose fault is it if their children listen not unto their father's counsel?

If a mother sayeth, "Thy father is a fool!" whose fault is it if the children tell him so?

If one parent setteth a bad example for the children to follow, can it be always possible for the other to counteract that influence and pronounce the children free from its taint?

Let us, then, keep a strict watch as to what our example shall be unto the dear souls lent us from the Lord.—*Mrs. C. W. Scott.*

### SATISFACTION.

WALKING down a long country lane the other afternoon, a genuine old-fashioned lane, with its crooked rail fence on either side, and narrow cow-path winding along through the green grass, my mind reverted to the old home-lane,—many miles and many years away,—perhaps not quite so long, but with just such a crooked fence and cow-path, and somehow much more beautiful to me, as childish feet used to bound back and forth along the narrow, dusty way, or hands found busy employment in the cosy fence-corner house; and with the strange sense of lonesomeness that is so apt to follow such a glimpse into the past, came the queries, Why is it? Where is it?—the sweet satisfaction that used to live in our hearts so much; something has rudely crowded it out, and driven it away. Will it ever come again?

With many of us, surrounding circumstances may be much more favorable, our homes more beautiful, our prospects really better than in those "childhood years;" in fact, everything that sense can desire may be ours; but the halo of perfectness that used to surround humbler things is missing, and in its place is a continual looking forward, a restless longing for something better.

We can remember how it happened. As years advanced, care came, with its retinue of responsibilities, quickly expelling from our young hearts the happiness that had been without alloy. We began to learn of things outside our little world. Future possibilities lured us along only to discover still others ahead beckoning. Perhaps bitter grief, too, came to help, and before them all satisfaction fled away never to come back. But is this the end? Is that brief period of childish joy the only perfect bliss we shall ever know? If so, life is sadly inverted. Are these yearnings for better things all groundless and in vain? Surely we cannot think so; for we read in the Bible of a time when ransomed ones "shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. We read of a land where at God's right hand there is fullness of joy and pleasures forevermore. Ps. 16: 11. And may it not be, after all, that care and grief, unwelcome intruders though they were, will prove to be our friends? For we know that they sometimes bring blessings right along with them, and they certainly serve to wean us from earthly things that seem for a little while like pleasures. Without them we might never desire real eternal joys. So let us "look not mournfully into the past," but press onward, hand in hand with our helpers; for sometime soon, if we endure, we shall surely "be satisfied." When?—When we awake in His likeness. Ps. 17: 15.

MRS. O. G. PLACE.

### BE THOROUGH.

WHENEVER a business is commenced, after starting aright, without being too hasty, it is a cardinal principle that whatever is worth doing at all is worth doing well and thoroughly. Be careful, exact, and painstaking. A thing half done is not done at all; better that it had not been commenced. Put on the finishing touches. Genius consists largely in this. It is not satisfied so long as any important improvement can be made. It aims at perfection. The attention of agents is particularly called to this. Keep in aim a high standard; have a *beau ideal* and aspire to come up to it. To be thorough oftentimes, it is essential to be even severe to yourself; that is, to work harder than you might have to do at other times. The late Henry Ward Beecher often intimated that there were no "easy places of worth in this world." We must work, but, like the eagle, aim high.

A thing half done often results in the loss of what you have done. To almost succeed, and stop, is pretty sure to mean fail. Slight defects, if not remedied, will ruin excellences. Be temperate. The watch is perfect, but the hands are loose; the ship is staunch, but it has a small leak. The slip of a foot or the error of a few moments in time may cost one a fortune or his life. Keep going when you know it is your duty so to do. Nine tenths of what are called mishaps come through the lack of thoroughness, though usually charged to bad luck or the fault of others. It is also well to bear in mind the Latin paradox, "Hasten slowly;" don't be too fast, but be thorough. How often the remark is made, "I might have succeeded, but the wind, time, or tide was not right. This is a confession of superficialness. It is the thorough-going agent that beats wind, time, and tide, achieving his purpose in the very teeth of adversity. His or her vigilance, courage, indomitable will, and patient fidelity extort victory from so called fickle fortune, because of persistency and energy, coupled with thoroughness.

"Think naught a trifle, though it small appear;  
Small sands the mountain, moments make the year;  
And trifles, life."

—*People's Aid.*

### THE OLD-FASHIONED GIRL.

SHE was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours of play, and enjoyed herself to the fullest extent. She never said to her mother, "I can't," or "I don't want to;" for obedience was to her a cherished virtue. She arose in the morning when called, and we do not suppose she had her hair done up in curl-papers and crimping-pins, or banged over her forehead. She did not grow into a young lady and talk about her beau before she was in her teens, and she did not read dime novels, nor was she fancying a hero in every plowboy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang nor used by-words. She did not laugh at old people, nor make fun of cripples. She had respect for her elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think that her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old, and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, and rose up in the morning happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world to-day, may Heaven bless and keep her, and raise up others like her.—*Bishop Cosgrove.*

### TAKE THE SAFEST PATH.

A FATHER tells us how he once started alone to climb a steep and perilous hill, purposely choosing a time when his children were at play, and when he thought they would not notice his absence. He was climbing a precipitous path, when he was startled by hearing a little voice shout, "Father, take the safest path, for I am following you!" On looking down he saw that his little boy had followed him, and was already in danger; and he trembled lest the child's feet should slip before he could get to him and grasp his warm little hand. "Years have passed since then," he writes, "but though the danger has passed, the little fellow's cry has never left me. It taught me a lesson, the full force of which I had never known before. It shows us the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin without intending or knowing it; and the lesson I learned that morning I am anxious to impress upon all to whom my words may come."—*Farrar.*

—No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it—without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

—The dent you make on a human soul can never be obliterated.—*Edward Judson.*

## Our Tract Societies.

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

### WHERE HAST THOU GLEANED TO-DAY?

Ah, never true workman toiled in vain,  
E'en though he watered his seed with tears;  
Bright golden stalks and full-eared grain  
In God's "due season" for him appear!  
Dear Christian worker, what sheaf for you  
Stand's safely bound in the twilight gray?  
Thy soul drinks blessing midst falling dew—  
Oh! tell us, where hast thou gleaned to-day?

Has some fallow ground sprung green at last—  
Doth the stubble field its grace renew?  
Where bramble shadows have long o'ercast,  
Doth rude fence-corner yield treasure too?  
Where Sorrow's sickle, with edge so keen,  
Left naught of promise in smiling May,  
Humility's fragrant petals lean—  
O reaper, hast thou gleaned there to-day?

Where Satan's briars the fingers wound,  
Have not your labors been all too brief?  
Remember, where sharpest thorns are found,  
Stand's richest blossom for Master's sheaf!  
Yet there's precious grain in ev'ry field—  
No scythe sweeps wholly, though swung for aye!  
For thousands of sweets the harvest yield—  
Say, Christian, where hast thou gleaned to-day?

E'en Job returned from the close-mown vale  
More richly laden than joyful Ruth;  
For him, where others thought crop would fail,  
Flashed gems of wisdom and pearls of truth!  
When in stubble-field of affliction tried,  
Like grand old Daniel, we'll often pray,  
The angel of Mercy will walk beside,  
And bind our sheaves at life's closing day!  
—*G. B. Griffith.*

### MINNESOTA TRACT SOCIETY.

#### Report for Quarter Ending June 30, 1887.

No. of members.....	900
" reports returned.....	305
" members added.....	8
" " dropped.....	3
" missionary letters written.....	493
" " " received.....	68
" " visits.....	1,071
" Bible readings.....	243
" new subscriptions obtained.....	75
" periodicals distributed.....	6,972
" pp. tracts and books distributed.....	112,776

Cash received on accounts and sales, \$4,022.23; on various home interests, \$3,374.07; on Australian Mission, \$15.; on English Mission, \$46.25; on Central European Mission, \$61.57; on Scandinavian Mission, \$117.73; on South African Mission, \$87.64; on one-hundred-thousand dollar fund, \$513.79; on Christmas donations, \$64.81; on International T. and M. Society fund, \$21.25; on Battle Creek College fund, \$65.20; on South Lancaster Academy, \$15.  
H. P. HOLSER, Sec.

### COLORADO TRACT SOCIETY PROCEEDINGS.

THE fifth annual session of the Colorado T. and M. Society was held in connection with the camp-meeting at Greeley, Sept. 6-13, 1887. The first meeting convened at 5 P. M., Sept. 7. The President, Eld. Wm. Ostrander, being absent on account of sickness, Bro. Pegg, the Vice President, called the meeting to order. After prayer by Bro. R. M. Kilgore, the minutes of the last session were read. It was voted that the Chair be empowered to appoint the usual committees. After due consultation, the following committees were appointed: On Resolutions, Geo. O. States, G. W. Green, and J. A. Oppy; on Nominations, Wm. Caviness, J. W. Homer, and Joseph Green.

Adjourned to call of Chair.

SECOND MEETING.—After the usual opening exercises, the Committee on Resolutions submitted the following:—

Resolved, That the resolutions of last year be read, and that we endeavor to put them into practice, especially the one in reference to having all our people purchase the "Testimonies," and read them carefully.

The "resolutions now being adopted by other State T. and M. societies," which may be found in REVIEW, Vol. 64, No. 40, in the report of the Ohio T. and M. Society proceedings, were unanimously adopted after earnest remarks by Brn. Bel-den, Olsen, and Kilgore.

THIRD MEETING, AT 5 P. M., SEPT 11.—Treasurer's report and the report of labor were read as follows:—

TREASURER'S

Cash on hand June 9, 1887

" rec'd during year,

Cash paid out during year

" on hand,

Cash on hand June 9, 1887

" rec'd on pledges,

Cash paid out during year

" on hand,

Cash on hand June 9, 1887

" rec'd during year

Cash paid out,

" on hand,

FINANCIAL

Resources, including cash

Liabilities,

Balance in favor of

REVENUE

No. of members.....

" reports returned.....

" members added.....

" " dropped.....

" letters written.....

" missionary visits.....

" Signs taken in.....

" new subscriptions.....

" pp. tracts, etc.,.....

" periodicals.....

" Bible readings.....

The Nominating

following report:

Kell; Vice-President

Mrs. G. W. Green

Caviness; No. 2,

Stover; No. 4, J.

considered separate

Meeting adjourned

FOURTH MEETING

Committee on Resolutions

ing:—

Whereas, We recognize

movement on foot to

State; and—

Whereas, We see that

are ignorant in regard

which such laws will

Whereas, The Senate

the matter in its pro-

fore—

Resolved, That we

to make an earnest

persons.

After some

adopted, and the

All business of

to Mrs. G. W.

Col.

G. W. GREEN,

MICHIGAN T.

THE sixteenth

Tract Society was

meeting at Grand

The first meeting

m., the President

by Eld. U. Smith

session, as well

ending June 30,

No. of members.....

" reports returned.....

" members added.....

" " dropped.....

" missionary.....

" letters written.....

" " received.....

" Bible readings.....

" persons attending.....

" subscriptions.....

" pp. books.....

" periodicals.....

Cash received,

" paid out,

TREASURER'S REPORT.

Cash on hand June 9, 1886,	\$ 740 60
" rec'd during year,	2,807 47
<b>Total,</b>	<b>\$3,548 07</b>
Cash paid out during year,	\$3,108 13
" on hand,	439 94
<b>Total,</b>	<b>\$3,548 07</b>
RESERVE FUND.	
Cash on hand June 9, 1886,	\$ 650 00
" rec'd on pledges,	1,188 95
<b>Total,</b>	<b>\$1,838 95</b>
Cash paid out during year,	\$1,087 85
" on hand,	751 10
<b>Total,</b>	<b>\$1,838 95</b>
TENT FUND.	
Cash on hand June 9, 1886,	\$ 29 05
" rec'd during year,	182 20
<b>Total,</b>	<b>\$211 25</b>
Cash paid out,	\$103 83
" on hand,	107 42
<b>Total,</b>	<b>\$211 25</b>

FINANCIAL STANDING.

Resources, including cash on hand,	\$1,923 06
Liabilities,	794 03
<b>Balance in favor of Society,</b>	<b>\$1,129 03</b>

REPORT OF LABOR.

No. of members.....	209
" reports returned.....	408
" members added.....	21
" " dismissed.....	9
" letters written.....	384
" missionary visits.....	2,565
" Signs taken in clubs.....	92
" new subscriptions obtained.....	129
" pp. tracts, etc., distributed.....	293,355
" " periodicals ".....	6,209
" Bible readings.....	49

The Nominating Committee then submitted the following report: For President, Eld. C. P. Haskell; Vice-President, G. W. Green; Secretary, Mrs. G. W. Green; Directors: Dist. No. 1, Wm. Caviness; No. 2, D. H. Soggs; No. 3, A. J. Stover; No. 4, J. R. Palmer. The names were considered separately, and the report was adopted. Meeting adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., SEPT. 13.—The Committee on Resolutions presented the following:—

- Whereas, We recognize the fact that there is an earnest movement on foot to enforce stringent Sunday laws in this State; and—
  - Whereas, We see that many honest temperance workers are ignorant in regard to the restriction of our liberty which such laws will cause; and—
  - Whereas, The *Sentinel* tracts are well calculated to place the matter in its proper light before such persons; therefore—
  - Resolved, That we urge our directors and all our workers to make an earnest effort to bring these tracts before such persons.
- After some discussion, the resolution was adopted, and the meeting adjourned *sine die*. All business of the Society should be addressed to Mrs. G. W. Green, 812, 19th Ave., Denver, Col. J. D. PEGG, *Vice-Pres.* G. W. GREEN, *Sec. pro tem.*

MICHIGAN TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Michigan Tract Society was held in connection with the camp-meeting at Grand Rapids, Sept. 20 to Oct. 4, 1887. The first meeting convened Sept. 27, at 10:30 A. M., the President in the chair. Prayer was offered by Eld. U. Smith. The report of the last annual session, as well as the following report for the year ending June 30, was read:—

REPORT OF LABOR.

No. of members.....	2,509
" reports returned.....	3,286
" members added.....	284
" " dismissed.....	172
" missionary visits.....	17,404
" letters written.....	7,782
" " received.....	1,845
" Bible readings held.....	5,383
" persons attending Bible readings.....	10,881
" subscriptions obtained for periodicals.....	4,755
" pp. books and tracts distributed.....	1,532,336
" periodicals distributed.....	180,842

TREASURER'S REPORT.

Cash received,	\$23 568 18
" paid out,	23,568 18

FINANCIAL STANDING.

Assets,	\$11,018 39
Liabilities,	7,097 85
<b>Balance in favor of Society,</b>	<b>\$3,923 54</b>

The Chair appointed the following committees: on Nominations, A. R. Henry, I. D. Van Horn, A. O. Burrill; on Resolutions, F. E. Belden, E. S. Griggs, H. W. Miller. Adjourned to call of Chair.

SECOND MEETING, AT 11 A. M., OCT. 3.—The Committee on Resolutions presented for consideration the "resolutions being adopted by other State T. and M. societies," as found in REVIEW of Oct. 11, in the report of the proceedings of the Ohio Tract Society; also the following:—

- Whereas, There is great need of educated youth to act as Bible workers and canvassers, not only in America but in foreign countries; and—
- Whereas, A certain degree of intellectual and spiritual training may be obtained at home, which is necessary before young persons are prepared to enter our missions for further development; therefore—
- Resolved, That we urge upon all our young people the necessity of devoting a part of each day to the study of the Bible, the "Testimonies," and such other books as will assist in such preparation.

