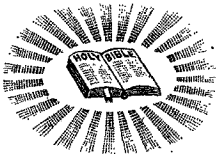
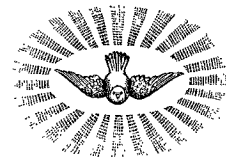


Advent Review



AND SABBATH HERALD.



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

VOL. 64, No. 43.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 1, 1887.

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LET ME LIE DOWN.

BY TORIA A. BUCK.

LET ME lie down!

The way is dark, and I am faint and weary.
I've wandered far amid the deserts wild,
Over the mountain paths so dark and dreary.
O thou good Shepherd, lead thy wandering child:
Let me lie down!

Oh! I am tired—

Tired of this cold world's restless, fitful fever,
Its ceaseless care, its surging, rushing roar.
Oh, could I reach that golden bright forever,
And dwell with thee on that eternal shore!
Oh! I am tired.

Care for thy child,

My spirit faints beneath the cross, my Father!
My heart is sad, I falter by the way,
I grieve thee, but, oh! more than any other
I love thee, and I trust thee day by day:
Care for thy child!

Oh! it is grand

To know that far beyond this world's wild thunder,
Where pilgrims bow beneath thy chastening rod,
Thy glory shines in that bright land of wonder,
Above the golden city of our God,—
Oh! it is grand!

Let me lie down!

Oh! let thy love like a bright robe enfold me,
Till angels sound the morning reveille;
Then in thy beauty fair may I behold thee
Upon thy throne, beside the jasper sea:
Let me lie down!

East Randolph, N. Y.

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.

PERVERSE THINGS IN THE CHURCH.

BY ELD. M. ENOCH.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:30. This was the experience the church passed through in Paul's day. He says in 2 Tim. 2:16-18: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." The faith of some was overthrown by the perverse things taught by those men. No doubt many received them as readily as many will receive perverse things to-day. And disciples will be as easily drawn away now as they were then. Hymeneus and Philetus will arise in the same way to-day, with the same object in view that they

had then—"To draw away disciples after them." We know this by past experience. So it was in Paul's day, so it is now, and so it ever will be, as long as Satan is the prince of this world, and has the opportunity to work against the truth.

What shall we do? How can we be fortified and escape these perverse and delusive influences? There are two ways at least; first, to become thoroughly familiar with God's word, and, secondly, to draw nearer to the Lord. We want to be sure that every known sin is confessed, and so live that God will own and accept us. Paul gives this as a safeguard. He says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Verse 19. David says to Solomon: "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. 28:9, last part. Solomon left the Lord, and, as David had said, was cut off. Paul adds, in the text quoted above, "And let every one that nameth the name of Christ depart from iniquity." David says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. The admonition of Christ to his people in the last days is, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. Among those things that were to come to pass, was this very course on the part of some, i. e., leaving the truth, and speaking perverse things.

According to the teachings of God's word, then, men will not leave the true way as long as they seek the Lord, and depart from everything that is wrong. That does not mean that men must commit outrageous crimes, in order to be led to leave the truth and teach perverse things; but any wrong motive that is regarded or cherished in the heart, and is not abandoned, will cause the Spirit of God to leave the person. In that condition, the mind being under the control of the enemy, it is easy for people to be led to believe truth to be error. "For this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:11. Why?—Because they "had pleasure in unrighteousness." Verse 12, last clause.

If a departure from iniquity was the only safe way in Paul's day, much more is it so in these last days when, as in the days of Noah, every imagination of the thoughts of the heart of man is only evil continually. The test of character is a close one. So close is it that the union between Christ and his people is as intimate as is the relation between the vine and its branches. If a knife or anything else come between the vine and the branch, in this way the sap which nourishes the branch and keeps it alive is cut off. The result is, the branch withers and becomes worthless. Any known sin cherished in the heart will just as surely make a separation between Christ and his people. When this takes place, we are left in the hands of the great deceiver.

Brethren and sisters, let us see to it that no iniquity is cherished in our hearts; let us depart from it. Then, and only then, will we be safe, and be kept from perverse things.

—The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.

THE PRINCIPLE OF LOVE.

BY J. M. HOPKINS.

IN the thirteenth chapter of 1st Corinthians, Paul very forcibly sets forth the importance of the principle of love. In comparison with the great principles of faith and hope, he places that of love in pre-eminence. While to the Hebrews (chap. 11:6) he wrote that "without faith it is impossible to please" God, and while the Holy Scriptures so many times speak of hope, that beautiful, heaven inspired grace, yet even these, without love, avail nothing. The reason is manifest.

One of two principles actuates every intelligent being; viz, love or selfishness. Love is the ruling principle, power, and motive in the government of God, whether in earth or heaven; while selfishness is the motive power in the kingdom of Satan. Out from these two principles grows every other trait of good or evil. Even hope and faith may spring from the principle of selfishness. James says: "The devils also believe, and tremble." Chap. 2:19.

In the chapter referred to above (1 Cor. 13) Paul says (I quote from the Revised Version): "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." Verse 1. That is, if he had the greatest eloquence and gift of speech possible for man to possess, even if he could excel the highest order of the angelic host, so that he could command the attention of the universe, and had not love, it would avail nothing.

He continues: "And if I have the gift of prophecy, and know all mysteries and all knowledge, [wonderful and mighty as this would be, able even to expound the prophetic word and declare future events], and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor [which would be, indeed, a gracious act, and acceptable to God, if prompted by a right motive], and if I give my body to be burned, but have not love, it profiteth me nothing." Verses 2, 3.

From this lesson we learn that if we have not the indwelling principle of love as a motive power in the heart, there is nothing which we can possess or do, however valuable it may be, or however much pain or suffering it may cause us, which will profit us.

This is a most important lesson for the people of God. Satan understands the human heart, and if he can inspire us with some other motive than that laid down in the word of God, he is well pleased. Dreadful as it will be, no doubt many will come up to the Judgment entirely destitute of this heavenly grace. None but those who really love God and their fellow-men, will be admitted into the everlasting kingdom. We may submit to the ordinances of the church, may go along smoothly for a season, but if we have not love, we are really strangers to God. "He that loveth not knoweth not God; for God is love." 1 John 4:8. A professed Christianity without the abiding fruits of love is indeed a barren life.

Many from a sense of fear of the impending judgments of God, profess Christianity. But while fear may sit as a police guard over our lives, to restrain us from actual sin, yet this will not save us in the day of God; for "there is no fear in love: but perfect love casteth out fear: because fear hath punishment" (torment, Authorized Ver-

sion); and "he that feareth is not made perfect in love." 1 John 4: 18.