Whereas, Earnest efforts are being made by our canvassers to place our publications in every home in the State; and—

Whereas, Because of such efforts there is a tendency on the part of our people to lessen their own missionary efforts; therefore—

Resolved, That we urge all our church-members to engage more earnestly than ever before in the missionary work, both by distributing reading matter and holding Bible readings among their neighbors.

Resolved, That we recommend the use of such helps in home Bible work as the "Family Bible Reading Chart," published by the Academy Press, at South Lancaster, Mass.

After interesting and appropriate remarks by Elds. Butler, Farnsworth, and H. W. Miller, Bro. Belden and others, these resolutions were adopted.

The Committee on Nominations submitted the following report: For President, Geo. I Butler; Vice-President, H. W. Miller; Secretary and Treasurer, Hattie House; Directors: For Dist. No. 1, E. Van Deusen; No. 2, W. C. Sisley, 26 Manchester St., Battle Creek, Mich.; No. 3, H. C. Goodrich, Colon, St. Joseph Co.; No. 4, A. Maples, Diamond Springs, Allegan Co.; No. 5, J. F. Carman, Potterville; No. 6, Leonard Lawrence, Rochester; No. 7, Wm. Ostrander; No. 8, E. S. Griggs, St. Charles; No. 9, M. B. Cyphers, Greenville; No. 10, John D. Gowell, Hesperia, Oceana Co.; No. 11, Dr. H. S. Lay, Petoskey; No. 12, S. M. Butler, Marquette.

Bro. Ostrander declining to act as director of Dist. No. 7, it was moved that the name of David Malin, of Vassar, be substituted. The names were considered separately, and the report as amended was adopted.

Since the redistricting of the State, which was to be carried into practice Oct. 1, 1887, the several districts comprise the following:—

- Dist. No. 1: *Counties*, Wayne, Washtenaw, Lenawee, Monroe; *Churches*, Ogden Center, Hudson.
- No. 2: *Counties*, Jackson, Calhoun, Branch, Hillsdale; *Churches*, Jackson, Tompkins, Springport, Spring Arbor, Napoleon, Hanover, Ransom, Hillsdale, Pittsford, Osseo, Camden, Quincy, Battle Creek, Ceresco, Pine Creek, Bedford, Coldwater.
- No. 3: *Counties*, Kalamazoo, St. Joseph, Van Buren, Cass, Berrien; *Churches*, Colon, Bloomingdale, Almena, Decatur, Parkville, Kalamazoo.
- No. 4: *Counties*, Kent, Ottawa, Allegan, Barry; *Churches*, Otsego, Allegan, Monterey, Douglas, Hastings, Maple Grove, Wright, Allendale, Cedar Springs, Rockford, Byron Center, Lockwood, Blendon, Alaska, Grandville, Bauer.
- No. 5: *Counties*, Ionia, Eaton, Clinton, Ingham; *Churches*, Eaton Rapids, Bunker Hill, Dimondale, Leslie, Charlotte, Brookfield, Alaedon, Potterville, Vermontville, Hoytville, Muir and Lyons, Mather-ton, Orange, Orleans, Saranac, Westphalia, Lowell, Greenbush and Du Plain, Ovid, Ionia.
- No. 6: *Counties*, Shiawassee, Genesee, Livingston, Oakland, Macomb; *Churches*, Howell, Memphis, Rochester, Birmingham, Holly, White Lake, Armada, Flint, Hazelton, Bancroft, Mundy, Fentonville, Duffield, Thetford.
- No. 7: *Counties*, Huron, Tuscola, Sanilac, Lapeer, St. Clair; *Churches*, Vassar, Reese, Fairgrove, Elmwood, Watrousville, Arbela, Blaine, Smith's Creek, Lapeer, Imlay City, Cedar Dale.

No. 8: *Counties*, Arenac, Gladwin, Midland, Bay, Gratiot, Saginaw; *Churches*, Ithaca, St. Louis, Sunner, Edenville, St. Charles, Freeland, Midland, Maple Grove, Alma.

No. 9: *Counties*, Clare, Osceola, Mecosta, Isabella, Montcalm; *Churches*, Sheridan, Sand Lake, Lakeview, Gowen, Morley, Edmore, Belvidere, Carson City, Mt. Pleasant, Sherman City, Cedar Lake, Ewart, Hartwick, Tustin, Bushnell, Greenville.

No. 10: *Counties*, Lake, Newaygo, Mason, Oceana, Muskegon; *Churches*, Ravenna, Fremont, Ferry, New Era, Denver, Shelby, Montague, Muskegon.

No. 11: (Remaining part of the Lower Peninsula) *Counties*, Alcona, Alpena, Antrim, Benzie, Charlevoix, Cheboygan, Crawford, Emmet, Grand Traverse, Iosco, Kalkaska, Leelanaw, Manitou, Missaukee, Montmorency, Ogemaw, Oscoda, Otsego, Presque Isle, Roscommon, Wexford; *Churches*, Spencer Creek, Sherman, Colfax, Gaylord, Petoskey, Elk Rapids, Ely, Cleon, Almira, Cadillac, Bear Lake.

No. 12: (Upper Peninsula) *Counties*, Alger, Baraga, Chippewa, Delta, Houghton, Isle Royal, Iron, Keweenaw, Mackinac, Marquette, Menominee, Ontonagon, Schoolcraft; *Churches*, Stephen-son, Stambaugh.

Adjourned *sine die*. GEO. I. BUTLER, *Pres.*

HATTIE HOUSE, *Sec.*

DULUTH, MINN., MISSION.

THIS mission was opened Aug. 1. After getting settled, we commenced to hold Bible readings. From the first the people have been friendly, and an interest in the truth has been created in many families. Five or six of our readers have commenced to observe the Sabbath of the Lord, and many others are deeply interested in the truth. There is a good class of people here, and we hope to see a good strong company brought out to hold up the light of truth in this city.

There are four of us now engaged in the work in this place. We feel thankful for the blessing of God that has attended the work, and desire to live so near to him that he can use us as humble instruments to bring the light of truth to our fellow-men. We feel sure that the prayers of the brethren and sisters in behalf of the work here are being answered, and we trust they will continue to plead with God that his blessing may still attend it.

My address is 628 W. 2d St., Duluth, Minn. M. A. WINCHELL.

LONELY LABORERS.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well. . . .

There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*Rev. C. H. Spurgeon.*

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 18, 1887.

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

## GOD'S COVENANTS WITH MEN.

LAST week's article on this subject brought us to the inquiry how the Gentiles may become partakers of the blessings of the new covenant, seeing it was not made with them, but with Israel and Judah. Two texts were referred to, showing that provision has been made whereby the Gentiles, through Christ, may cease to be Gentiles and become members of the commonwealth of Israel, and so be brought into covenant relation with God, and inherit the blessings to be secured by this arrangement. A few thoughts more may be in place on the same point.

The question may arise why the Jews are not now the people of God since the new covenant was made with Israel and Judah. The answer is obvious. When Christ, the Seed, came, the work of God's grace among men assumed a new phase, and was placed upon a new basis. Christ was the great pivot upon which the whole plan of redemption revolved, the grand center to which all God's purposes and plans, promises and blessings for the race, converged. Through him all is to be obtained. Acceptance of him, as the embodiment of the Father's will, and the representative of the coming kingdom of glory, became thenceforth the one grand condition of connection with God. No longer was circumcision, nor any of the rites peculiar to the Mosaic system, necessary to connect a person with the family of heaven, but simply to accept of Christ, and believe and obey his teaching. No longer was it necessary to look to Jerusalem alone as the center of the true worship of God. Christ to the woman of Samaria said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Then he proceeds to explain that everywhere he that worships God, who is a Spirit, in spirit and in truth, will be accepted of him. Beautifully is this sentiment paraphrased in the hymn:—

"From every place below the skies,  
The grateful song, the fervent prayer—  
The incense of the heart—may rise  
To heaven, and find acceptance there."

But men everywhere can accept Christ without losing their nationality or changing their location. The condition thus became of universal application. The necessity no longer existed for the work to be confined to a single nation, and that nation kept distinct and separate from all other people, after the Seed had come to whom the promises were made. The genealogy of the tribes had been preserved, so that our Lord could trace his lineage through the tribe of Judah, and thus establish a vital point in his claim to the Messiahship; and when this was accomplished, the continuance of that system which like a wall had hedged them in from all other nations, was no longer called for. Then "the middle wall of partition" was broken down, and thus all, Jews and Gentiles alike, were placed upon the same footing. Eph. 2:11-22.

The Jews, then, must themselves believe in Christ to come into the new covenant. The covenant was made with that people; that is, those with whom it was established must be of that nation; and so they were. It was first offered to them. Luke 24:47; Acts 13:46. Christ said that he was not sent but to the lost sheep of the house of Israel. Matt. 15:24. "He came unto his own, and his own received him not." John 1:11. Enough, however, received him to form the nucleus of the Christian church. But the nation, as a whole, rejecting him and his gospel, were broken off as unfruitful branches from the trunk of the olive-tree, and the Gentiles, as branches from a wild olive-tree, were grafted in to take their place. Rom. 11:17.

A conception as ludicrous as it is erroneous is entertained by some relative to the reason why the middle wall of partition was broken down between the Jews and the Gentiles. They will have it that the wall was broken down to let the Jews out where the Gentiles were. They seem to look upon the Jews as a poor flock of starvelings, shut up in the Mosaic fold,

devoid of sustenance, and particularly unfortunate in being subjected to the barren husks of a seventh-day Sabbath. But the middle wall of partition was at length broken down, and they were let out of that fold to partake of the rich heritage of the Gentiles where they would find peace, mercy, and pardon, and the Sunday Sabbath established in all its glory.

This is precisely the reverse of the truth. The Gentiles had no heritage to share with any one. They had no blessings to offer upon any condition. Their pasture, compared with the spot where God had placed his people, was a waste, howling wilderness. We have already seen how Paul describes them as without God, without Christ, and without hope. Desirable condition, was it not? If that of the Jews was worse than this, what could it have been? The gospel was not in possession of the Gentiles. But the Hebrews had it. It was preached to Abraham, to Moses, and to that people all through their history; and all the blessings contained in it were included in the new covenant, which, like the old, was made, as we have seen, with the same people.

On the contrary, the middle wall of partition was broken down that the Gentiles might have the privilege of going in where the Jews were, to be partakers of their precious heritage of blessings and promises. Through Christ they enter in. He hath made both (Jews and Gentiles) one new man in himself, so far as they will accept of his work and his offering. Eph. 2:15, 16. The Gentiles who thus come in are no longer Gentiles, but members of "the commonwealth of Israel;" no longer far off, but nigh by the blood of Christ; no longer strangers, but "fellow-citizens with the saints." All this is most clearly explained by the apostle in Eph. 2, commencing with the 11th verse, which we ask the reader to examine till he grasps in full the import of that wonderful testimony.

That the Gentiles when thus made nigh by the blood of Christ, are reckoned as Israel, Paul elsewhere very clearly shows. In Rom. 9:6, 7, he says: "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children [of God]: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

This shows, as clearly as need be expressed, that no prerogative whatever attaches to the fact that a person is connected by natural descent with Abraham. God has an Israel in the world to-day, but whether a man belongs to that Israel or not, is not determined by his natural connection with Abraham, but by his spiritual connection with Christ. The children of promise are the seed. And who are the children of promise? Let the same apostle, writing to the Galatians, answer: "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28. This he writes, not to Jews, but to Christians of the church of Galatia. It is the same as if he had said, "We, Christians are counted for the seed; we, Christians, are therefore the true Israel, the only Israel whom God recognizes as his people on the earth."

In harmony with this, he testifies in another place (Gal. 3:29) to the Galatians: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." All, therefore, who are Christ's, are the children of Abraham, not literally, but in the spiritual sense of the gospel, and are accounted for the seed who are to share in the blessings promised to Abraham.

In language still more pointed, we hear him saying to the Romans (2:28, 29): "For he is not a Jew, which is one outwardly [the literal seed]; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This testimony definitely settles the Jew question. Every true Jew is a child of God; and every child of God, of whatever name or nation, is a true Jew. If he is a Christian, if he has experienced the inward work of grace upon the heart, he is a Jew in reality, an "Israelite indeed." And this spiritual distinction is the only distinction taken into account in the promises and in the bestowment of future blessings of whatever nature.

Nothing need be added to these statements of inspiration, which are too definite to be misunderstood, and too plain to be held in doubt. Yet the same apostle uses a figure in Rom. 11, which beautifully illustrates this point, and is entitled to a larger place

in the argument than we have space here to give it. In the chapter referred to, he takes a tame olive-tree as a figure of the Jewish people while they were the children of God; and he represents the Gentiles by a wild olive-tree. In his allegory the tame olive-tree, from lowest root to topmost bough, was an Israelitish tree, and was full of marrow and fatness; the wild tree was the ill-favored, gnarled, and worthless production of the wilderness. The Jews rejected Christ, and were, in consequence, rejected themselves of God. This is illustrated in the figure by the breaking off of the branches of the tame tree. The way was opened for the Gentiles to become the people of God—represented by taking scions from the wild tree and grafting them into the tame tree. What change took place through this process?—The wild scions became a part of the tame tree. This the apostle notices is different from the ordinary process of nature in which the scion retains the nature of the tree from which it is taken, and does not change to the nature of the tree in which it is inserted. But the grafting is all from the Gentiles into the Israelitish tree, not from the Israelitish into the Gentile; and the change is from Gentile to Israelite, not from Israelite to Gentile. Now, did this grafting change the tree, and make a Gentile tree of it? No one would be stupid enough to make such a claim. It was the same tree; but now the Gentiles are brought in to be a part of it, and thus partake of its root and fatness; that is, the blessings of the new covenant, or the promises of God through Abraham and his seed.

Having now shown the relation of the Gentiles to the new covenant, the answer to the questions why the new covenant was made, the changes it involves, and the object to be gained, must be deferred to another number.

## INFIDELITY IN THE PULPIT.

So long as the gospel is maintained in its purity, and its defenders stand true to their trust, so long, as declared by the Saviour, the gates of hell cannot prevail against it. But when those to whom the people look for knowledge continue their work as teachers, but exchange the truth for error, and deal out the latter in place of the former, when the keepers of the citadel themselves turn traitors, no one can fail to see what the inevitable result must be.

For this very cause Mr. Spurgeon, of England, utters a cry of alarm concerning the future religious outlook in that country. He declares that as Germany became skeptical and infidel, through the influence of her preachers, so England is fast lapsing into infidelity from the same cause. Infidelity in the pulpit will bring forth a speedy and wide-spread harvest of infidelity in the pews; and infidelity in the pews will lead directly to the disuse of religious forms and religious worship.

And here is where Mr. Spurgeon finds support for his statements; for he shows by statistics that attendance on religious worship has so far declined that large churches, which used to be filled, now contain but a handful of indifferent attendants, and that the old and hopeful reverence for sacred things is rapidly passing away. It is, he asserts, the undiluted skepticism which has been scattered from the pulpit which has produced this fruit among the people. In attempting to preach a new theology, the professedly religious teachers have wrought a work of evil which they can never undo.