Such is a slavish life. Destitute of the love of God, and the blessed assurance of acceptance with him, there can be no comfort or peace. Not even can one enjoy the pleasures of the world. Most wretched is such a state of mind. If such is the condition of any who may read these lines, we exhort you to take God at his word. Lay down all those fears, and love God for his goodness. "We love him because he first loved us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." Verses 19, 16. When we see hatred and ill-will in the church, or manifested toward those of the world by the professed children of God, we can but conclude that love is not there; for "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (Vs. 20, R. V.) Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5: 44, 45.

The great and important questions for us to-day are: Have we this principle of love firmly implanted in the heart? Are all our thoughts, desires, and actions prompted by this? Have we a Christ-like love for sinners around us? "If any man have not the Spirit of Christ, he is none of his." If we have this love, our lives will show it. In 1 Cor. 13: 4-8, we have the fruits of love enumerated. If our lives correspond with these graces, we may rest confidently. Read the list carefully, brethren, and may God in mercy help us to come up to the divine requirements while yet the day of grace lingers.

Chatfield, Minn.

LAST-DAY TOKENS.—NO 6.

BY A. SMITH.

A WONDERFUL NATION.

IN 1776 the goddess of liberty gave birth to an infant republic in the New World, that was destined to become a giant among the nations of the earth. From a population of 3,000,000 souls, and a territory of about one million square miles, the infant prodigy has grown to a population of about 60,000,000 inhabitants, and a territory equal to almost one half the area of North America, or to nearly the whole of Europe. The inspiration of her success as a republic has been infused into nearly every State of North and South America, and into some of the nations of the Old World. That such a great nation, so remarkable in its origin, rapid in its development, and gigantic in its ultimate proportions should not be a subject of prophecy, fostering, as it ever has, the rights of conscience and the liberty of man, were a greater wonder than that Babylon or Grecia should ever have been accorded that honor.

In Rev. 13: 11 is brought to view a two horned beast that was seen coming up about the time the ten-horned beast of verse 1 was seen going into captivity. See verse 10. It is a matter of history that the ten horned beast, which is a symbol of the papacy, went into captivity in 1798, when the pope was taken prisoner by the French and a republican government was given to Rome. No nation on earth of sufficient importance to be mentioned in prophecy was at that time in process of rapid development, except the United States of America; all the states of South America, and Mexico in North America being colonies of European nations. The complete division of the Roman Empire had long existed, and prophecy admitted of no other nation rising from its midst to exert a controlling influence over the people of God. The colonies of America, though for a time belonging to divided Rome, did not constitute any part of that empire till long after its full development as a subject of prophecy.

The United States rose out of the earth to national dignity, separated by the great oceans from the peoples and nations and tongues from whence Rome had birth. The four great kingdoms of Dan. 2 and 7 arose out of the sea, or great waters (see Isa. 8: 7, 8; Rev. 17: 15); but the two-horned beast arose out of the earth, not by the subjugation and ruin of other nations; but being

removed from them, it sprung up out of its burrow in the virgin soil of the New World.

The two horns of this beast are symbols of republicanism and Protestantism, the mild and lamb-like principles upon which our government was founded. But although it had this lamb-like appearance, "it spake as a dragon;" that is, its laws were dragonic or Satanic. See Rev. 20: 2. The law that held about 3,000,000 human beings in slavery is an example. But the dragonic character is yet to be more fully developed when it will command, on pain of death, obedience to the customs and usages of the papacy, or, in other words, will enforce the worship of the ten-horned beast and his image, which image we understand to be an ecclesiastical organization under national law,—a union of State and church,—when the dogmas and usages of corrupt Christianity will be enforced by civil law. And can such a state of things take place in our free country? People must lack discernment very decidedly if they can read the news of the day, and not see the rapid strides of popular sentiment in that direction.

But if the two-horned beast has arisen according to the prophecy, then we are certainly living in the last days, and the wrath of God is about to be poured out upon the beast and his image. See "Marvel of Nations," for sale at the REVIEW Office.

A PEEP INTO SATAN'S DEN.

BY T. S. PARMELEE.

"I HAD a dream which was not all a dream," Satan and part of his angels were holding a council. Not dressed as angels of light, as they usually are when they undertake to lead honest people astray, but in their real clothing, with all restraint thrown aside.

The old chief himself had just entered the council with a visiting demon from the center of Africa, who had come to this country to learn how to combat the civilization that is now forcing its way into that dark continent.

"You see," said Satan to his companion, "that your work for several hundred years has been easy compared with the work in this country. All you have had to do was to keep the people in the wretched condition in which they had been for hundreds of years. You have not had to keep up such a constant battle against true religion as your companions have in other countries. They now have the advantage of you in experience. You will have to improve every opportunity you have during this short visit, to learn their tactics, so that you will be thoroughly qualified to go back and resume command of my legions in Africa. Your companions here who were once only your equals, are now superior to you on account of their constant experience in resisting enlightenment."

"But," said the visiting demon, "I managed my work so well hundreds of years ago, that I gained complete control over my territory, so that there was not a single obedient person left. I did better than my companions who are here; am I not superior to them?"

"We must not waste words," said Satan. You must pay strict attention to the deliberations of this council, or the time may soon come when you will know by experience how hard the work is here in Michigan. Demon No. 1 will now report.

"Demon No. 1, what branch of our work do you represent?"

"Stealing, sir. I have charge of a large number of inferior demons whose main business is to ruin human lives by persuading people to steal."

"Do you accomplish much?" asked Satan.

"Yes," said the demon; "when we once get the habit of stealing thoroughly established in a man, we can generally keep him in a state of disobedience as long as he lives; and we know that his ruin is just as certain as it would be if he should disobey on every point."

"You see," said Satan, turning to his visitor, "that we believe in division of labor. We are thoroughly organized; for there is no place in the world where people have more light or a greater disposition to obey God than they have right here. I am obliged to spend considerable of my time here, but unless you do your work well, I may soon have to visit your territory and help you." Then, turning to demon No. 1, he asked, "What is the chief obstacle you have to contend with in your work?"

"The greatest obstacle by far that I have to contend with," said he, "is the respect that people have for the ten commandments. This is a hindrance that the demons of Central Africa do not meet. If we could only remove it from the minds of the people here, we would soon have them reduced as low as the lowest heathen, and our work would be just as easy as yours has been in the center of Africa. Now, when we come to a person with a temptation to steal, almost the first thing that pops into his mind is the commandment, 'Thou shalt not steal.' So many people have been taught in the family worship and in the Sunday-schools to respect the ten commandments that God spoke to his people out of the midst of the thunders of Sinai, and wrote with his own finger upon tables of stone."

"Yes, yes, yes," said Satan, very impatiently. "Demon No. 2, what is your work?"

"My work," said Demon No. 2, "is to ruin people by persuading them to commit adultery. I, too, have demons under me who follow my instructions, ruining the youth, breaking up families, replenishing houses of ill fame with new victims as fast as the occupants die, and establishing new sinks of iniquity wherever they will do the most harm."