And are not some American pulpits struck with the same contagion? Is there no new theology this side the water which is doing its work of mischief? Protestantism has ceased to be aggressive. On the upward plane of reform, it long since came to a standstill. To stagnate is to die and become retrogressive. And so it has come to pass that nothing will stir its enmity and opposition like some advance truth. This is why many professedly Protestant bodies are even now tottering to a relapse into the army of popery.

To lift them out of the state of lethargy into which they were sinking, a ringing message was sent forth into the world years ago, announcing the coming of the glorious epoch of the second advent of Jesus Christ. Rejecting this, they became worse than before. They have been retrograding ever since. A glance over Christendom, comparing its spiritual condition with the divine standards, is sufficient to convince any one that the announcement of the second message of Revelation 14 is one of the great truths of this generation.

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## AN OLD LIE REVAMPED.

THERE is no being who will stick to a lie like the Devil. To nullify the force of the great truth of the resurrection of Christ, the Pharisees instructed the guard to say that while they slept, the disciples came and stole the body away. The Devil is inspiring his followers still to repeat the same old nonsense. The *Banner of Light* maintains a department in which questions are answered by the spirits, through the mediumship of Miss M. T. Shelhamer. In its issue of Oct. 8, 1887, this question is asked,—

"When the friends of Jesus removed his body from the sepulcher, how did they manage to elude the vigilance of the Roman guards?"

In answer, the "controlling spirit" goes on to explain that there was an organization then existing (as they have been taught in the spirit world) called the "Essenians," "a body of men sworn to fealty, and composing a common brotherhood." "We are informed that Jesus of Nazareth belonged to this humble but potent brotherhood." There was "a solemn compact between its members, that whenever one of the body should pass from earth, his mortal remains should be cared for, and given what they termed sacred burial. It is true that guards were set around the place of sepulcher chosen by the Romans for his interment, and that those guards seemed to be vigilant and most trustworthy; yet this silent, potent brotherhood had means of overcoming the guards, rendering them useless. During the hours of the night, when it was determined that the body of Christ should be taken from the tomb and borne secretly away, the guards were overpowered; they were senseless for a time, through the potent influence brought to bear upon them by certain members of the Essene brotherhood, consequently the mortal form was taken away and placed from sight. It may be truly said of Jesus, that no man, save a very few trusted friends and brothers, knew his place of sepulture."

There, that will do! Instead of resorting to such a transparent and ineffectual make-shift, why not come out squarely and deny that such a person as Christ ever lived on this earth; *i. e.*, that the whole story of the gospel is a fable? Then the falsehood would not be bothered with the little truth it has introduced to which it seems puzzled how to accommodate itself.

## A MIRACLE CALLED FOR.

AMONG the latest charges set up against sister White and her work, is one running something like this:—

"Mrs. White cannot go out into a new community and work a miracle to prove her claims as a prophetess, as the ancient prophets did."

To which we might respond, according to the instruction of Prov. 26:5, "Neither can Mrs. White go out and jump over the moon." And it would not be a whit more senseless to require this latter test than it is to require the former. Just what ancient prophets are referred to who went out and worked miracles in confirmation of their claims, we are not told. We do not now call to mind any who took their stand before the people and exclaimed, "I am a prophet; and now I am going to work a miracle to prove to you that I am a prophet."

If reference is made to Moses, it is sufficient to reply that sister White is not attempting to play the rôle of Moses. No such situation exists. No such work is attempted. No such leadership is assumed nor to be assumed by any one. She puts forth no claim to such a mission as the ancient prophets were called to fulfill. She has never called herself a "prophetess." This is a term seized upon by her defamers, and hurled after her as a badge of reproach. It is a misrepresentation, and those who use it know it is such. They imagine it will excite prejudice and contempt on the part of those who do not know the facts in the case, and for this purpose they use it.

Again, the statement is made, "I know her words are not inspired; for I have seen manuscript revised for the press; were the revisers inspired? She quotes sometimes from history; are all historians inspired?" and so on through all the silly changes that can be rung on this strain. But who has ever claimed that her words were inspired? Where or when has such a thing ever been intimated? Who now advocates that even the words of Scripture are inspired? Why is such a false charge as this now set up? Our opponents know, or ought to know, that such a claim is an invention of their own. It is

either a case of profound ignorance, or a wicked attempt to deceive. If our position was such as these men charge us with holding, what would we be logically bound to do?—It would be to take the writings of sister White and bind them up with the Bible as one inseparable volume. Has any such thing ever been done? Has any such thing ever been suggested or thought of? The very fact that nothing of this kind has occurred is a sufficient refutation of the foolish slander.

What, then, is the position and work of sister White? She is a humble, unassuming woman, possessing in her experience what to the unprejudiced observer gives every evidence of being an operation of the Spirit, in the form of one of the gifts which have been expressly set in the church. These gifts are enumerated in 1 Cor. 12, and Eph. 4. Among them are named the word of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretations, etc. It is one and the same Spirit behind them all; these are but the diverse channels of its outward manifestation. Under proper conditions these will appear. They have all along attested their presence to some degree in the church. See the book entitled "Miraculous Powers," published at the REVIEW Office. They were to be seen especially in the last days when, under the outpouring of the Spirit, the prophecy of Joel was to be fulfilled, which reads: "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens will I pour out in those days of my Spirit; and they shall prophesy." Acts 2:17, 18.

The sons who were to prophesy are the same as the young men who were to see visions, prophecy and vision being thus set forth as synonymous; but the daughters, the handmaidens, were to prophesy in the same manner. Whenever this prophecy is fulfilled, there will be no lack of those who will try to criticize, and find fault, and pick flaws, and reject it. Should we not rather be thankful that we see the prophecy so far beginning to be fulfilled, that upon one of the Lord's handmaidens, at least, there rests, at times, the Spirit of prophecy in the gift of vision?

But now we ask, Is it necessary that every one possessed of one of the gifts of the Spirit, shall be able to go forth and work miracles to prove that he has it? The idea is absurd. It arises only from that superficial view of things which is characteristic of some minds. The gift itself is its own sufficient evidence.

As to the relation of the visions to the word of God, our position is, and ever has been, the same as set forth in the work "Objections to the Visions Answered," published in 1868. In that work (p. 127) we said:—

"Some one may say, Then you make the visions a second New Testament, a Mormon Bible in your system. We do not, as the following reason will show: We have ever held, as set forth in this work, that the word of God, the Bible, is the standard by which to test all these manifestations. 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' All gifts of the Spirit in the church, must be thus tested. Now it is evident that that which tests occupies a higher position than that which is tested by it. This, in one word, expresses our view of the relative position which the Bible and the visions sustain to each other. But when a manifestation accords with the word, and gives every evidence that it is a genuine manifestation of the Spirit of God, we submit it to the objector himself to say how far we may regard it lightly, or despise or transgress its teachings with impunity."

For the past nineteen years this has stood as the exponent of the views of this people on this point. And those who are now making a fresh onslaught upon sister White and her writings, have known this. But now they represent our position as being entirely contrary to this.

It is the strength of error to misrepresent. Thus an effort is made to force sister White into a false position, to attribute to her claims which she never makes, and then to hold up the false before the people as the true, and cause prejudice and enmity to rankle in their minds over that which does not exist? What is the cause of all this? Is it prompted by the Spirit of Christ? by the love of souls? by that charity which is in the sight of God of great price? Is it not rather in the line of his work who misrepresented God to the mind of Eve, and caused her to fall? In opposition to the work of the Lord, the trail of the serpent is still seen: May God save the honest in heart from being poisoned thereby.

## WHO ARE GOING TO THE GENERAL CONFERENCE?

IN a little over two weeks from the time this will reach the most of the REVIEW readers, the excursion across the plains to the General Conference will leave. On the evening after the Sabbath, Nov. 5, probably by 6 P. M., the company will start from Battle Creek, and five or six hours later, those from Chicago. We shall leave thus early in the week, so that we may reach Oakland, Cal., before the Sabbath, and also be able to visit Salt Lake City on the route. This will make it necessary for those who are going from the eastern part of the country, to be either in Battle Creek or Chicago over the Sabbath, all ready to go when the Sabbath is past. The time is rapidly drawing on. Who are going? is a question that must soon be decided. The delegates, we trust, are all appointed. How many others are there who intend to be of this party?

Doubtless some will be disappointed that a lower rate to the passenger could not be obtained. But the "Interstate Commerce Bill" has made it impossible to secure a cheaper rate for the passage, which we regret very much. There is a great rush of travel to the Pacific Coast this season, and though strenuous efforts have been made, this is the best we can offer to persons going. But this rate is not high. It is only a few years since first-class fare from Omaha to California was \$100 one way. In this excursion it is only \$60 from the same point both ways, and \$80 both ways from Chicago. Quite a difference.

When the roads were cutting rates in a fierce railroad war, they have been much lower; but they are not now doing this. These rates are not high for first-class fare, and privileges and liberty to remain six months, and stop-off privileges all along the way at different points. Notice some of the advantages of going in this excursion: You have the privilege of attending our General Conference, the first ever held on the Pacific Coast. You can see and become acquainted with our leading brethren from all parts of the Coast, and learn much about the country. You can visit Salt Lake City without additional cost. You can go in company all the way with friends, those of like precious faith. You can avoid the tobacco smoke and unpleasant companions. If the company is large enough, say one hundred, we will have a special train. We are promised nice, clean, emigrant sleeping cars and special favors.

We do not wish to urge any one to go to California, or to be to the expense of such a trip, if not intending to go there soon. But we would like to have any of our people who intend to visit that coast soon, go in this excursion, so that we may be able to secure a special train, as above stated. Our brethren on the Pacific Coast desire a large attendance. It is an important occasion with them. They heartily invite their brethren in the East to be present, and promise to entertain them. We desire that the meeting shall be one of great importance, and that it be well attended. We trust that God will give us the special presence of the Holy Spirit, and that his servants may be specially blessed. Let all those who intend to go address Bro. A. R. Henry, Battle Creek, Mich., *immediately*. G. I. B.

## CHRISTMAS OFFERINGS FOR 1887.

IT is some time yet before the Christmas holidays, but it is not too early to speak of them, and to call the attention of our brethren and sisters to the plans forming relative to our duty to God and his cause, at that interesting period. For two years past our people have devoted to the cause of God a portion, at least, of their gifts for the holidays. Instead of using all their spare means in buying gifts, sweetmeats, and various articles of comparatively small importance, to bestow upon their friends and relatives, they have remembered the cause of God and his precious work in the earth, and sought to obtain his blessing by humbling their hearts before him, and giving what they could toward the advancement of his truth. Many have received precious blessings in so doing. The cause has been greatly benefited by their liberality. Indeed, during the last year we hardly know what would have been done in our poor missions, had it not been for the generous sum furnished by our people through the holiday week. These gifts met a pressing need, and we know our people felt in their hearts a satisfaction which they could not have had in bestowing their gifts in the ordinary manner.

We have met one difficulty, however, in arranging for these holiday meetings, and the week of prayer.

connected with them, which, if possible, we desire this year to avoid. Usually all arrangements for them have been made after the meeting of the General Conference. But owing to the very brief space of time between the close of the Conference and the holidays, there has been a lack of opportunity to bring the matter properly before our people. Indeed, we were so hurried last year that we do not believe one half of our churches really engaged in the devotions of the week of prayer according to the plan. There is always a tremendous rush of business, general meetings, etc., immediately after the close of the Conference, and such a matter as this cannot then receive its proper attention.

The General Conference Committee, when together recently, considered this subject, and determined to avoid this difficulty by introducing the matter before the Conference convenes. Steps will be taken to bring the importance of this subject before our people in a most pointed manner. The Committee consider it a question of the deepest importance. We have not time and space in this issue of the REVIEW to more than barely introduce the matter, but we shall say more hereafter.

We will say, then, to all our people in every part of the world, that a special period of time is set apart by the General Conference Committee, for prayer, seeking for the blessing of God, and giving alms for the progress of the work. This period commences with a day of fasting and prayer, Sabbath, Dec. 17, with continuous services through the week, and closes Sunday, Dec. 25, with contributions of means. The objects for which the Committee ask for means are four: The British Mission, the Scandinavian Mission, the Central European Mission, and the General Conference Association. These Missions are heavily in debt, and unless our people want to see them curtailed, they must advance means for their support. The General Conference Association is a legal organization, recently brought into being, to subserve the interests of the cause. This Association can hold property legally in any part of the world. It is the organization to which our people should bestow gifts, bequests, etc., which they design for the cause in general. The means which come into the hands of this Association is under the control of the General Conference Committee, to be used in the cause according to their best judgment or as the donor requests them to use it. This Association should have under its control many thousands of dollars, to use where the exigencies of the cause demand. These most important objects need the fostering care of our people, and we feel sure they will have it. We call attention to this matter that all interested may understand it in season, prepare for it, plan for it, and be fully ready when it comes. Meantime considerable will be said, no doubt, in one way and another, concerning this important subject.

GEO. I. BUTLER, *Pres. Gen'l. Conf.*

#### SABBATH, OCTOBER 22, THE INTERNATIONAL MISSIONARY SABBATH.

SPECIAL attention should have been called to this Sabbath in last week's REVIEW, but we did not realize it was so near, coming, as it does, so early in the month.

But perhaps many will inquire why attention needs to be called to this particular Sabbath. We answer, This is the fourth Sabbath in which all contributions given by our people will go to the benefit of the International Tract and Missionary Society. The fourth Sabbath in every month is especially devoted to the tract and missionary cause. We should think of the missionary work, pray for it, talk about it, and sing missionary hymns. The ministers and people should do this. The leaders of our meetings should call attention to the missionary work. The testimonies of our brethren and sisters should breathe the missionary spirit. And then at the close of the meeting we should show our faith by our works, by giving liberally of our means to further the same blessed object. Such a Sabbath will benefit us and help greatly in the cause of God. The ordinary fourth-Sabbath contributions go to the church societies, to sustain the local missionary work. But the International Society has the benefit of the fourth-Sabbath contributions in the month of October. That is the tenth month. It is thought the contributions for that object will be larger than those ordinarily taken, enough to make a tithe of all that is given through the year. We greatly desire our people everywhere to realize the

importance of contributing liberally for the International Society.

Stop a moment, and consider the beneficent and most excellent character of its work. What a potent agency it has proved to be in extending the light of gospel truth to many regions here and abroad! The means bestowed are used in extending reading matter in regions outside of organized Conferences, and in remote fields, reaching forth into new and distant lands. None of this means is used in paying salaries to officers or fares in traveling. Such funds come from other sources. The International Society funds are purely for missionary purposes. In the past this Society has ever been the advance courier of the truth, reaching fields long before the living preacher arrived. Indeed, its accomplished work of arousing an interest has, in nearly all cases, been the cause of calling for ministerial help to come and occupy such fields. In many instances such fields would not have been heard of or entered, had it not been for the work accomplished by this Society. It has sent our publications to almost every part of the world: the coast of Africa, the various countries of Europe, Great Britain, France, Switzerland, Germany, Italy, Russia, and the Scandinavian countries; to the East Indies, China, and other portions of Asia; to Australia, New Zealand, and various islands of the Pacific; to Canada, South America, and the West Indies; and large quantities to our various Southern States and many of our greatest cities. Who can estimate the amount of good done or the number of souls saved through these efforts?