"Very well," said Satan, "what is the chief obstacle in your way?"

"The same," said Demon No. 2. "The respect that people have for the ten commandments has prevented the ruin of thousands of people who would otherwise have come under our power. Although it is a bold move, yet I believe the way to get at the root of the matter is, as you once hinted to me, to get the religious people themselves to lose their respect for the ten commandments; for, if the religious people lose respect for the ten commandments, those who look to them as the dispensers of light will surely lose respect for the ten commandments too."

"Nothing is too bold for me," said Satan. "I have had this in my mind a long time, but have been waiting for a convenient opportunity."

Further conversation showed that respect for the ten commandments was just as much an obstacle in the way of the work of the other demons who were present; whereupon Satan said, "We do not care how much people believe in Christ, as long as they refuse to obey God. (Acts 7: 13, 23; Matt. 7: 21-23.) We have persuaded some people to believe that they are forgiven, in order that they may sin and go free. We are not only sure of them, but they help us wondrously by turning the grace of God into lasciviousness; however, they have never yet gained control of the evangelical churches. We must mature plans to change the order of things, and persuade the most influential denominations to lend their influence to the doctrine that the ten commandments are abolished by the gospel! Then lawlessness will increase at a wonderful rate."

"This will be just the thing," responded many of them.

"You know," said Satan, "as well as I, that if we can make people believe that one jot or one tittle has passed from that law, they cannot possibly have full confidence in any part of it. Only get them to believe that there is a screw loose in the commandment which says, 'The seventh day is the Sabbath of the Lord thy God,' and the work is nearly done; for all we will have to do, will be to suggest to them that there may be a screw loose in the commandment which says, 'Thou shalt not steal,' or the one which says, 'Thou shalt not commit adultery,' or any other commandment that we may wish them to break."

"That," said the visiting demon, "would be a complete victory, for it would break the very backbone of our opposition. It is, indeed, a plan worthy of your Satanic Majesty alone. If you can make it work, I will admit that you are now more than a match for us in heathen lands. I am delighted with the idea of taking professed religious teachers, those who are respected and imitated in religious thought by so many, especially in the rising generation, and using them to tear down the very foundation of God's government. How I do hope it will be accomplished!"

"If it is not accomplished," said Satan, drawing himself up to his full height, and assuming his proud and lofty look, "it will be because there is no such thing in existence as Satanic cunning."

Scotts, Mich.

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IF.

BY ELD. L. D. SANTEE.

If day was like the morning,
And night would never come,
And never were frowns or scornings,
And clouds ne'er hid the sun;

If joy could last forever,
With never a cry or moan,
And loved ones ne'er were severed,
And death was a thing unknown;

With never a chill of autumn,
And never a rain of tears,
But pleasures for all that sought them,
And spring through all the years;

With sickness never, or heart-ache,
But life like a poem sweet,
With never a thorn or heart-break,
But flowers beneath our feet;

We should have no wish for heaven,
We should have no cause for fear;
But to those who are tempest-driven,
The haven of rest is dear.

Princeton, Ill.

LUKE 16:8.

BY H. C. GILES.

PROBABLY we all have heard repeatedly the time-honored maxim, "Whatever is worth doing, is worth doing well." In harmony with this principle is that embodied in the familiar adage, "Things done by halves are never done right."

Doubtless those who first gave expression to these ideas realized their application to interests pertaining to man's temporal welfare; but it would seem that the same underlying principle may be very forcibly applied to matters inseparably connected with, and upon which depend, our spiritual well-being and eternal salvation in the kingdom of God. This is certainly of far greater consequence than any degree of success to be attained in this world.

In their secular business men are most untiring in their efforts to succeed. They spare no pains, spend much deep and anxious thought, and utilize every known means of value in order that their well-laid plans shall be productive of the best results. And all this only for a short career of worldly prosperity, for a little worldly honor, for the accumulation of a little of earth's so-called wealth. But when everlasting life is at stake, how little zeal, comparatively, characterizes the exertions made! Well does the Saviour say, "The children of this world are in their generation wiser than the children of light." Luke 16:8.

Inspiration speaks of this life as "a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. Yet how highly do the "children of this world" prize it, and with what tenacity do they cling to it as they approach the dark and gloomy portals of the tomb! If the worldling attaches value to this transitory life, how indefinitely great is the estimate which the Christian should place upon eternal life!

God in his word reveals to us the correct light in which to view worldly honor. He would not have his people court the esteem and approbation of the world; for he says: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Enmity against God is born of the carnal mind, which is not subject to the law of God. Rom. 8:7. Rebellion against (transgression of) God's law is sin (1 John 3:4), the wages of which is death. Rom. 6:23.

Thus we see the end of worldly honor. But to secure this, the "children of this world" are most painstaking in their efforts. They will press through difficulties, surmount obstacles, and be deprived of the comforts, yes, even of the conveniences of life, in order that they may be enabled to educate themselves for the successful maintenance of some so-called position of honor. May not the "children of light" well draw from this a valuable lesson? God says, "Them that honor me I will honor." 1 Sam. 2:30. We honor God by serving him instead of self—by setting our "affection on things above, not on things on the earth." "If thou . . . shalt honor him [the Lord], not doing thine own way, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

If men of the world deem an education indispensable to the successful management of their affairs, how incomparably greater are the reasons why those laboring in the cause of God should be thoroughly educated in the things with which they have to do! Most certainly it cannot be that the concerns of the world are of more importance than the progress of the work of God. Nevertheless it would appear thus considering the course many pursue. If success is unattainable in the physical world, without first studying the peculiar wants of, and the best methods of conducting, one's business, why should one engaged in the service of God hope to succeed with a preparation any the less thorough?

Are there not difficulties to be met in connection with the cause of God as perplexing as any which are encountered in the affairs of this world?—Most assuredly there are. Then why should the demand for preparatory instruction be considered any the less essential? In this stage of the work, when the last act of the great drama of earth's eventful history is about to be performed, when the warning notes of the Third Angel's Message are very soon to be heralded in earth's remotest bounds, when the "Macedonian cry" is heard from every quarter of the field in tones indicative of the most pressing need, is it not true that thorough training and practical instruction are even more essential than ever before?

God in his all-wise providence has seen fit to provide the needed facilities; and shall not we be held accountable for the manner in which we use them? He has intrusted to us talents which only await development in order to be utilized in his service. He has also placed in our midst, within reach of all, our own educational institutions, which were founded as an ordained means for furnishing the needed preparation to those who would consecrate themselves to the work of God. If we fail to avail ourselves of these advantages kindly proffered, and allow our latent powers to remain inactive, shall not we occupy the position of the "wicked and slothful servant," who "went and digged in the earth, and hid his lord's money"? Can we reasonably expect to hear the Saviour say, "Thou hast been faithful over a few things," when we have been negligent in the discharge of duty? Shall we merit the "Well done" if we have not performed tasks which we might easily have accomplished had we diligently applied ourselves, and made the necessary advancement?

The call, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive" (Matt. 20:7) is still extended, and soon "even" will come, and the "Lord of the vineyard" will say "unto his steward, Call the laborers, and give them their hire." Oh, that all who are professedly engaged in the cause of present truth would be submissive to the will of God, and prove so loyal to him as to hear from the Saviour's lips the joyful words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord!" Matt. 25:21. Such might be the case were not the children of this world in their generation wiser than the children of light.

For the sake of accumulating a small amount of earth's perishable wealth, men devote all their time, and spend all their energy. But for securing the unsearchable riches of Christ, an everlasting inheritance among the sanctified, very few, comparatively, manifest the deep and heartfelt anxiety which should attend such efforts.

Be a man ever so prosperous in the affairs of this life, let fortune attend him at every step, on his laboriously hoarded riches will be indelibly stamped, in letters of gold, *Transition*. But a treasure laid up in heaven, free from corruption and destruction,—a home in those mansions where Christ has gone to prepare a place for his meek and lowly followers; a possession on the new earth, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away;" when the "tabernacle of God" will be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:4, 3); when "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before" him (Isa. 66:23),—will tower as high in value over the enjoyments and riches of this sin-cursed earth as the heavens are far above the sea. Surely "eye hath not seen, nor ear heard,

neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

It is not strange that the apostle Paul beseeches us by the mercies of God to present our bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service." Rom. 12:1. Well does the Saviour say, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. But thanks be to God for the Christian's hope that the time is near when cross-bearers will become crown-wearers—when grim and cruel death, the last of enemies to be destroyed, will be overcome, and the bliss of eternal salvation in the kingdom of God will be realized by the faithful servants who have appreciated the goodness and mercy of God, and who, amid severe trials and discouragements, have stood firmly for the cause of truth in the earth, and have not fainted though the burdens were heavy and the responsibilities great!

The ponderous wheel of time has been rolling on almost six thousand years, and people in general have come to regard it as a never-varying necessity, saying, in the language of the Scriptures, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:4. Notwithstanding this, "We have also a more sure word of prophecy" (2 Pet. 1:19); and as with prayerful scrutiny we pass over the various lines beginning at different points in the history of the world, and extending to its consummation, at every step these words are reiterated in thunder tones, *Jesus soon is coming!*

A few more yearly cycles will be marked off, and then eternity, with its varied and solemn accompaniments, will be ushered in upon us—then will have gone forth the decree, "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still." Mercy's door will be forever closed! Then will be enacted the scene viewed by the prophet in holy vision, when he "saw that there was no man, and wondered that there was no intercessor." Isa. 59:16. Christ will have finished his mediatorial work, laid aside his priestly attire, and will be about to assume his position as king, as described by the inspired seer, when "one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. This "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27. This will constitute the inheritance of the saved.

But, alas! "the children of this world are in their generation wiser than the children of light." If the transient joys of earth are attractive in their sphere, how inconceivably more inviting will be the never-ending bliss of immortality! And certainly the Christian—"heir of the world" (Gal. 3:29; Rom. 4:13)—cannot regard his eternal interests with indifference in this most important crisis, except at the peril of his soul.

Cornville, Maine.

—There is something like an undiscovered continent in every human heart and character—something yet undiscovered and, of course, unexplored. Happy will he be who acts as his own Columbus, and clearly discovers his own soul.

—"The pebble feels smooth to the touch, but it is the great rough boulder that gives grandeur and sublimity to the landscape. There are men in this world like the pebble—smooth, pleasant in outward appearance; but for real strength of character these would generally be passed by, and the man who is like these rough boulders, with sharp angles and perhaps a rather rough exterior, would be selected. The world is in need of men to-day like these rough rocks, strong, firm, and unyielding; men who can meet temptation in whatever shape it may come, and by superior strength conquer it; who, like these rough rocks, will remain always firm, no matter how fierce the storm beats upon them."

Choice Selections.

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

HOW MRS. TRASK GOT ACQUAINTED IN CHURCH.

"I DECLARE, I've half a mind never to enter First church again as long as I live!" Mrs. Trask exclaimed indignantly, as she threw her gloves on the bureau, and gave a savage jerk to her bonnet strings.

"Why, what new revelation has brought you to such a decision in regard to First church?" asked her husband. "Have your sharp eyes detected some architectural flaw, rendering the structure unsafe, or is the minister found wanting in eloquence, or guilty of apostasy?"

"Neither, so far as I know; the building is very beautiful and commodious, and I greatly enjoy Mr. Matthew's preaching. But the people, mercy! They are like animated icebergs, so haughty and distant, I shall never feel at home among them."

"It must seem very odd and lonely to you, my dear, coming as you did from a church where we had so many warm friends," was the sympathetic answer; "yet the people seem pleasant and social with each other," he added. "Perhaps they do not know that we are entire strangers, and are waiting for an introduction."

"Then they will have to continue waiting; for we have no one to introduce us. For my part, I think uniting with a church ought to be sufficient introduction for its members to greet each other with a kindly word."

"I think so, too, and see nothing improper in your setting a good example by being the first to speak. I saw that fine-looking woman who sat in front of us last Sabbath introducing herself, and noticed she met with a most cordial reception."

"Yes, but allow me to suggest that the elegance of her apparel had much to do with the warmth of her reception. What seems a great condescension in silk and velvet, would be regarded as an impertinent demand for recognition in plain cashmere."

"Perhaps so. I know the feminine code of etiquette is terribly severe, but thought perhaps it might be somewhat relaxed within the pale of the church. However, such a peculiar rule must have equal force in all directions. I am sure it would be quite safe for you to speak to the lady who sits with her children directly opposite us."

"What! The woman with the plaid shawl and the funny-looking, home-made bonnet!" exclaimed Mrs. Trask, disdainfully. "Really, I don't know that I am particularly anxious to make her acquaintance."

"Ahem! I'm afraid all the pride of First church is not enrobed in silk and velvet," was her husband's significant reply.

Mrs. Trask colored guiltily as she endeavored to explain her position.

"You know, Frank, that I am not greatly influenced by style of dress or even wealth, in the selection of my friends. I could easily overlook the home-made bonnet, but the face beneath it was neither intelligent nor refined enough for me to consider her an acquisition even to my present limited circle."

"And yet you might be a valuable acquisition to her circle," Mr. Trask said, earnestly. "Her face was kindly, and denoted strength of character, and the acquaintanceship and help of one that has been blessed with superior advantages might improve its expression as materially as the good taste and cunning fingers of Madame Arnold would that of the objectionable bonnet. I think, my dear, that we should seek to minister unto, rather than to be ministered to, to give freely, even as we have received."