And still large numbers of new fields remain to be entered. The work of the Society was never so urgent and important as now; the field covered was never so extensive as now; and the need of funds was never more urgent than at the present time.

The Society has been crippled greatly for funds, more or less, for two years past, and has been obliged in some degree to curtail its noble work. This is a fact which causes sadness to all true lovers of the cause. It ought not so to be. It must not continue. The work is great and must go forward. Will not our people give liberally of their substance next Sabbath, Oct. 22, and thus furnish means for the Society to do its blessed work? Surely our people will not now see this Society crippled for lack of means, at this stage of the work. A large number of shares ought to be taken. These shares are ten dollars each. That sum paid to the Society makes you a life member of the same, and a member of any State society in any part of the field. In contributing next Sabbath, we entreat our people to carefully consider the importance of the object to be obtained, and then to give liberally. Do not try to give the smallest change you can find. Let those who are able contribute dollars rather than dimes and cents. Those who are very poor, and the sisters and children may be excused in giving the latter. Let this good Society and its noble work inspire generous impulses in us till our hearts shall burn with a desire to extend the truth to earth's remotest bounds. Let us give freely as the Lord has given to us. He has cast our lot in the best land on earth, and filled our houses and homes with plenty, and we never suffer want and privation. Let us show our gratitude to God by freely bestowing our means to advance the cause of truth, till the light of the last message shall reach the ends of the earth.

G. I. B.

#### OPPORTUNITY FOR OUR PEOPLE TO ASSIST FINANCIALLY.

THE growth and expansion of our work during the last few years has been most remarkable. This is specially so when we consider how hard have been the times financially, and how many failures have occurred from various causes, in monetary circles in the world at large. We can yet express gratitude to God that no enterprise ever entered upon by S. D. Adventists has gone down in financial disgrace and failure. We attribute this to God's special favor and the interest our own people have ever taken in this cause. They have believed it to be of God, and have rallied around it always when it was brought into special straits of difficulty, determined that it should be honorably sustained. This spirit is the strongest bulwark of any cause; and while this confidence is retained, and the work is managed with prudence, we shall be kept from disastrous failures.

The strength of our cause is in its unity and coher-

ence. When one portion suffers, others suffer with it. The cause is one, and ever must so remain. And while all parts feel a mutual interest in the prosperity of each and every part, and stand ready to assist when the burden becomes too heavy, the work will not be likely to fail, or meet with serious disasters. But the importance of this principle should never be forgotten.

During the last few years we have been spending money quite freely. We have established distant missions at quite a heavy cost; have erected publishing houses in some of them, and sustained quite a corps of laborers in them; have enlarged our publishing houses, and built institutions of learning with commodious boarding-houses attached; have invested much means in health institutions, and opened expensive city missions, besides keeping up the extensive paraphernalia of our ordinary work. But we see none of these that we could spare, and none but that are important for the good of the cause; and we feel sure there are none of them that our people will consent to have set aside. The work must still advance. We cannot deny but that there have been times of financial perplexity in the past, in connection with the establishment of some of these enterprises. Then it has been the privilege of our brethren or our other institutions to step in and share this burden till this strain was removed. This we feel sure is the way God would have this work advance. Our brethren, in such cases, have either given of their means or loaned money at low rates of interest, to help over the hard spot.

The present year has been somewhat close in finances. Times have been hard for several years past. Our various State Conferences have many openings which require means in their local work. The cause is enlarging all the time, and reaching out in many directions. There are many important enterprises constantly requiring attention. It would not be strange if in some directions there was need of help. The vast increase of our canvassing work and sale of our publications has made it absolutely necessary to increase the capacity and efficiency of both of our main houses of publication, to supply the demand for reading matter. For this we feel exceedingly grateful.

It has been thought very important by the Board of Directors of our College, that an additional boarding-house be erected the present season. It will tend greatly to the accomplishment of the design in view when the College was established. This season of the year always brings the hardest financial strain. Our local Conferences have to call in money to pay off the laborers, bills for building material come due, winter is approaching, and money is generally more in demand for moving crops and paying off laborers. The fall is the season for selling books, and large editions have to be printed, at a great expense. These and other causes draw for a few months more heavily upon us than at other periods of the year. Money can be hired at not unreasonable rates, from those not of our faith. It is offered already. Our credit is good, and we are very thankful it has never been impaired. But we have always preferred to obtain what money we need from our own people, for many reasons. From our past experience we conclude that there are many persons among us possessing more or less means which they do not feel able to give to the cause, yet they desire it to be doing good in the cause. Many need some income from their means for their sustenance. They would prefer to loan it in our cause, at a moderate interest, rather than to unbelievers. In the past many offers of this kind have been made, of means which at that time were not needed. At the present time, for the reasons stated, offers of this kind, for a time at least, would be very acceptable. We ask our brethren and sisters who may have means at their command, to consider this point, and communicate with Bro. A. R. Henry, of the REVIEW Office, Battle Creek, Mich. Your help in this direction will be appreciated if rendered soon. GEO. I. BUTLER, *Pres. Gen'l. Conf.*

—“The prosperity of any church is not to be measured by the means or appliances of comfort it offers, nor by the exceeding attractiveness of its sights and sounds, but by the abundance of its spiritual life—the life that, flowing out in love to all the world, joyfully embraces every opportunity to go beyond self, and to lose sight of self in doing the work of the gracious Lord and Master.”

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SPECIAL NOTICE.—Please for the guidance of those Always accompany the dress. 2. Always include a large majority of 3. If the questions are at this Office, write the s parate sheet of paper, and 2. By observing the more certain of receiving lect them. Those who l rections, are hardly entl must not think strange l

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685.—“HIS FLES How do you harmoni unconsciousness after de

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We know of on verse that can be bility, and that i ental poetry, the breath, are cloth lamenting its put mourning over th livened. The fo writer the better sage is translated shall live, shall h over him.” Th Coverdale, and o text of all difficu

686.—THE AP

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Regarding the do no better tha who comments a “1. I do not c to any person p belong, nor are kind. 3. They to such as reject Author, the Lo only who join w an impostor, and crucified him as their salvation if rejecting the L believing in the L and acknowledg tion, is here inte nately backslid of God.

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The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

684.—THE SPIRIT OF MAN.

What is signified by the "spirit of man," as mentioned in 1 Cor. 2:11? L. A. W.

The word that is translated "spirit" in this text, is *pnéuma* in the original, which is defined by Robinson, in his Greek Lexicon, to mean, in this instance, "the rational spirit, mind, soul, as including the understanding, intellect." In harmony with this, Dr. Adam Clarke, in his comments on this passage, says: "The spirit of a man knows the things of a man; that is, a man is conscious of all the schemes, plans, and purposes that pass in his own mind; and no man can know these things but himself." This explanation must commend itself to all candid readers as the correct one, and as furnishing no evidence that man possesses an independent, entity, that is termed by many his immortal soul.

685.—"HIS FLESH UPON HIM SHALL HAVE PAIN." How do you harmonize Job 14:21, 22 with the doctrine of man's unconsciousness after death? T. J. E.

The first passage referred to reads thus: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." This is conclusive evidence that in death man knows nothing of what is going on upon this earth; he has no knowledge even of the circumstances surrounding the members of his own family; they may come to honor, but he knows nothing about it. The second passage reads thus: "But his flesh upon him shall have pain, and his soul within him shall mourn." If this be interpreted literally, can it have reference to man after death has occurred?—No; because his flesh is absolutely insensible to pain, and very soon decays and wastes away to dust. The life principle has forsaken the body, and there is nothing within him that can with any propriety be called a "soul," that is capable of mourning. To what condition of man can these words apply?—To his condition when alive. In this chapter, Job gives a discourse on the miserable condition of man while alive, and refers casually to his state in death. Verse 21 certainly has reference to his condition in death, and it seems quite as conclusive that verse 22 refers to his condition in life: he suffers physical ills and mental anguish.

We know of only one other interpretation of this verse that can be given with any degree of plausibility, and that is this: In the daring spirit of oriental poetry, the flesh, or body, and the soul, or breath, are clothed with consciousness; the former lamenting its putrefaction in the grave, and the latter mourning over the mouldering clay which it once enlivened. The former interpretation seems to the writer the better of the two. In the *Vulgate* the passage is translated thus: "But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him." This translation is also followed by Coverdale, and others, and, if accepted, relieves the text of all difficulties.

686.—THE APOSTASY FROM WHICH RECOVERY IS IMPOSSIBLE.

What do you consider constitutes the apostasy spoken of in Heb. 6:4-6? J. V. W.

Regarding the subject of the above query, we can do no better than to quote from Dr. Adam Clarke, who comments as follows on the texts named:—

"1. I do not consider them as having any reference to any person *professing Christianity*. 2. They do not belong, nor are they applicable, to *backsliders* of any kind. 3. They belong to *apostates* from Christianity; to such as reject the whole *Christian system*, and its Author, the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impostor, and vindicate his murderers in having crucified him as a malefactor, and thus they render their salvation impossible, by wilfully and maliciously rejecting the Lord that bought them. No man believing in the Lord Jesus as the great sacrifice for sin, and acknowledging Christianity as a divine revelation, is here intended, though he may have unfortunately backslidden from any degree of the salvation of God.

"As repentance is the first step that a sinner must take in order to return to God, and as sorrow for sin must be useless in itself unless there be a proper sacrificial offering, these, having rejected the only available sacrifice, their repentance for sin, had they any,

would be nugatory, and their salvation impossible on this simple account. . . . They reject him [Christ] on the ground that he was an impostor, and justly put to death. And thus they are said to crucify him to themselves—to do that in their present apostasy which the Jews did; and they show thereby that, had they been present when he was crucified, they would have joined with his murderers."

Ministers' Department.

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

A CUBIC SERMON.

SOME one, being asked how long a sermon ought to be, replied, "That depends upon how broad and high it is." The idea is a good one. A sermon ought to be a cube—the length, breadth, and height equal. People will never complain of the length of a sermon unless its longitude is out of proportion with its latitude or altitude. I heard Horace Bushnell's great home missionary sermon on "Barbarism the First Danger," in the old New York tabernacle in 1847. It was two hours long, but everybody in that crowded congregation wished that it was longer. Henry Ward Beecher, in the zenith of his power as a preacher, often delivered sermons from an hour to an hour and a half in length. Yet I never heard of a hearer who wanted him to stop before he did. But when the Rev. Sylvester Shallow takes a text, and begins to talk away from it; when he tells his hearers what they have heard a hundred times already; when he drones and drawls as if the few ideas that he has were stampeding, and he was trying to lasso them, the people begin to take out their watches after twenty minutes of impatient attention, and wonder if he will never be done.

I have listened to sermons that reminded me of a piece of lath, or an old-fashioned yard-stick—they were so long and yet so thin and narrow. I have heard other sermons that were broad as well as long, and yet were flat, like a piece of veneering. It would take half a dozen of them glued together to make an inch of solid thought. And there is a third class that are high. The preacher goes up into the clouds as if his native home was there. But the hearer soon sees that he is on the topmost round of a very narrow ladder, and he watches with painful interest, hoping that the reverend acrobat will climb down before the ladder falls.

Yes, the cube is a good model for the sermon. It ought to be four square and symmetrical. It ought to have a base of Bible truth. On this should rest arguments and illustrations at right angles; not crooking and curving, now far beyond the base and now far within it. And the application should crown the whole, being just as broad as the scriptural base, and no higher than the logic which has carried the hearers' convictions up to it. And still further, the true sermon should have angles, sharp corners. It is not a round, smooth ball, to be rolled about and to remind the undevout hearer of his game of billiards or ten-pins, but a solid and solemn appeal to his conscience. A sermon without corners is not a gospel sermon. Our Saviour never preached without saying something that was sharp enough to be felt by somebody.

But though the sermon ought to be a cube, it need not be an opaque one. God has made many cubic crystals. They are beautiful in their translucency. Many of them are transparent as well as translucent. The crystallization is so clear that you can see through them. And yet they are not the less solid on that account. The great beauty and charm of an eloquent discourse is that light shines through it, and you can see through it from side to side and from top to bottom. Everything is clear as well as massive and strong. The Bible, in its practical teachings, is a model of clearness. No honest reader can mistake its meaning. Christ said, "I am the light of the world," and all his teachings are luminous. He sent forth his disciples to shine as lights in the world, "holding forth the word of life." The man who pretends to be an ambassador for Christ and a successor of the apostles, and yet preaches sermons so opaque that the common people cannot see through them, shows that he has not learned the alphabet of his mission. A cubic crystal, yes, that is the ideal of a gospel sermon!

But is not crystallizing thought into compact, symmetrical and transparent discourse the work of genius? Can the average preacher make such sermons? I answer, Yes, if he will work for it. Dr. Lyman Beecher, when asked by a student at Lane Seminary how long it took him to prepare his sermon on The Moral Government of God, replied, "Forty years." His meaning was that he had been studying the subject from the beginning of his ministry, and writing and rewriting it. He gathered material in all directions. He arranged it. He condensed it. He formulated propositions and pruned them, so that the maximum of thought would be expressed in the minimum of words. He sought for illustrations, and he pressed all the verbiage out of them, so that they were as compact as his arguments. In this way he made a sermon so comprehensive that it seemed to exhaust one of the grandest of themes, and yet so clear in its style that a child could understand it.

Soon after Dr. Archibald Alexander moved to Princeton, and while he was yet a stranger in that region, he went out one Sabbath afternoon to preach in a school-house where the theological students had been keeping up a service. He preached one of his cubic crystal sermons—giving the results of years of thought and study in his inimitably simple style. And one of the rustic hearers said: "I liked that old man. He is not learned like those seminary fellows who generally preach here, but I could understand every word that he said, and I can remember more of that sermon than of any other that I ever heard." What higher encomium could have been uttered than that?

Condensing and crystallizing is hard work. I have often watched "a press gang," as we call our itinerant balers, baling hay. They want to crowd the stack into one third of the space it occupies. They tramp, tramp, and then they apply horse power. It is the hardest kind of work for both men and horses. To have good bales of hay for the market, we must first have good hay, and then we must put it up in packages that are portable. The minister may take a lesson from the farmer. Let him see to it, first of all, that he has something really worth saying. Let him study his Bible, study nature, study human nature. Let him gather truth and illustrations of truth in all directions; then let him bring closely related truths together, and build up his stack. Let him exclude all that is erroneous or doubtful, as we throw out all weeds and thistles in stacking our hay. Then let him say to himself: "Now I must put up this food that I have gathered for my flock into bales. It will not do to take it loose into the pulpit. People are impatient of mere platitudes. They want ideas and not words only. I must study as hard in systematizing and condensing this truth, as I have in gathering it, or harder."

The man who does this kind of work faithfully, may not be a brilliant speaker, but he will never fail to interest and instruct a congregation. The really popular preachers are all hard workers.—*Obadiah Oldschool, in Interior.*

A SOLID FOUNDATION.