"I'm sure I think we give all that we are able to," Mrs. Trask replied, purposely misconstruing her husband's words—she had sometimes thought him too liberal, considering his small salary.

"Perhaps we do our duty so far as money is concerned, although I am not quite sure even as to that; but people are often very liberal with money, yet selfish and niggardly in the sharing of their more precious treasures. We know that in domestic life, unselfish love, not wealth, is the prime requisite of happiness. The model family is one

where each inmate of the household contributes generously of his best gifts for the good of all the rest. The father environs it with his protecting care and mature wisdom. The halo of a mother's thoughtful love and tender sympathy rests upon it. A scholarly elder son brings the advanced ideas and knowledge gained from books; his sister, the little graces and refinements of society. By one who has been given the voice of song, the home is made to resound with music; while the dark shadows are driven away by the ready wit and lively repartee of another.

"Such, I believe should be the church of Christ. Only a larger family, where each and every member freely brings his individual gifts, and lays them upon its altar. The man endowed by his Maker with persuasive eloquence or financial ability, has no right to keep these talents solely for the use of the political caucus or counting room. The woman who has enjoyed superior advantages of education and culture should seek to help those who have been less fortunate. Every intellectual gift or social attainment should be brought to bear in the right direction. The sweet voice, the sympathetic tear, the merry laugh, all have a place, and a grand work to do in the elevation of society and the advancement of Christ's kingdom."

Mrs. Trask thought seriously of her husband's earnest words during the ensuing week, and for the first time realized how selfish had been her life, how narrow her sphere of usefulness. Possessed of a cultivated mind and rare social qualities, she had regarded them, not as gifts from God to be used in his service, but merely as so many stepping-stones placed for her own convenience and advancement in society. Mindful to some extent of the obligations that rested upon her, she had not been neglectful of what is termed Christian labor; yet the work for which she was really best fitted, had been left undone. She had given bread to the hungry, but had paid no attention to the higher needs of the famishing souls about her. She had clothed the naked, but by the coolness of her reception had chilled the heart of the uninteresting guest whom her husband had invited to their home. Inexperienced as a nurse, she had proffered her inefficient services in sickness to families whose threshold she had never deigned to cross in time of health, when an hour spent in bright, social converse with some tired mother and her growing boys and girls might have done incalculable good. She had taken great credit to herself for seeking only the companionship of congenial spirits and intellectual equals or superiors. Claiming freedom from the pride of wealth, she had yet harbored and nursed with fondest care a far more deadly pride—the pride of culture.

Conscientious and practical, for Mrs. Trask to see her sin was to repent thereof, and repentance meant reformation. She did not leave First church, but seeing there a broad field of labor commenced work at once, using gladly the best and most polished implements at her command. She soon made the acquaintance not only of the woman to whom her husband had alluded, but of the sad faced widow she had often met in the aisle, of the shy young couple, evidently from the country, who had lately taken seats in front of them, and of the lonely girl she had noticed in a distant corner of the church. To these and many others in that congregation, to rich as well as poor, her kindly words and sympathetic friendship brought strength and comfort, and she felt herself no longer a "stranger in a strange place," but one of many workers in her Master's vineyard.—*Belle Brooke, in Northwestern Christian Advocate.*

THE DEACON'S STORY.

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years of my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked of if I'd gone to heaven in those days; for I could not talk about anything but bargains and money-getting here, and those would not have been suitable subjects up yonder."

"I know I read once about one of the kings of England, Edward, who had an officer called the lord high almoner, and one of the things that man had to do was to 'remind the king of the

duty of almsgiving.' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is he that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job getting together that pile of gold and silver for the temple, and he just turned to the Lord, and said: 'All things come of thee, and of thine own have we given thee.' Most men would have wanted a little credit themselves for the pains they'd taken."

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I did not give a cent to anything else. Foreign-mission Sabbath was my rheumatiz day, regular, and I did not go to church. Home-mission day was headache day with me allers, and I stayed away from meetin'. Bible-society day I'd gen'rally a tech of neuralgy, so I did not feel like goin' out, and I stayed home. Tract-society day I'd begin to be afraid I was goin' to be deaf, and I ought not to be out in the wind, so I stayed indoors; and on Sabbath for helping the publication society, like as not my corns were unusually troublesome, and I did not feel able to get out."

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the apostles ever took religious papers. The Bible was enough for them, and it ought to be for other folks."

"And yet I never even thought I was not doin' right. I'd come into it a sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business."

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she: 'Pa, will we have to pay rent in heaven?'

"What? says I, looking down at her, kind of astonished-like."

"Will we have to pay rent in heaven?' says she, again."

"Why no, says I. What made you think that?"

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent anyway, for we'd never had to pay any, livin' in our own house; but at last I found out that she'd heard some men talking about me, and one of them said: 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven;' and as the only poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they could not pay their rent, that's what put it into Nannie's head that may be I would have to pay rent in heaven."

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way; right before Nannie, too."

"I fixed up some bitter words to say to Seth the next time I met him, and I was not very sorry to see him next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said: 'Well, Deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove off."

"Well, I walked over to my blackberry patch and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of foreign-mission Sabbath and the rheumatiz, and home-mission Sabbath and the headache, and Bible-society day and the neuralgy, and tract day and the corns, till it just seemed to me I could not stand it any longer; and I knelt down there in the blackberry patch, and said: 'O Lord, I've been a stingy man if ever there was one; and if ever I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself, and what-

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ever I've got back to thee.' And I believe he's helped me ever since. 'T was pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now, and I mean to keep on giving, 'as unto the Lord,' till I go to that heaven, and meet Nannie, who has been sleeping these twenty years."—*Congregationalist*.

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.

LINES FOR THE LOWLY.

A TEAR-DROP of the morning
Hung on a blade of grass,
A simple bead of water—
A thousand you might pass;
But when the slanting sunlight
Streamed down in morning pride,
Then you might see the tiny drop
Transfigured, glorified!

I looked—it shone a diamond,
Bright, sparkling, clear, and keen;
I looked again—an emerald
Hung pure in living green;
Again—it beamed out golden,
A topaz to the view;
Then flamed a ruby fiery red;
Then sapphire, summer blue.

I saw thus how a water drop
Is kin to all things fair;
Can give us bright and beauteous hues
As arching rainbows wear;
Can shine as bright and radiant,
And show as varied gem,
As the holy city fresh from God,
The new Jerusalem.

And I thought how many an action
Of simplest, lowliest guise,
May yet, beneath the beam of Heaven,
Shine lovely to all eyes;
May show such beauteous motive
As angels shall applaud—
Truth, honor, virtue, goodness,
The love of man and God.