To all enduring gospel work there must be a solid foundation. Sustained enthusiasm must have a living root. Noise and tumult will pass away. Music and excitement, fuss and fury, will soon lose their attraction; and if anything is to remain, there must lie back of all this evidence and conviction, fact and knowledge; faith that cometh by hearing, and hearing by the word of the Lord. Stir and excitement may serve a good purpose for a little while, but saints will soon outgrow such things, and sinners will weary of them, and they will be stale, flat, and unprofitable. No sort of religious sweets and condiments will serve to nourish permanently the church of God. There must be the living bread that comes down from heaven, the plain, sober, substantial truth of God, which endures criticism, survives controversy, outlasts contradiction, and which lives and abides forever. Let us see to it that we do solid work, and that we build upon a sure foundation—upon the everlasting Rock.—*The Christian.*

MINISTERIAL TESTS.

WHEN there is a genuine forgetfulness of self; when the divine theme thoroughly possesses the speaker; when faith in the message is scriptural and profound; and when the Holy Spirit bears attestation to the truth at the time of delivery, then there can be no possible doubt as to the result. "The word of God is" then "quick and powerful, and sharper than any two-edged sword."—*Sel.*

## Progress of the Cause.

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

### THE MASTER WANTS WORKERS.

THE Master wants workers, his harvest is white,  
His command, "Go ye forth," is to all;  
Go, work with a will, and let not the dark night  
On an ungathered harvest field fall.  
The Master wants workers, and calleth for you,  
There 's work for the smallest and weakest to do.

The Master wants workers, and that which is right  
He will give at the end of the day;  
So thrust in thy sickle, and work with thy might;  
If not gathered, ripe grain will decay.  
The Master wants workers, then why will you not  
Begin now to serve him? 'T is not a hard lot.

The Master wants workers, each service he knows,  
Not one is too small to record;  
E'en he who a cup of cold water bestows  
In His name, shall not lose his reward.  
The Master wants workers, oh, why still delay?  
Begin in his service to labor to-day.

The Master wants workers, the night cometh soon,  
When the weary shall rest from all care;  
When those who have tolled through the heat of the  
noon,  
Shall no longer its weariness bear.  
The Master wants workers. Think what he has borne  
That you might his crown of rejoicing adorn.

The Master wants workers, his harvest is great,  
'T is the world with its millions untaught;  
A multitude vast rushing on to their fate,  
Knowing not what their Saviour has wrought.  
The Master wants workers, a host of true men,  
To lead them to Jesus from hill, plain, and glen.  
—Rev. F. J. Stevens.

### THE WORK IN CENTRAL EUROPE.

OF late we have seen many omens of good here in Europe, for which we are truly thankful to God. Within the last few weeks a church has been organized in the extreme southeast of the Caucasus, and one in the northwest of Holland. Bro. Laubhan writes very encouragingly from the Caucasus. Nearly two years ago, we learned that through publications from America some Germans had embraced the truth in that far-off portion of Russia. Last fall the elder of the church in the Crimea moved there, and found some fourteen who were keeping the Sabbath. Through his efforts others began to obey, and now Bro. Laubhan has organized a church of thirty-four members. He says that the interest is excellent, and according to all appearance there will be fifty there before he leaves for the Crimea. A tract and missionary society has also been formed.

From Sept. 1 to 15, I visited Germany and Holland. I had good meetings with our brethren in Prussia. They all urgently request that a minister come there to labor. In M. Gladbach, things look very favorable. A prominent man who owns a factory has recently taken a full stand for the truth, and if a minister should be sent there to labor in that field, a church could be organized, and the brethren would gladly sustain him. The friends ordered over fifty copies of the new book, "The Life of Christ," by Sr. White, and several are ready to do colportage work.

From here I went to visit our friends in another locality, in Holland, where I found five who were keeping the commandments of God. For quite a while they tried to come in contact with us, and learn our whereabouts, till finally, last spring, the Lord answered their prayers. Some relatives in America sent a book, which, while describing other cities, mentioned Battle Creek, Mich., and the fact that it was the head-quarters of the denomination of S. D. Adventists was brought out. At the same time some friend came from America to visit them, and in this way they were enabled to write, thus opening a correspondence between them and the brethren at Battle Creek.

The leader, who was formerly a Baptist preacher, understands the German well, as do also the brethren, more or less; consequently we had no difficulty in understanding each other. The four days of my stay were well filled with Bible readings, and before I left all five signed the covenant; and so the foundation was laid for the first S. D. Adventist church in Holland. Several of the brethren desire to engage in colportage work, and we hope that they will soon have the necessary books in their own tongue. There is also some interest among the German Baptists across the border, and one man is keeping the Sabbath there. We hope that ere long all of these interests can be followed up.

In Switzerland there are also many things to encourage us. The church at Lausanne is constantly growing, and the company has increased till it numbers about thirty-five. The interest in Zurich, also, holds good, and we hope to begin another course of lect-

ures there by the first of October. In Basel we have at present six colporters at work for our new book, "The Life of Christ." We are rejoiced to report that they are meeting with good success. Although we have not canvassed more than half the city, more than 250 orders have been taken. Our colporters take from fifty to sixty orders per week. Bro. Perk, from Russia, has taken as high as thirteen, seventeen, and even twenty in a day. Already over half of our first edition is gone, and at this rate we must have another edition before Christmas. Several souls have lately requested baptism. We are busy at work instructing the colporters, and revising and issuing some works suitable for Europe.

Our courage in God and the success of the cause in this vast field was never better; but our prayer is, that God may send us men to fill the many openings.  
L. R. CONRAD.

### KANSAS.

HURON, ATCHISON CO.—We began meetings here Sept. 22, and have held sixteen services up to date. The attendance has been good and the interest excellent. A large number are convinced in regard to the Sabbath. The weather has been unfavorable, and we have been tendered the use of the M. E. church South, to occupy when we wish it. Have held three meetings there.  
R. F. BARTON.  
Oct. 10. GEO. W. PAGE.

### NORTH CAROLINA.

ELLENBORO, RUTHERFORD CO.—In company with Eld. S. H. Kime and Bro. N. B. England, we pitched our tent at this place Aug. 17, and held meetings about four weeks. The attendance was small, owing to the very busy season, but the interest was quite good among those who did attend. Thirteen signed the covenant, and others are deeply interested who we hope will obey soon. To God be all the praise! We greatly desire the success of the cause in this part of the great harvest field.  
WM. M. BAIRD.

### OREGON.

WOODBURN.—At the close of our camp-meeting Bro. Ward, Cole, and Benham came to this place, and commenced meetings in a tent. The town contains about 300 inhabitants, and is surrounded by a rich and thickly settled country. As none of our people were located in this part of the State, little was known of us or our work.

The Lord has blessed in presenting the truth, and in visiting among the people. The place was canvassed for the "Marvel of Nations" with good results. Strong efforts were made, both in public and private, to overthrow the work; but victory turned in favor of the truth. As a result of the meetings, sixteen were baptized, and a church of nineteen members was organized. Fifteen joined the T. and M. society.

One pleasing feature of the work is the large number of young people and children that manifest a love for the truth. The brethren are now building a nice meeting-house, which will do much toward establishing the work.  
J. FULTON.  
Oct. 4.

### ILLINOIS.

MORGAN CO.—Our company of three came here soon after the Springfield camp meeting. The drouth had seriously injured the crops, and we were told that business was at a stand-still. But we went to work feeling that it was the will of God that present truth should be brought within the reach of these people, and the Lord has encouraged us with a good degree of success.

We are working with "Thoughts on Daniel and the Revelation" and the "Great Controversy." Among the subscribers for "Thoughts" are three ministers and a Sunday-school superintendent. Considering the adverse circumstances, the result of our efforts has been encouraging. One of our company obtained twenty-four orders for the "Great Controversy" in three days and a half, and another took eleven orders from fourteen exhibitions.

Besides the orders for books, we have taken a number of subscriptions for the *Good Health*. We partially defray expenses by selling purity pamphlets. Our courage is good, and our experience in company canvassing is entirely satisfactory. Truly it is a privilege to carry the truth to the waiting, honest souls who are tired of the form of godliness without the power thereof.  
J. E. FROMM.

### WISCONSIN.

FORT HOWARD, FLINTVILLE, ETC.—From Plainfield I went to Fort Howard, where in connection with Bro. Sanders and the director of the district, we held a good quarterly meeting. I was truly thankful to God for the privilege of meeting these dear people once more, after an absence of three years, and was

rejoiced to find them united and devoted in the good work of the Lord. One man, a poor cripple, unable to walk or even stand alone, was baptized on first-day. We trust he will be faithful to the end, so that he may be immortalized and received into God's kingdom, there to leap for joy and receive eternal life.

We also went to Flintville, seventeen miles from Fort Howard, and held two meetings, besides baptizing two souls on Monday. Four were received into the church. All seemed much encouraged to be faithful unto the end, that they might receive eternal life when Jesus comes to gather the precious jewels to his Father's kingdom. I also had the pleasure of stopping at Bro. and Sr. Cowles', who are now living in Plover. He is teaching school in that place. They would be glad to have any of the brethren and sisters call on them when passing through Plover. I was glad to find them still holding on to the word of the Lord, and striving to obey. I commence meetings to-night in the Abbot neighborhood, three miles north of Plainfield, to continue one week.  
I. SANBORN.

### LOUISIANA.

ROBELINE, MARTHAVILLE, MANSFIELD, ETC.—During the months of August and September, we labored in the northwestern part of the State. The first few weeks of our stay, we pitched our tent in the little village of Robeline, on the T. & P. R. R. We presented quite thoroughly the leading points of present truth. Only three decided to obey the Master's commandments, but we believe this is far from being the extent of the good accomplished. The people were very kind, granting us many favors not usually obtained. Many confessed their error in trampling down the Master's commandments, and expressed intentions of future obedience. The Sunday law is a terror to some.

We spent a few days at Marthaville, where we have a small church of our people. They are all holding on firmly to the truth. Two young sisters united with the church at the close of our meetings. We visited Mansfield and Provencal, and gave a temperance lecture at each place. Prejudice against us has run high in this part of the State, but our effort has removed much of it. Many have associated us in mind with the Mormons.

This field we regard as a promising one in many respects. Many of our publications have been scattered throughout this part of the State. Our sales and donations have amounted to between forty and fifty dollars. We are now in New Orleans, and are beginning to have a little success here. Our address is 910 Magazine St., New Orleans, La.

THOS. H. GIBBS.  
E. HILLIARD.

### MAINE.

DANFORTH AND MANSUR'S MILLS.—I left my home in Richmond, September 14, to labor for awhile in Aroostook county and vicinity. I met with the brethren and sisters in Danforth, Washington Co., Thursday evening, Sept. 15, and remained with them over the Sabbath. Held, in all, six meetings. The brethren there had not held Sabbath meetings and Sabbath-school for a long time. They were encouraged by the meetings, and decided to start again their meetings and Sabbath-school. The enemy has been busy in his efforts to overthrow them, but we hope they will press together, and encourage each other, and examine themselves closely, that they may guard every avenue against the approach of Satan. I took one subscription for the *REVIEW*, and one brother bought the four bound volumes of the "Testimonies." I never realized the benefit of the "Testimonies" as I have of late. Since our camp-meeting, I have commenced to read them through again from the first; and although I have read them all through in the past, yet I find the re-reading of them to be soul-inspiring. All our people should have them, and make a practice of reading them daily. I verily believe that if we all should do this, we would see more spirituality among our people than we do now. Try it, brethren.

Came to Mansur's Mills Sunday afternoon, Sept. 18. Commenced meetings the 19th, and up to the present time have held eight meetings. Two have decided to keep the Sabbath, and there are others who were keeping the Sabbath but were not trying to live a godly life, who have taken up the cross, and have decided to be Christians; and there are still others who have not yet decided to keep the commandments, who we have hopes will soon obey. We expect to have baptism here next Sunday. My courage in the Lord is good. The truth of the Third Angel's Message never looked clearer than now. I earnestly desire that the Lord may continue to bless his truth in this place.  
S. J. HERSUM.  
Sept. 27.

### FLORIDA.

AMONG THE CHURCHES.—During the past few weeks, I have been visiting the churches, and the little companies of Sabbath-keepers that have lately embraced the truth. We were glad to find our brethren and sisters so firm in the fundamental points of

our faith, yet with of Christian zeal, experienced by all y kingdom of God.

At Pine Hill e the faith. This us. I reached Crisler, as we h tent meeting the was so high tha until the electio visited the church us four days, the tent. I remained to attend the qua season together. tized. On Sund esting. The T. considered. Ov Nations" alone.

When I return tent nicely arra afloat that the y few hours the e people began to started by team while others be and cities, so th depopulated. C meetings, so we packed it away, resume the worl guide us in our Oct. 11.

CAMPBELL.— having remaine at the first, but ing the last two eraging only ab country. We present truth. tent, fourteen h all of his comm to \$28.60; Bibl I was left alone present at the matters.

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SCURRY, KA with the tent from the first know of this pl while there a be the worst p ers and court But after lea were not con pitch our tent some of the e move a long d decided for e People had b for fear of ha and so many c tendance do would like to out at night.

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P. S.—Bro, attack of bilic pain. The i ried out. Br which we th upon the wo

DENVER.— were favored Still feeling sought an int

our faith, yet with some there seemed to be that lack of Christian zeal and true devotion which will be experienced by all who hope to overcome, and enter the kingdom of God.

At Pine Hill eight new ones had lately embraced the faith. This was a great source of encouragement to us. I reached Tampa Sept. 21, where I met Bro. Crisler, as we had previously appointed to hold a tent meeting there, but the temperance excitement was so high that we concluded to wait a few days until the election was past. During this time we visited the church at Palmetto. Bro. Crisler was with us four days, then returned to Tampa to put up the tent. I remained over the next Sabbath and Sunday, to attend the quarterly meeting. We enjoyed a good season together. On the Sabbath, eight were baptized. On Sunday, the business meetings were interesting. The T. and M. and canvassing work was considered. Over \$1,000 worth of the "Marvel of Nations" alone have been sold the past few months.

When I returned to Tampa, Bro. Crisler had the tent nicely arranged for meeting, but a rumor was afloat that the yellow fever had reached town. In a few hours the excitement became intense, and the people began to pack up and leave the city. Some started by team for the country, some left by boat, while others boarded the train for different towns and cities, so that in a few days the town was almost depopulated. Of course, it was not possible to hold meetings, so we took our tent down, and carefully packed it away, hoping soon to be able to return and resume the work. We pray for the Spirit of God to guide us in our future labor. S. FULTON.

Oct. 11.

TEXAS.

CAMPBELL.—We closed our labors here Oct. 2 having remained four weeks. The interest was good at the first, but we found much prejudice, and during the last two weeks the attendance was small, averaging only about fifty,—a small audience for this country. We presented all of the main points of present truth. Since we came to this place with the tent, fourteen have decided to obey God by keeping all of his commandments. Book sales have amounted to \$28.60; Bible sales, \$12.25. During the last week I was left alone, as Bro. Huguley went home, to be present at the quarterly meeting and attend to other matters.

I am persuaded that we made a mistake in taking the tent down so soon, and closing our labors when we did, as we can get no house in which to preach. I think we are too hasty many times in taking down a tent, and hurrying to another place, to go through with the same routine. It gives no opportunity to build up and strengthen those who take hold of the truth. We intend to commence meetings about the 20th, at a place called Sodom, nearly seven miles south of Campbell, there having been quite an interest created there by a few sermons preached at that place last spring. There are also twelve there who are obeying the truth, having heard a few discourses at Black Jack Grove, and some at Campbell. May the Lord help us to keep humble, and give success to our feeble efforts. W. S. CRUZAN.

Oct. 7.

SCURRY, KAUFMAN Co.—We have now been here with the tent about three weeks, and the prospects from the first have been discouraging. Those who know of this place, regard it as most unfavorable; and while there are many good people here, it is said to be the worst place in the county, furnishing the officers and court more business than any other section. But after learning this, the Conference committee were not convenient to consult, and we could not pitch our tent elsewhere without infringing upon some of the canvassers' territory, unless we should move a long distance; so we thought as it had been decided for us to labor here, we would continue. People had become afraid to attend church at night, for fear of having their teams and wagons molested, and so many of the very ones we desire to see in attendance do not come. Some have told us they would like to attend, but would not take their teams out at night.

The attendance on Sunday is very good, but small during the week. There is some little interest, and we shall remain a short time, till Bro. Dickerson delivers his books in and around Kemp, when we expect to go there, where interested parties have solicited us to come. We hope for some success.

Sept. 28.

W. T. DRUMMOND.

W. A. MC CUTCHEN.

P. S.—Bro. Mc Cutchen recently had a very severe attack of bilious fever, at times suffering excruciating pain. The instructions of James 5:13-15 were carried out. Bro. M. was relieved instantaneously, for which we thank the Lord. He is now about to enter upon the work again. W. T. D.

COLORADO.

DENVER.—At our good camp-meeting in Ohio, we were favored with the presence of Dr. J. H. Kellogg. Still feeling that my lung trouble had not left me, I sought an interview with him, and to my surprise was

told that unless I should seek a change of climate, I would not live over a year. The change he advised was either Southern California or Colorado. In consultation with Sr. White, Eld. Underwood, and Eld. Olsen, I was advised to choose the climate of Colorado. In harmony with the advice, I returned home from the camp-meeting and made my arrangements to leave in time to attend the Colorado camp-meeting. Before leaving Ohio, I visited the little company of Sabbath-keepers at Piqua, and organized a church of nine members. We hope the blessing of the Lord will be with them, and that many other precious souls will be added to their number. One who was formerly elder of the Leesburg church, was chosen as their elder. With his experience in the truth, we hope to see this become a strong church.

On the morning of Sept. 1, I joined my wife at Troy, and we started for the Colorado camp-meeting. At Omaha, Neb., we were joined by Elds. O. A. Olsen and R. M. Kilgore, and at Grand Island, by Bro. F. E. Belden. When we reached the camp-ground, we found the meeting in progress. I must say that I never enjoyed a camp-meeting better than this one. As the faithful servants of the Lord presented the testing and searching truths for our day, the Lord came very near and blessed the word spoken. And during the meeting many good confessions were made, and sins were forsaken.

At the close of the meeting it was decided that myself and wife should locate in Denver, and take charge of the city mission in that place. We are now pleasantly situated here in the midst of this growing and busy city. We believe that this is an excellent point for a city mission, as people are continually coming here from all parts of the world, seeking for health. We trust that the brethren and sisters throughout Colorado and adjoining States will remember the work here in their prayers, and also by sending in provisions, such as butter, fruits, potatoes, and flour, and all such things as are generally used in a mission. In regard to fruit, both dried and green will be very acceptable. Everything should be addressed to Geo. W. Anglebarger, 812 19th Ave., Denver, Col.

I would say in regard to my health, that I am improving, and hope soon to be fully restored. With the blessing of the Lord and the benefit of this bracing climate, I think I shall enjoy better health than I have for many years. We earnestly request the prayers of our dear brethren and sisters in Ohio, that the Lord will not only restore me to health and strength, but that he will abundantly bless us in his work. GEO. W. ANGLEBARGER.

Oct. 4.

VIRGINIA.

BRIDGEWATER AND Mt. CRAWFORD.—After continuing six weeks, we closed our meetings in the tent at Bridgewater, Sept. 25. The interest was good from the first till the last meeting. The congregations ranged from fifty to 250. The very best of order was maintained throughout. We had some very bitter prejudice to meet, but the Lord blessed, and some dear souls accepted the truth, and many others are on the point of deciding to obey, for whom we have great hopes. One Rev. Brown, a Presbyterian minister, who is said to be quite an able man, preached one discourse against the Sabbath, which we reviewed before a large congregation. The Lord helped, and after the meeting closed many acknowledged that they could see more plainly than ever before that there was no divine authority for Sunday-keeping. We kindly invited the elder to be present on this occasion, but he respectfully declined the invitation. We understand that he expects to speak again in favor of Sunday after we leave.

Having seen the failure of Eld. Brown's attempt to settle the minds of the people on this momentous question, one Eld. Sanger, of the Tunkard Church, has undertaken the task. He claims that it is time to raise voice and pen against this deceptive doctrine. He is now putting a series of articles through the *Gospel Messenger*. One article has already appeared. He quotes largely from Eld. D. M. Canright's article in the *World's Crisis*, in which he renounces his former faith. He seems to think that because Eld. C. has left our ranks, therefore the Sabbath of the Lord—the seventh-day Sabbath—is a humbug; but as yet he has not given any proof that it is a false Sabbath. We went to Eld. Sanger, and told him that we had read his article in which he stated that it was time to raise "voice and pen," etc., and asked him if he would not speak now, while we were here with the tent. He said he would not, and gave as his reason, that he was not ready. We asked when he could preach on the subject, and he said not before two or three months.

We have a nice hall fitted up here, in which to hold meetings during the winter, free of charge. Yesterday (Sunday) we held three meetings at Mt. Crawford. The interest here is still good. We had a large attendance at each service. In the evening, hundreds gathered on the banks of the North River, to witness the solemn ordinance of baptism. Two dear souls were buried with their Lord, and, we trust, came forth to walk in newness of life. Several others will follow their example soon.

Bro. Hottel preached at Bridgewater last night (Sunday), and I at Mt. Crawford. Thus our labor at both these places closed for the present. As we review the past few months, we can but praise God for what has been accomplished. We came among this people entire strangers, but many friends have been made to the truth, and our temporal wants have been abundantly cared for. We have sold about \$40 worth of books, besides giving away hundreds of pages of tracts. We hope to meet many dear souls in God's kingdom as the result of these silent messengers.

We received about \$40 in donations, and obtained twenty-one subscriptions for the *Review*. We hope to be able ere long to organize a company at both Bridgewater and Mt. Crawford. Bro. Hottel and I will spend the next four weeks among the churches. I praise the Lord for the privilege of working in his cause. The truth looks brighter than ever before. May God bless his cause in Virginia.

Oct. 3.

M. G. HUFFMAN.

THE WORK AMONG THE FRENCH.

LAST year quite a number of our French-brethren attended our College at Battle Creek, and were greatly benefited by it. How will it be this year? Shall we not see twice as many in attendance as last year? Will there not be a special effort made to avail ourselves of these blessed opportunities? Souls all around us are exposed to ruin. Who will carry them the message of mercy? Those who do this must be willing to educate themselves properly for the work.

My heart fails within me when I see how little is being done in this direction, compared with what remains to be done. I was rejoiced a few days ago to learn that a new publication for use among the French is now in press. It is "The Life of Christ," by Mrs. E. G. White. Who is now ready to take hold of the work of canvassing for this book? Be not afraid to try it. Some will do it and be blessed in the deed.

Years ago the testimony was given that there was a work to be done for the French nationality. But few have since appeared to respond to the call. But "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

N. PAQUETTE.

AMONG THE SCANDINAVIANS IN IOWA.

FROM Sept. 6 to 29, I labored in Iowa. I attended two camp-meetings, one at Harlan and one at Algona. These were local meetings, and not very large; still there were quite a number of Scandinavians present, especially at Harlan, but some did not come till one or two days after the meeting had commenced. I feel thankful, however, for the blessings we received, and for the good, free spirit which was felt all through the meetings.

There was one week between these meetings, and during that time I visited the following places: Weston, Council Bluffs, Scranton, and Ames. At Scranton, four were baptized, and at Ames two.

It was very encouraging for me to renew my acquaintance with some brethren there whom I had not seen for about ten years, and to become acquainted with others who have at a later date become connected with this glorious work. Bro. Hoen was with me. The Lord has blessed his efforts in Iowa. I also became better acquainted with many of the ministers in that Conference. I am much interested in the work there. It was there that I first learned the precious truth, and it was there I first started out to preach. As I visited places where I had labored before, many things were brought to my mind concerning how graciously and tenderly the Lord deals with all his children. To his great name be honor and glory forever and ever! May his blessing rest upon the work in Iowa. L. JOHNSON.

CAMP-MEETING AT FERGUS FALLS, MINN.

FERGUS FALLS is a thriving town in Northwestern Minnesota, containing about 3,000 inhabitants, quite a portion of whom are Scandinavians. No efforts of any importance had ever been made to present our work there, and when the committee arrived they came to prepare for the meeting among entire strangers. We were kindly received and assisted by the citizens, to whom the idea of a camp-meeting was a novelty.

No proper grounds could be secured in the city, and the camp was finally located on a hill about a mile from the business center. We had reason to expect that the weather would be chilly and disagreeable, and at first we were not disappointed, but afterward it became very pleasant.

There are several churches within reach of the meeting, and we hoped and pleaded and prayed that they might be well represented. But from what I learned before the meeting commenced, it seemed we should be left without a congregation. And so we should have been, had we depended upon the older churches, some of whom were represented by one, two, or three persons, and some not at all. But there are some new churches, and quite a good

many scattered brethren, who did well in attending, so that there were present about one hundred and twenty-five of our people.

Several of our ministers were present, and assisted in the public services. The Scandinavians enjoyed the labors of Brn. Rosqvist and M. M. Olsen. It was a source of pleasure and profit to all to have Bro. and Sr. A. D. Olsen, of Dakota, with us. A good interest was taken by the people of the town, and many of the best citizens listened to the preaching. We trust a good impression was made, and we have reason to believe that this is so.

We can but feel thankful to God for this good meeting. Many on this occasion enjoyed their first camp-meeting, and perhaps the first opportunity for years, of meeting with those of like faith. If our brethren in their churches cannot appreciate the value of such meetings, these dear souls can. We feel to thank God and take courage. He is on the "giving hand."  
G. C. TENNEY.

#### THE NEBRASKA CAMP-MEETING.

AFTER the Colorado camp-meeting, Bro. Kilgore and I attended the camp-meeting at Grand Island, Neb., Sept. 14-20. The workers' meeting had been in progress for two weeks, so that all the preparations were in complete readiness, and our brethren and sisters were on the ground. There was a good spirit in the meeting. The attendance of our own people was the largest that ever gathered in Nebraska. The outside attendance, also, was remarkably good, and had been evenings all through the workers' meeting, when a short course of lectures was given on points of present truth. On Sunday evening, at the close of Eld. Kilgore's discourse, while the tent was crowded and a large number outside, an expression was taken to ascertain how many believed that the seventh day is the true Sabbath. More than half the congregation arose. Many were deeply convicted, and felt that it was their duty to obey.

We were very glad to note the spirit of unity and good courage that seemed to characterize all our brethren; and if they seek God with earnestness, the Lord will surely bless them in the work. It was very interesting to see the large company that were preparing themselves to take some part in the work, mostly as canvassers. Bro. Belden had been with them several days before going to the Colorado meeting, and now stopped with them again on his return. His work is much appreciated.

The best of harmony characterized their business meetings. The increase of the work in the Conference seemed to make it necessary that some changes be made. The mission at Lincoln, and the instruction department connected with it, occupy nearly all of Bro. Cudney's time. Bro. Gardner was elected president of both the Conference and the T. and M. Society. I never before felt so much encouraged for the progress of the work in Nebraska.

On Monday forenoon we had a very precious meeting. After setting forth some of our duties, responsibilities, and privileges, Bro. Gardner was ordained to the holy ministry. The blessing of the Lord rested down upon us all in a very large measure, and seemed to witness to the act. We all felt that indeed it was good to be there.

Bro. O. A. Johnson held meetings in the Scandinavian language several times each day. Several from Kansas were present, and we enjoyed some good seasons together. We left the ground at noon on Monday, to hasten on to the camp-meeting in Michigan.  
O. A. OLSEN.

#### SOUTHERN KANSAS CAMP-MEETING.

THIS meeting convened at the appointed time on a convenient ground in the west part of Independence, a city of about 7,000 inhabitants. As a result of the diligent efforts of Brn. Hill and Dixon, and a small corps of canvassers and other workers, the ground was fitted up in good order, and all was put in readiness during the workers' meeting. The earnest and faithful labors of Bro. Cook were highly appreciated.

The labor during each day of the meetings, except Sundays, was devoted especially to the spiritual interests of our people encamped on the ground, of whom there were over 200. Much of the good Spirit of the Lord was enjoyed, while the close, searching testimony was presented by the servants of God. Special instruction was given on tithing, the several reforms, and the "Testimonies." A system of personal labor was begun at the commencement of the meeting, and carried on to its close, young people chiefly being engaged in it, aided by the ministers and other workers. The results were most satisfactory. Nearly all the unconverted on the ground were converted before the close of the meeting, and many profitable experiences were gained by those who engaged in the work of God. We think all felt that it was one of the best camp-meetings ever held in Southern Kansas. About fifteen were baptized. Over \$16 were raised in the Sabbath-school contributions for the South African Mission.

The weather was especially favorable till near the close of the last meeting. Sunday night, when the rain came down in torrents. However, a very affecting farewell meeting was held, when our hearts were

especially sad because of the thought that Bro. Cook was to take his leave immediately for Kentucky.

The preaching during each evening and on Sundays was devoted to the outside interest, which was good from the first. The average attendance was about 800. Such a spirit of inquiry was aroused, that discourses were preached on the Sabbath question, Sunday morning, in several of the churches in the city. Brn. Lamont and Riley and myself remain to follow up the interest. Our people returned to their homes with renewed courage and strength to engage in the work of spreading the precious truth, by both precept and example.  
C. MC REYNOLDS.

### News of the Week.

FOR WEEK ENDING OCTOBER 14, 1888.

#### DOMESTIC.

—Nine new comets were observed during the year 1886.

—Frank James, the notorious outlaw, is reported to be dying at Dallas, Texas.

—Brandon, Wis., had a narrow escape from destruction by fire Friday morning.

—Fire at Amesbury, Mass., Monday morning, destroyed property valued at \$125,000.

—The official majority against the prohibition amendment in Tennessee is 27,693.

—Judge Thomas C. Manning, United States Minister to Mexico, died Tuesday morning in New York City.

—The cotton crop of the United States this year is estimated at 6,550,000 bales, against 6,505,000 bales last season.

—A portable saw-mill exploded, Wednesday, eight miles from Jackson, Ohio, and two operatives were blown to pieces.

—The yacht "Nettie," with a crew of six men, is supposed to have been lost on Lake Superior in the storms of a week ago.