Two mites that make a farthing
Insured a widow's fame;
A single cup of water
Can buy a deathless name.
The humblest work for Jesus,
The gentle word or look,
The soothing sigh, the cheering smile,
Stand written in his book.

Fear not, then, lowly Christian,
Though deep in shade ye dwell;
The Lord will make thy faithfulness,
He will requite thee well;
The dew that waits the dawning
Shall glitter in the ray;
And bright shall shine thy jewel'd crown
When Christ shall bring the day.
—Francis Tucker.

MOTIVES.

THE analyst of the acts of mankind will not rest satisfied till he has reached a reasonable solution of the forces that impel those acts. The question, How came we by our motives, good, bad, indifferent, is a momentous question to every one of both sexes. All our acts, of every kind and character, are the logical sequence of principles implanted by somebody, said acts being usually modified by circumstances, prior or existent. How came that young man to thus debase himself, may be answered by a correct answer to the question, What were his teachers? We use the comprehensive term here for teachers, meaning every influence that is brought to bear on the mind of youth from infancy to manhood—the formative period of character. How came that other young man to attain his noble and upright character? His parents and early associates, his teachers in school, and even the things he saw around him on every side educated him to be a vessel of honor. But the chief factors in the problem that developed his sublime character were the wise and righteous souls he had for his companions, daily and hourly, while growing from infancy to manhood. When two persons meet and converse, both of them are undoubtedly modified, somewhat, in character. One of them may be changed vastly more than the other, but still both are influenced. There is, probably,

no spiritual force among mankind so potential for good as the love and care of a true Christian mother for her child. It comes as near being an unmixed good as anything bestowed on us by our species on earth. On the other hand, a frivolous mother is almost sure to implant wrong principles, to debase her child, who, in turn, will afflict and plague society.

In conclusion, let us not forget that bad motives are but the outcropping signs of bad bringing up, while good motives are the result of good training. If a crop of stratagems and tricks with dishonesty is desired to stain the family name, all the parents have to do is to sow that kind of seed, and they will be sure to get the crop their sinful souls lust after. But if the parents have heavenly aspirations, let them have constantly on exhibition in the household before their children examples of practical Christianity for them to draw lessons from. Parents may be certain that their children will imbibe their principles to a considerable degree, whatever they are. Good parents—even preachers and their wives—may, by their sins of omission, allow Satan to steal the souls of their children! How, do you ask?—By want of vigilance. The good training in the Christian household may be almost wholly neutralized or perverted by outside influences that are at work eighteen hours out of every twenty-four. If eternal watchfulness is the price of liberty in our country, as Washington declared, surely constant watchfulness on the part of parents is the price of good character in their children.—*Geo. W. Copley, in Delaware Republican*.

"A SHIP."

YESTERDAY, Sabbath, our minister talked to the children. His subject from the Bible was just these words—a ship. The children lived upon the sea-shore, and were acquainted with boats and ships of every description from harbor dories to ocean steamers. The minister's home was not upon the coast, hence he was quite sure they knew more about his subject than himself, that is, ships that sailed the sea to distant lands or nearer ports.

But presently he made an application to the voyage of life. Will was captain now, with *Thought* first officer and *Imagination* second in command. At the helm sits Captain Will steering—by what compass, can you tell?—The compass *Conscience*, and the chart that guides this compass, which the captain must consult often if he will lay his course aright, is the *Bible*. The water upon which the ship is sailing, the *Ocean of Time*; and the port to gain at last, *Heaven*.

With fair wind and smooth sea, how pleasantly the ship moves along, like a big bird with mighty wings of white! And thus glides the human ship. By and by a storm arises, a terrible storm.

Torn and shattered, sails and masts gone, rudder perhaps broken, the ship makes harbor at last, guided by the friendly light-house which sends hope and cheer across the waves. The children knew all about this. Many a time storms had driven ships to their port sailless and sparless, saved only by the warning light from a ledge of rocks.

Yes, the children knew, for they dwelt by the sea. One little boy could scarcely keep his seat, he was so anxious to relate several instances, but the minister was talking again of that other ship, of storms that are sure to beat upon it.

There is that terrible whirlwind *temptation*, that engulfs and submerges, with naught but circling bubbles to show where the ship went down. But however strong this gale, however torn and rent the sails, the ship would not have foundered if Captain Will had followed his chart, and steered by his compass; they would have shown him the light-house—the merciful love of God.

But where was the captain when the storm arose, and the first officer, grave *Thought*?—Ah! they were in chains. Yes, chains; for as sometimes happens on shipboard, the crew had mutinied—had risen as one man, bound captain and mate, lured *Imagination* to their cause, and taken the ship in control. With Will and *Thought* captive by evil passions, what wonder the compass was neglected, and the ship stranded on the rocks, seeing never a glimmer from the mighty light-house, and losing harbor at last!

"Ah, children," said the minister, "you understand my meaning, I know. If Will and his first officer, *Thought*, do not brace up strong against the first symptoms of rebellion on the part of the crew, no man can tell the end.

"The terrible gale, *temptation*, may blow fierce and dreadful at any moment, and the captain must be in full control that chart and compass be obeyed. Many little sins in your daily lives are breezes from that threatening hurricane.

"This morning, when Ned Brown said, 'Take this cigarette; all the fellows smoke,' you had half a mind to do so. And when Susie Bell whispered something unpleasant, the angry passions rose. These are breaths from the hurricane.

"Now, the captain, Will, must be firm at his post; *Thought*, steady and determined; chart and compass, consulted often; and the crew of bad passions, envy, jealousy, dissensions, quarrelings, backbitings, and a host of others will retire in submission, sullen and disappointed, leaving room for better men.

"The storm may come, but your life-ship will outride the gale. The light will shine clear and steadfast, and at last, it may be after sailing many years, if the chart has been closely studied and followed, the compass obeyed, the port of heaven will be gained."—*L. Eugenia Eldridge, in Christian at Work*.

HOW TO BE A "NOBODY."

"It is easy to be a nobody, and the *Watchman* tells how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on keeping your stomach full and your head empty, and yourselves playing time-killing games, and in a few years you will be a first class nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons, just ready to graduate and be nobodies."—*Scientific American*.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—A good word for a bad one is worth much and costs little.

—Enjoy present pleasures in such a way as not to injure future ones.—*Seneca*.

—"Learn in childhood, if you can, that happiness is not outside but inside. A good heart and a clear conscience bring happiness which no riches and no circumstances alone can ever bring."

—It is the honey in the glass and not the elegance of the glass that draws the bees; and it is the power of love in the hearts and lives of the parents, going out in gentle, loving words to the children, which binds the latter to the home, and causes them to esteem it as the dearest place on earth.