—A corporation has been formed at Santa Fe, New Mexico, for the purpose of irrigating choice fruit and farm lands in the Territory.

—The national agricultural department estimates that the corn yield will be about 1,500,000,000 bushels, and that the wheat crop will reach 450,000,000 bushels.

—The fishing schooner "Thomas L. Tarr," of Gloucester, Mass., has not been seen since Sept. 3, and has been given up as lost. She carried a crew of fourteen men.

—The Insane Asylum at Newburg, Ohio, was partially destroyed by fire Wednesday night. Six of the inmates were burned to death, and three others were badly injured.

—The graduating class of the C. L. S. C. will number five thousand persons, of whom six hundred and eighty-seven took diplomas at Chautauqua, and three hundred and eighty at South Framingham, Mass.

—A Pittsburg paper states that Michael Davitt, the Irish nationalist leader, has been made a knight of labor, with authority to organize members of the Land League in Ireland into a special district of the knights.

—It is stated that the principal sugar refiners of the country are endeavoring to form a "trust," for the better protection of their interests, and that the combined resources of the firms mentioned is about \$50,000,000.

—It is estimated that the corn crop of the South this year will exceed that of last year by 50,000,000 bushels, and that, so far as this important product is concerned, that part of the country, will be self-supporting.

—Early Friday morning the Baltic Cotton Mill, at Baltic, Conn., was destroyed by fire. The loss is placed at \$1,250,000, with insurance of \$257,000. The works were operated by H. and L. Aldrich & Co., and 900 hands are thrown out of employment.

—The funeral services over the remains of Minister Manning were held in Trinity Chapel, New York, Friday morning. Among the pall-bearers were Generals Sherman and Beauregard. The body was sent to New Orleans, where the interment will take place.

—At a meeting of the Western Union Telegraph Company, Wednesday, at New York, the following summary of the year's business was given: Net earnings, \$4,037,231; number of messages handled during the year, 47,394,530; average per message, 30¼ cents; surplus, \$2,692,352.

—A wonderful but rather troublesome natural-gas well is said to be located at Queenstown, near the southern edge of Miami county, Ind. It is reported that the noise of the escaping gas was so deafening that it was found necessary to close all the schools and churches in the neighborhood. The roar was audible eight miles away.

—The United States Grand Jury, in session at Tucson, Arizona, has thrown considerable light on the subject of Indian outbreaks. It has discovered that there is in that country an organized gang of cattle thieves, who have, during the past year, been systematically plying their profession on the stock belonging to the Indians, on the San Carlos reservation. Some of the most prominent citizens are said to be implicated.

—The worst horrors of the Chatsworth railway accident were duplicated at Kouts, Ind., Monday night. A fast freight train crashed into the rear end of the passenger

train while the latter was making a momentary stop for water and repairs, telescoping several cars, which immediately afterwards took fire. It is reported that as many as thirty persons lost their lives. The blame is attached to the officials of the passenger train.

—All the telegraph wires leading into Charleston, S. C., were suddenly interrupted at 12:25 A. M., on the 15 inst., and remained so for several hours, causing much consternation and conjecture as to the cause of the sudden suspension of communication. One report says that a fire in the suburbs of the city, where all the telegraph lines center, is the cause of the trouble, but the remembrance of the great calamity of 1886 causes much apprehension. No earthquake, however, has been noticed at points within a short distance of the city.

#### FOREIGN.

—The Mexican Senate has unanimously passed a resolution to amend the constitution so as to make the president eligible to a second term.

—Extensive forgeries upon the government have been discovered in the City of Mexico, one alone amounting to \$149,000. Several arrests have been made.

—The "Triple Alliance" between Austria, Germany, and Italy is said to be a powerful check upon the intrigues of Russia, while it gives Italy greater prestige.

—A destructive storm is reported from the southern coast of Mexico, which destroyed the town of Quilito, with the loss of many lives, and the entire coffee and orange crops in Sinaloa.

—At a meeting of anarchists in London, England, Friday night, Prince Krapotkine said that if the Chicago anarchists were executed, their comrades would be justified in avenging their death.

—It is feared that the cities of San Blas and Mazatlan, Mexico, have been partially or wholly destroyed by the recent hurricane and tidal wave, which are said to have been the most severe ever known in that section of the country. Thousands of people at Guaymas were anxiously waiting for tidings from the unfortunate towns.

—A great scandal has come to light in France by the discovery that civil decorations have been systematically sold by generals of the army. Gen. Gaffaral, chief of staff, has been arrested, and Gen. L'Andlau has left the country. Gen. Boulanger has been under close arrest for thirty days, owing to charges which he made against Gen. Ferron in connection with the affair.

—The latest news from Ponape, of the Caroline Islands, is that the natives have risen against the lawless usurpation of the Catholic Spaniards, and a general massacre has resulted, fifty or more Spaniards having been killed. This will prove, it is feared, a very unfortunate thing for the Protestant mission, as it will give Spain an opportunity to assume full possession of the island.

—It appears that the present year has been an unusual one as regards climate, over a very wide district of the civilized world. The summer in Great Britain has been dry beyond all precedent, and her traditional green has not been conspicuous. Now comes the news of snow-storms, accompanied by thunder and lightning, in England and Wales. Ireland is parched with drouth, while New England is keeping green beyond her wont.

—It is now authoritatively stated that despite all assertions to the contrary, the disease which is afflicting the German crown prince is genuine cancer of the throat, the same which terminated the career of General Grant. It is further stated that the health of Emperor William is exceedingly precarious, and that his death is liable to occur at any moment, while the demise of the crown prince cannot be far distant. The prospect causes much alarm to European statesmen, as by the death of these two persons the crown would fall to the grandson of the emperor, who is a young man of warlike proclivities, and not likely to interfere with the aggressive policy of Bismarck.

#### RELIGIOUS.

—On July 15, 1888, Russia will celebrate the nine hundredth anniversary of the introduction of Christianity into the empire.

—A special Bible conference, for the purpose of counteracting the increasing influence of infidelity, will be held in Philadelphia from Nov. 15 to 20.

—At the Mormon conference which ended at Salt Lake City, Sunday, Wilford Woodruff was continued as president of the twelve apostles, and George Q. Cannon and Joseph Smith were continued as apostles. No president of the church was elected.

—The American Board of Foreign Missions was formed in 1810; since then it has received from the church for its world-wide mission work, over \$18,000,000. It was the first foreign missionary society in the country, and since its formation the contributions to all the foreign mission societies of the country have amounted to over \$57,000,000.

—The warrant under which John Bunyan was committed for his third and final imprisonment of about six months, has been found. It is dated March 4, 1674-5, and is signed by twelve justices. Bunyan is described as a "tynker," and this decides the question whether he worked at his trade while ministering. It was during this imprisonment, according to his latest biographer, that he wrote the first part of "The Pilgrim's Progress."

—The Swiss government is at last aroused, and proposes to take measures against the Mormon mission which has for thirty years been actively carried on in Switzerland. An investigation recently made by the Canton of Berne, reveals

the fact that the Europe are at Berne, charge of "Bishop" out in all directions from converts. The last year was 336. the year before, measures will be on order dangerous to the emigration agency.

### Obit.

"Blessed are the dead who die in the Lord."  
A. 13.

AYERS.—Died of who Versa Maria, daughter 16 days. Comforting from Jer. 31:15-17. A. Bro. Ayers was away detained at home by the with the same disease. the prayers of God's pe

GOULD.—Died of diab E., only son of Marcus and 6 days. Emery fea and keep the Sabbath. secret prayer, and left kingdom in which weep of God not only made his parents and other sad bereavement. Fun tion. Text: John 5:2

SHEPHERD.—Died at M herd, in the 81st year keep the Sabbath and Mann, but had need to be baptized and unite quarterly meeting, but receiving baptism. The the brethren at Mt. V that he was an earnest

MORRIS.—Died at Du garet Morris, aged 99, menced the observan Frisbie, nearly thirty the light of truth as it hope, and await the com and a large circle of f writer.

MITCHELL.—Fell asle my dear husband, age sufferer for a year with Christian fortitude. Him. He was in the for thirty years. He and he leaves evidenc him, but we could not Adventist minister nec conduct the funeral se

GIBSON.—Died at O Gibson, aged seventy was borne with patient ing in the Lord, and re life when the Lifegiver and prayed much for conversion of her child a course of lectures del at Brighton, Iowa. S and many friends to Stone (United Brethe

STEWART.—Died ne art, who was born in B In August, 1853. Bro in 1869, and in 1875 he moving to Mount Ver S. D. Adventists, and Eld. Anglebarger, exp Bro. S. had a bright o one child are left to r redeem from the gray preach the funeral d mother, in the city of others assisted in the

THOMPSON.—Died of N. Y., Sept. 6, 1887, and 2 days. Sr. Thon eight years. About present truth while two of our canvassers She went home, and she could, when, being was for a short time Christian science; by maider of her days a few weeks of her life, nest words of admon Scriptures for themse coming of our Saviour were. "All is well." large circle of friend first-day Baptist min and loved the prayer Saviour. She never people, but gave evid truth.

SHEAPLEY.—Died 6 only thirty-six hours deceased was a devot the example of of the needy, not seekin that Christ said, "Th the just." Always s Angel's Message, and of truth, avoiding s spoken of in 2 Tim with roses, but the w he chasteneth," com with her know that s Lord. One is apt to work for the healthi ject of these lines el only look for it; and had greater privileg labor they must hav God has promised to

the fact that the head-quarters of Mormon activity in Europe are at Berne. A permanent station exists there, in charge of "Bishop" Schoenfeld, and missionaries are sent out in all directions. Collections and gifts are exacted from converts. The number of converts in Berne alone last year was 336. Throughout the whole of Switzerland the year before, converts numbered 610. Government measures will be on the ground either that it is a "religious order dangerous to the State," or that it is an unauthorized emigration agency.

A vacancy which can never be filled has been left, and only the Judgment will reveal how earnest have been the prayers and how untiring her efforts in behalf of souls unconscious of their nearness to eternity. For some time before her death she had been deeply impressed that the day of the Lord was near at hand, and often spoke of the responsibilities and duties of those who see the true light which shines upon the word of God. The sleep of the dead was a subject upon which she loved to dwell, and such texts as Dan. 12:2 were a source of comfort to her. Blessed are they that mourn not without hope.

every way they can, much work, care, worry, and time, and many mistakes, will be saved.

N. H. DRULLARD, Conf. Treas. and Sec. and Treas. Neb. T. M. Soc.

TO FRIENDS IN GEORGIA.

As I shall be absent from the State for a time, let all who have tithes or donations send them to C. F. Curtis, 229 S. Pryor St., Atlanta, Ga.

Oct. 9.

C. H. BLISS.

Obituary Notices.

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

AYERS.—Died of whooping-cough, at Bordoville, Vt., Sept. 6, 1887, Versa Maria, daughter of Danford and Maria Ayers, aged 1 year and 16 days. Comforting words were spoken at the funeral by the writer, from Jer. 31:15-17. At the time of the death of this lovely infant, Bro. Ayers was away laboring in his Master's vineyard. He is now detained at home by the sickness of several members of his family with the same disease. We solicit, in behalf of this afflicted family, the prayers of God's people. D. T. BOURDEAU.

GOULD.—Died of diabetes, in Hyde Park, Vt., Sept. 17, 1887, Emery E., only son of Marcus and Lucy J. Gould, aged 17 years, 2 months, and 6 days. Emery feared God. He had been taught early to love and keep the Sabbath. He loved and enjoyed prayer, recommended secret prayer, and left good evidence that he will be a subject of the kingdom in which weeping and death will be unknown. The blessing of God not only made his sufferings more supportable, but also enabled his parents and other relatives to bear up under this heavy blow and sad bereavement. Funeral discourse by the writer, on the resurrection. Text: John 5:28, 29. D. T. BOURDEAU.

SHEPHERD.—Died at Mt. Vernon, Ohio, Sept. 25, 1887, Henry Shepherd, in the 81st year of his age. Several years ago, he began to keep the Sabbath under the labors of Elds. H. A. St. John and A. M. Mann, but had never united with the church. He had expected to be baptized and unite with the church at the time of the October quarterly meeting, but was taken sick, and was thus prevented from receiving baptism. Though feeble, he often attended the meeting of the brethren at Mt. Vernon, and those who knew him best believe that he was an earnest Christian. Funeral services by the writer. E. H. GATES.

MORRIS.—Died at Dutton, Kent Co., Mich., Sept. 24, 1887, Sr. Margaret Morris, aged 96 years, 9 months, and 9 days. Sr. Morris commenced the observance of the Sabbath through the labors of Eld. Frisbie, nearly thirty years ago. She tried to live in harmony with the light of truth as it came to her, and we laid her away to rest in hope, and await the coming of the Lifegiver. She leaves three children and a large circle of friends to mourn their loss. Discourse by the writer. H. M. KENYON.

MITCHELL.—Fell asleep in Jesus, Sept. 23, 1887, at La Porte, Iowa, my dear husband, aged 80 years and 5 months. He had been a great sufferer for a year with dropsy, but he bore all his sufferings with Christian fortitude. He was loved and respected by all who knew him. He was in the '44 movement, and had been a Sabbath-keeper for thirty years. He always spoke of the bright hope of the future, and he leaves evidences of his love for the truth. Oh! we sadly miss him, but we could not wish to see him suffer. There being no S. D. Adventist minister near here, he requested that a Wesleyan minister conduct the funeral services. Text, Ps. 37:37. MRS. OTIS MITCHELL.

GIBSON.—Died at Clay Center, Kan., Sept. 17, 1887, Mrs. Nancy Gibson, aged seventy-four years. After a lingering illness, which was borne with patience and Christian fortitude, she fell asleep trusting in the Lord, and rejoicing in the hope of immortality and eternal life when the Lifegiver comes to take his children home. She labored and prayed much for the spread of the truth, and especially for the conversion of her children. She embraced the truth while attending a course of lectures delivered by Elds. Geo. I. Butler and M. E. Cornell, at Brighton, Iowa. She leaves an aged companion and five children and many friends to mourn their loss. Funeral services by Rev. Stone (United Brethren), from 2 Tim. 4:7, 8. S. MILLS.

STEWART.—Died near Mt. Vernon, Ohio, Aug. 15, 1887, James Stewart, who was born in Belfast, Ireland, Jan. 9, 1844, and came to America in August, 1863. Bro. Stewart united with the Presbyterian Church in 1869, and in 1875 he united with the Congregational Church. After moving to Mount Vernon, Ohio, he became interested in the views of S. D. Adventists, and two weeks before his death was baptized by Eld. Angleberger, expressing a desire to cast his lot with this people. Bro. S. had a bright hope, and was happy in the Lord. A wife and one child are left to struggle on till the blessed Lifegiver comes to redeem from the grave his precious ones. The writer was called to preach the funeral discourse, Aug. 17, at the home of Sr. Stewart's mother, in the city of Mt. Vernon. The Congregational minister and others assisted in the services. D. E. LINDSEY.