—Mistaken parents are teaching their children lessons which will prove ruinous to them and are also planting thorns in their own feet. They think by gratifying the wishes of their children, and letting them follow their own inclination, they can gain their love. What an error! Children thus indulged grow up unrestrained in their desires, unyielding in their disposition, selfish, exacting, and overbearing, a curse to themselves and all around them to a great extent. Parents hold in their own hands the future happiness of their children. Upon them rests the important work of forming the character of their children. The instruction given in childhood will follow them all through life. Parents sow the seed which will spring up and bear fruit either for good or evil. They can fit the sons and daughters for happiness or for misery.—*Mrs. E. G. White*.

Our Tract Societies.

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

MY LONGING.

My Master and my Lord,
I long to do some work, some work for thee;
I long to bring some lowly gift of love
For all thy love to me.

The harvest fields are white;
Send me to gather there some scattered ears.
I have no sickle bright, but I can glean,
And bind them in with tears.

—Hetty Bowman.

INDIANA TRACT SOCIETY PROCEEDINGS.

THE thirteenth annual session of the Indiana Tract Society was held in connection with the camp-meeting at Indianapolis, Sept. 28 to Oct. 11, 1887.

FIRST MEETING, AT 9 A. M., OCT. 2.—The President in the chair. Prayer was offered by Eld J. P. Henderson. The report of the last annual session was read and approved. The Chair, being authorized, appointed the usual committees, as follows: On Resolutions, J. W. Covert, J. P. Henderson, B. F. Purdham; on Nominations, D. H. Oberholtzer, Wm. Hill, N. W. Kauble.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., OCT. 5.—After the opening exercises, 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, It is impossible to prepare a financial statement of this Society while the business year ends with the camp-meeting; therefore—

Resolved, That hereafter the fiscal year of this Society end with June 30.

Resolved, That greater efforts should be put forth by our T. and M. societies to extend the work in new fields, by way of correspondence and the mailing of our publications, said mailing to be done by the individuals who compose our local societies; and further—

Resolved, That in those churches where vigilant missionary societies exist, said societies should take the especial oversight of the matter.

After interesting and stirring remarks by Elds. Underwood, Farnsworth, Lane, Bro. U. Eldridge, and others, these resolutions were adopted. The report of labor for the year ending Oct. 1, was read as follows:—

No. of members.....	500
" reports returned.....	1,333
" members added.....	82
" dismissed.....	50
" letters written.....	1,634
" received.....	499
" missionary visits.....	6,614
" Bible readings held.....	2,418
" persons attending readings.....	3,019
" subscriptions to periodicals.....	2,124
" pp. books and tracts distributed.....	1,784,552
" periodicals distributed.....	65,482

TREASURER'S REPORT.

Cash received,	\$9,052 28
" paid out,	9,052 28

FINANCIAL STANDING.

Assets,	\$2,672 16
Liabilities,	1,234 57

Balance in favor of Society, \$1,437 59

NOTE: The excess of cash received for the year just closed over that of last year, is \$5,263.44; excess of financial standing, \$1,270.69.

THIRD MEETING, AT 5 P. M., OCT. 9.—The Committee on Nominations submitted the following report: For President, Wm. Covert; Vice-President, J. P. Henderson; Secretary, J. W. Moore; Directors: for Dist. No. 1, A. Harding, Corunna; No. 2, Wm. R. Carpenter, North Liberty; No. 3, C. F. Jenkins, Mt. Ayr; No. 4, John M. Ellis, Monticello; No. 5, Jesse Woods, Denver; No. 6, Joel Yeager, Ligonier; No. 7, P. G. Stanley, Mechanicsburg; No. 8, Leonard V. Hopkins, Maxwell; No. 10, J. S. Lloyd, Patricksburg; No. 11, J. W. Johnston, Boggstown; No. 12, P. G. Stanley; No. 13, John Vallilee; No. 15, W. R. Strader, Oaktown; No. 17, Gilbert Bingham, Princeton.

Bro. Yeager declining to act as director of Dist. No. 6, it was moved that the name of E. Hayes,

of Brown's Corners, be substituted. The names were then considered separately, and the report, as amended, was adopted.

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

Dist. No. 1: Counties, Steuben, De Kalb, La Grange, Noble, Whitley, Allen; Churches, Ligonier, Wolf Lake, Corunna, Pleasant Lake, South Milford.

No. 2: Counties, Elkhart, Kosciusko, St. Joseph, Marshall, Fulton; Churches, Nappanee, Rochester, Walkerton, Warsaw, Akron, Bourbon, Plymouth, North Liberty, Sand Hill, Kewanna.

No. 3: Counties, La Porte, Starke, Lake, Porter, Pulaski, Jasper, Newton; Churches, Star City, Fair Oaks, Kentland, Morocco, Mt. Ayr, Goodland.

No. 4: Counties, Benton, Warren, White, Tippecanoe, Carroll; Churches, Fowler, Brookston, Reynolds, Olive Branch, Idaville, Delphi, Radnor, La Fayette.

No. 5: Counties, Cass, Clinton, Miami, Howard, Tipton, Wabash; Churches, Logansport, Frankfort, Gilead, Denver, Bunker Hill, Peru, New London, Kokomo, W. Liberty, Alto, Wabash.

No. 6: Counties, Grant, Huntington, Blackford, Wells, Adams, Jay; Churches, Marion, Jonesboro, Hartford City, Barber's Mills.

No. 7: Counties, Randolph, Wayne, Delaware, Henry, Madison; Churches, Richmond, Mechanicsburg, Forest Chapel, Frankton.

No. 8: Counties, Hamilton, Hendricks, Boone, Marion, Hancock; Churches, Noblesville, Arcadia, Northfield, Terhune, Thorntown, Greenfield.

No. 9: Counties, Montgomery, Putman, Park, Fountain, Vermillion.

No. 10: Counties, Vigo, Sullivan, Green, Clay, Owen, Monroe; Churches, Prairie Creek, Farmersburg, Dugger, Coal City, Worthington, Patricksburg, Bloomington.

No. 11: Counties, Morgan, Johnson, Brown, Shelby, Bartholomew; Churches, Needmore, Waldron, Boggstown.

No. 12: Counties, Decatur, Rush, Fayette, Union, Franklin; Church, Homer.

No. 13: Counties, Dearborn, Ohio, Switzerland, Ripley, Jennings, Jefferson; Churches, New Marion, Mudlick.

No. 14: Counties, Jackson, Clark, Scott, Washington, Floyd, Harrison; Company, Salem.

No. 15: Counties, Lawrence, Orange, Martin, Daviess, Knox; Company, Knox.

No. 16: Counties, Crawford, Perry, Spencer, Dubois.