THOMPSON.—Died of cancer, at her home at Clifton, Monroe Co., N. Y., Sept. 6, 1887, Mrs. A. W. Thompson, aged 26 years, 3 months, and 2 days. Sr. Thompson had been an earnest Christian for the last eight years. About two years ago she first received a knowledge of present truth while visiting friends in McKean county, Pa., where two of our canvassers were selling books and holding Bible readings. She went home, and for more than a year lived out the truth as best she could, when, being in very poor health and looking for help, she was for a short time drawn away by the influence of the so-called Christian science; but she soon saw her error, and devoted the remainder of her days earnestly to the service of God. During the last few weeks of her life, she gave to her husband and friends many earnest words of admonition, asking them to seek God and search the Scriptures for themselves, that they might be prepared for the soon coming of our Saviour. Her last words whispered to her husband were, "All is well." She leaves a husband, three children, and a large circle of friends to mourn her loss. Funeral sermon by the first-day Baptist minister. She was one who had great faith in prayer, and loved the prayer-meeting, and always loved to point others to the Saviour. She never enjoyed any privileges of associating with our people, but gave evidence of a genuine love for and obedience to the truth. L. C. CHADWICK.

SHEAPLEY.—Died Sabbath night, July 22, 1887, after an illness of only thirty-six hours, Mrs. Hannah Sheapley, in her 72d year. The deceased was a devoted Christian from early childhood, and, following the example of our Lord while on earth, bestowed her labor upon the needy, not seeking recompense in this world, but remembering that Christ said, "Thou shalt be recompensed at the resurrection of the just." Always seeking for light, she gladly accepted the Third Angel's Message, and daily strove to live out the harmonious chain of truth, avoiding that form of godliness without the power thereof spoken of in 2 Tim. 3:5. Life's pathway was not always strewn with roses, but the words of the apostle, "For whom the Lord loveth he chasteneth," comforted her, and those most intimately acquainted with her knew that she rebelled not against the chastening of the Lord. One is apt to think that he must go to some foreign land, and work for the heathen, in order to be a true missionary; but the subject of these lines clearly proved that there is work all about us, if we only look for it; and her life is a standing rebuke to many who have had greater privileges, and especially to the young who think if they labor they must have some position of prominence, forgetting that God has promised to reward openly those who seek him secretly.

Appointments.

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

THE quarterly meeting for Dist. No. 5, Wis., will be held at the Hammel school-house, near Pittsville, Wood Co., Oct. 30. Eld. Sanborn will be with us. H. H. FISHER, Director.

I WILL meet with the church at Carlton, Mich., in quarterly meeting, next Sabbath and Sunday, Oct. 23, 23. Brethren and sisters from Hastings, Maple Grove, and Freeport are invited to be present. It is expected that there will be baptism. I. D. VAN HORN.

THE Lord willing, the quarterly meeting for Dist. No. 3, Ohio, will be held at the Greensburg church, Trumbull Co., Ohio, Oct. 29, 30. We hope to see a good attendance from all parts of the district. Eld. R. A. Underwood will be with us. Come, dear friends, let us all feel it a privilege as well as a duty to attend these district quarterly gatherings. A. J. VAUGHN, Director.

I WILL meet with the church at Ogden Center, Mich., Oct. 22, 23. We desire to see all the members and interested persons at this meeting. There will be opportunity for baptism. If the circumstances demand it, we shall remain over the following Sabbath. M. B. MILLER.

THE next T. and M. general quarterly meeting in Maine will be held with the church at Hartland, Oct. 29, 30, commencing Friday, at 6:30 p. m. We hope to see a general gathering of our people at this time. J. B. GOODRICH.

No preventing providence, I will meet with the church at Mt. Pleasant, Iowa, Oct. 29, 30. Hope to see a good attendance. J. H. MORRISON.

THE Lord willing, I will meet with the brethren in Minnesota as follows:—

- Rice land, Nov. 1-7
Aurora, " 8, 9
Lemond, " 10, 11
Owatonna, " 12
East Prairie, " 13, 14
South Bend, " 15
Golden Gate, " 16-21
Brookville, " 24-30
Canby, Dec. 1-5
Currie, " 6, 7

I would ask all our brethren to seek God earnestly for his blessing at these meetings. We live in a solemn time, but the Lord has many blessings for us. "Seek ye the Lord while he may be found, call ye upon him while he is near." L. JOHNSON.

Special Notices.

NOTICE.

WE have on hand some of the papers containing the reports of the sermons delivered at the Grand Rapids camp-meeting. Those desiring them, please remit twelve cents for the same. Address Hattie House, REVIEW AND HERALD, Battle Creek, Mich.

NEBRASKA, NOTICE!

WILL the brethren and sisters of Nebraska (ministers also) please pay their tithes to the treasurers of their respective churches? Will the church treasurers, at the close of each quarter, send the tithe to me, at Lincoln, 1505 E St.? The church clerks should ascertain the exact amount of tithes paid to the church treasurers during the quarter, and report the same to the Conference secretary of this State, Mrs. Charles Roberts, 626 South 8th St., Lincoln, Neb. Will all brethren and sisters, ministers included, who do not belong to any church in this State, who send tithes directly to me, please report the same to our Conference secretary, Mrs. Chas. Roberts? Let the brethren and sisters, as far as possible, transact all their T. and M. business with their own church librarians or district secretary, instead of with the State T. and M. office or the publishing houses. All who send money to the State office of Nebraska T. and M. Society should write plainly, and tell what the money is for, and be sure to give post-office and name. If these suggestions are carried out by the brethren and sisters, who we know are very anxious to help in

Publishers' Department.

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

THE address of Mrs. E. M. Peebles is 14 Lincoln St., Battle Creek, Mich.

In clearing up the straw from the camp-ground, M. H. Pangborn, of Allegan, Mich., found a purse with a small amount of money in it. Any one who has lost such a purse, and can describe it, can have the same returned to him by addressing him.

RECEIPTS.

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

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

- Books Sent by Express.—Erick Anderson.
Books Sent by Freight.—D. Malin, H. P. Holser, J. R. Burton.
Cash Rec'd on Account.—Ohio T. and M. Soc \$17.26, Mich. T. and M. Soc \$18.45, Mo. T. and M. Soc \$500., N. E. Conf. per Mary E. Peckham \$., Neb. T. and M. Soc \$300.
General Conference.—North Pacific Conf \$327.53.
English Mission.—Bertie Graham \$2., Lester Ayers \$3., Chas. Thompson \$3.
European Mission.—Lester Ayers \$3., Chas. Thompson \$4.
Scandinavian Mission.—Lester Ayers \$4., Chas. Thompson \$3., Nels J. Boose \$5., Jorgen Rudebak \$3., C. Rudebak \$1.

SABBATON.

A LOGICAL and comprehensive argument on the mystery attached to this term, whereby all is made clear as the noon-day sun. 24 pages. Price, 3 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

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

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m. Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, ar. Detroit 11.50 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

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

Trains run 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, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, W. J. SPICER.

CHEAP RATES TO THE CHICAGO EXPOSITION.

The Chicago and Grand Trunk, and Detroit, Grand Haven and Milwaukee Railways are making very low rates to Chicago and return to those desiring to visit the Chicago Exposition. The rate from Battle Creek for tickets, including an admission coupon to the Exposition, is \$4.50 for the round trip. Tickets will be sold on Tuesday, Oct. 18, 1887, limited good to return up to and including the following Monday. This is the last day upon which these cheap tickets will be sold.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 18, 1887.

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

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A very good article by J. Broom, in favor of the Sabbath, appears in the Daily Whig, Kingston, Canada, Oct. 11, 1887. Bro. Broom has offered prizes from \$25 to \$100 for any Scripture testimony to sustain the popular views and practice in reference to Sunday-keeping, but the evidence is not forthcoming.

It seems that a person does not escape "the ills that flesh is heir to" when he passes into the spirit world, if we may believe the "spirits" who testify through the Banner of Light. In the spirit message department, in the Banner of Oct. 8, 1887, the spirits complain somewhat of their condition in the spirit world. One is troubled with the "paralytic difficulties" he had on earth; and another could not communicate a great deal, because the "terrible sore throat" with which he went away, continued to trouble him. Strange that a little throat trouble should follow a person into the spirit world, and bother him there, but a disease severe enough to kill him, should set him entirely free, and not trouble him at all! If a sore throat here gives him the sore throat over there, a disease that would kill him here, ought to keep him dead over there, and we believe it does.

BATTLE CREEK COLLEGE.

Those who desire to attend the Biblical lectures and other special work at the College, during the present year, should make their plans to begin, if possible, Wednesday morning, Nov. 2, when this instruction will commence. If it is impossible to be present at that time, come as soon thereafter as cir-

cumstances will permit. Unmarried students are expected to board at the Boarding Hall, and room in the buildings owned by the College. For catalogue or further information, address,—

BATTLE CREEK COLLEGE, Battle Creek, Mich.

THE EUROPEAN OUTLOOK.

THE dangers looming up before the states of Europe, are spoken of as "European thunder-clouds." Many anxious statesmen, it is said, would give much to know the correct answer to the all-pervading question, "What next?" In England, excitement is at fever heat, though Parliament has been prorogued till Nov. 30. The government has issued a notice which will suppress over two hundred branches of the Irish National League. The agitation, says one authority, is being revived with an energy which surpasses anything ever before known by the managers of either party in Great Britain.

In Scotland the home-rule feeling is developing, and the northern and eastern counties are already ripe for it.

Germany and France are looking vengeance at each other over border troubles in Alsace.

Russia is internally and externally in a state of unrest, anxiety, and foreboding.

Spain is levying a religious war in one of the islands of the Pacific, through which statesmen think she will become disastrously involved in the European maelstrom.

And thus it is said that "all things seem to be in a condition which threatens disruption of the public at any moment."

THE ROMANISM OF TO-DAY.

ROME is again making a little exhibition of her spirit in Mexico, where Protestantism is beginning to obtain a slight foothold. A young Mexican girl opened a school in a little village in the State of Tabasco. The priestly party was strong there, and the girl was a Protestant. That was enough. The priests boasted that the school should not continue a week. The girl was suddenly taken ill. Physicians, being summoned, pronounced it a case of poisoning. Medical skill saved her life, but the nature of the poison was such as to destroy the reason, and she was obliged to be taken to the city of Mexico for treatment, where it is hoped she may possibly be saved.

In the State of Guerrero, a mob headed by one of the local authorities, but instigated by the priests, as the Monitor declares, assaulted the house of a Protestant family, killing three persons.

Luis Murillo, editor of a liberal party paper in the State of Vera Cruz, was denounced by the priests from their pulpits, because he had attacked their reactionary ideas. He was shortly after found dead on a lonely road.

Comment is unnecessary. Rome never changes.

THE ANNIVERSARY MEETINGS OF OUR INSTITUTIONS.

As the time approaches for the next session of the General Conference, many will desire to know what plans are contemplated concerning the annual meetings of our institutions located in Battle Creek, Mich. The Conference is to be held in California, but the law requires that the meetings for the election of officers be held where these institutions are located. Yet it has been customary in the past to hold these anniversary meetings in connection with the General Conference, since they are so intimately connected with the welfare of the cause that their interests will be best cared for when the cause is fully represented by delegates from all parts of the field.

The question as to how this can be done when the Conference is held away from Battle Creek, has been somewhat perplexing. When it was held at Rome, N. Y., it was solved in this way: All the discussions, reports, resolutions, etc., were considered there, and plans were laid for the future. But the legal meetings for the election of officers were held as the law requires, at Battle Creek. These took but little time, as there was but a small amount of mere routine work left to be done—simply that which the law required. So the whole proceedings were strictly according to law, yet all matters of interest were considered and discussed in the general meeting where all our leading brethren were present.

This plan will be adopted the present year. When

all the delegates are present at Oakland, Cal., considering the varied interests of the work, it is proper that these important institutions should also receive consideration, as they are intimately connected with the prosperity of the whole cause. The legal meetings for the election of officers of the REVIEW Office and College will be held upon the return of the delegates from the Pacific Coast, not far from the middle of December. The exact date will soon be given in the legal appointment. In these two institutions the law does not require a majority of all the stock to be represented, so no difficulty will be experienced on that account. Proxies have been made in the past, so that absent stockholders can be represented. If any desire to change their proxies to others who may attend as delegates, they should do so at once, so as to have it done in time. Shareholders in the College desiring to do this, if they wish instruction or blanks, should address Prof. W. W. Prescott, Battle Creek, Mich. Stockholders in the Publishing Association desiring the same, can address A. R. Henry, of the same place.

GEO. I. BUTLER, Pres. Board of Trustees of Pub. Ass'n and B. C. College.

TO CALIFORNIA.

THE delegates to the General Conference, and those who accompany them, will leave Chicago on the Rock Island Railroad at 10:30 P. M., Nov. 5, arriving at Omaha Sunday evening, and will continue their journey at once over the Union Pacific Railroad.

Those who start from Kansas City must leave there Sunday morning, in order to meet the main party at Chayenne in time. There will be one day's stop at Ogden, and those who desire can take a trip to Salt Lake City without extra charge.

A special train will be run for our benefit, if our party numbers one hundred or over. As this is very desirable, we hope all who expect to go to the Pacific Coast soon will accept this opportunity. One hundred and thirty-five have already applied; but as some of these will not go, we wish to make a little effort to secure a sufficient number to entitle us to special privileges. We feel quite certain that there will be no trouble in making up the number. All who decide upon going should notify us at once, so that we can make the necessary arrangements. Further information will be furnished by private correspondence. A. R. HENRY.

SPECIAL NOTICE.

It may be of interest to our friends to know our address in London, as we are now located in the city and suburbs. We had thought to have a certain room on Paternoster Row, in which to do our business, and had written to that effect; but by some unforeseen circumstances we were unable to secure the room which we had engaged. To us it appeared that the providence of God was against us, as we had looked the entire street through, and this one room seemed to be the only place suitable for us; but the way was closed, and no entreaty could gain us the situation.

After making it a subject of prayer, we again continued the search, and to our surprise, found two rooms better situated in every way for our work; and one of them is exactly adapted for use as a place in which to hold Bible-readings from time to time, with prominent business men, quite a number of whom are very friendly, and some are religious and manifest an interest in our work.

We had passed these rooms before without observing them. We have now secured these rooms, which are called Paternoster Chambers, 48 Paternoster Row, E. C. Our mission address is "The Chaloners," Anson Road, Tufnell Park, North; and our publishing office is at 451 Holloway Road, North, London, Eng. These will be our permanent addresses for the present, as we have the lease of each of these places.

We are prepared to look up any books to be found in the city, in this the greatest book market in the world. If the books desired are editions over twenty years old, there will be no duty on them to America. Bibles can be obtained and sent to the readers of our periodicals. Any of our brethren, therefore, who may wish Bibles of any particular style, or books not to be found in America, will be accommodated with pleasure if we can do anything for them; and books may be sent to them by mail, or forwarded in packages to the REVIEW AND HERALD Office, or any part of the country where we may have publications to send. We mention this, as we know books are often wanted which it is impossible to find in America. It will be necessary to state distinctly what work is desired, to avoid mistakes. S. N. H.



VOL. 64,

The

Seventh-day

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"Then they th Lord hearken before him for name."—Mal. 3

CHRIST

It is set tion as one Lord Jesu This, in a heaven and in what pa Associatio them as re his throne The specia Redeemer was a pro ing his ear priest and fulfilling i sitting up kingly offi probation ment. Di with the not, howe alty to C God as th the mean