No. 17: Counties, Pike, Gibson, Warrick, Vanderberg, Posey; Churches, Poseyville, Princeton. Adjourned sine die.

WM. COVERT, Pres.

EMMA GREEN, Sec.

ATLANTA MISSION.

It has been my privilege to visit this mission and become acquainted with the workers here. The mission is pleasantly located in a central part of the city, on one of its principal streets. Atlanta is a city of 67,000 inhabitants, and being the capital of the State and so centrally located, is a point of interest and importance. The work was commenced here last March, with a company of four workers, who have labored faithfully. As the result of their work a few precious souls have embraced the truth, and others are interested, while there are more calls for Bible readings than they can fill. We feel satisfied that with the proper support and encouragement, this mission will prove a great blessing, not only in this city, but throughout the adjoining States. There are many young persons among us who should be encouraged to enter the field either as Bible workers or canvassers, and who could receive at this mission, in a short time, just the training they need to fit them for the work. A few have already received instruction in canvassing, and are now meeting with good success. The expense attending such a drill would be quite small indeed.

We would say to the brethren and sisters of this State that this mission planted in your midst needs your support. Thus far only about twenty dollars' worth has been donated, and that mostly by one brother. Anything in the line of pro-

visions or clothing will be very acceptable, as everything costs money and the mission is attended with quite an expense. Brethren, send in what potatoes, flour, corn, or fruit you can spare; and as the cold winter is approaching, could not the sisters donate quilts, blankets, pillows, etc.? There are some who have made pledges to the mission who will, no doubt, meet their obligations as soon as they possibly can. Who will be the first to respond? Address all communications to Charles F. Curtis, 229 S. Pryor St., Atlanta, Ga.

S. FULTON.

Special Attention.

FULFILLMENT.

In "Great Controversy, Vol. IV.," p. 290, we find these words: "It has been shown that a day of great intellectual darkness was favorable to the success of popery; it will yet be demonstrated that a day of great intellectual light is equally favorable for its success."

"This seems like a strange prediction. It cuts squarely across the prevalent Protestant opinion concerning the future of the papacy. Popery can never again be what it was formerly, it is said, because the ignorance of the Dark Ages has passed away, and the world has become morally and intellectually enlightened; and so far from being favorable to its success, this light is the very means which will most effectually prevent its success.

This conclusion seems to be accepted as axiomatic. The above prediction, therefore, is certainly not the one which would have been made on the strength of appearances or human foresight.

Yet in spite of what has been confidently expected concerning the retreat of the papacy before the march of human progress, in spite of the apparent antagonism between popery and national prosperity, the fact stares us in the face to-day that the former does flourish, and nowhere more so than in those countries the most highly civilized and enlightened. Wonderful has been the progress in civilization of the three great Protestant countries of the world, England, Germany, and the United States, during the last half century, and wonderful also has been the growth of Romanism in those countries during that same period; and this growth has become more and more noticeable every year, until now those who have no confidence in the above prediction, considered from our stand-point, are beginning to call attention to this seeming incongruity, which they plainly recognize but are at a loss to explain. Speaking of the coming jubilee of the pope, and the vast ecclesiastical interests which center around his throne, the *New York Observer* says:—

"These ecclesiastical interests are certainly vast and imposing—210,000,000 of people, it is said, will be represented by those who go to Rome to do honor to Leo XIII. Our census reports state that nearly 7,000,000 of these are in the United States, but it is often claimed that we have 10,000,000. Their wealth, ambition, and activity are so manifest that the general community is somewhat amazed. They do not know how to reconcile this demonstrative enthusiasm, this splendid architectural upbuilding, this aggressive fearlessness, with what they have always heard and read in regard to the triumphant work of the Reformation, corrupt Christianity cleansed, enslaved Christianity redeemed, popery made impossible by printing. It has been widely believed that the Bible and general education would make all the distinctive Roman Catholic dogmas impossible with any considerable number. It was not difficult to account for the persistence of Romanism in South America and Mexico, and in those countries of the Old World where governments and educational institutions were all under the control of priests. But now, after four hundred years' of modern progress, this ancient church, with its foreign hierarchy, its medieval habits, its bitter hostility to freedom of religious life and worship,

appears to flourish, plants its un- and openly aspi in our personal,

The *Observer* other papers ha increase of Rom have made their 000,000 or 7,00 than hold their said about the i foundation in Many Protesta statements to t upon the census seem to us to be crease of Rome' population, thei ness, the multi colleges, semina not least, the toward them must be taken i we think it can in America ha own in the last

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appears to flourish on the soil of this great Republic, plants its university in the capital of the nation, and openly aspires to become the ruling influence in our personal, social, and national affairs."

The *Observer* then proceeds to state what many other papers have asserted of late, that the natural increase of Romanists up to this time ought to have made their number 20,000,000 instead of 10,000,000 or 7,000,000, if they had done no more than hold their own, and that therefore what is said about the increase of Romanism may have its foundation in appearances rather than in fact. Many Protestant journals have made positive statements to this effect. To base our opinion upon the census returns alone, however, does not seem to us to be a very reliable method. The increase of Rome's adherents in our great centers of population, their wealth, activity, and aggressiveness, the multiplication of their church edifices, colleges, seminaries, and universities, and, last but not least, the marked diminution of hostility toward them among Protestant denominations, must be taken into account; and from this basis we think it can be easily shown that Catholicism in America has done much more than hold her own in the last fifty years.

The explanation of this seeming harmony of civil progress and papal growth we believe is to be found in the marked decline at the present day of the spirit of reverence and true piety. It is as easy to convert the intellect to day as it was at the starting of the Reformation; but the deep reverence for God and the truths of his word which dwelt in the hearts of those to whom Luther and his co-laborers appealed, and which impelled them, when they saw the light, to step out upon the platform of new truth, may be sought in vain in the masses of to-day. They care only for that which charms the senses; and this Romanism, more than any other form of religion, does. Hence it flourishes in the blazing moral and intellectual light of to-day, and must continue to flourish until the revelations of the final day humble its haughtiness, and discover to those who treat Bible truth with indifference their terrible mistake. L. A. S.

THE STORY OF BATHYBIUS.

13

It is not with any intention of making light of the researches of science, or from any lack of appreciation of the benefits science has conferred upon mankind, that we publish, from time to time, articles which are not designed to reflect any credit upon the cherished theories of some of its eminent devotees. Theories which are directly contrary to the teachings of the Scriptures and directly calculated to undermine confidence in the same, have no claim to be treated in any other manner. We think it is right also to call attention to the fact that even the most eminent scientists are liable to be and sometimes are wholly mistaken in their conclusions, even those which they support by the most confident of assertions. To this end we quote the following from the *New York Observer*, which prints it under the above heading:—

"A signal and striking example of the fallibility of human wisdom in the sphere of scientific investigation is afforded by the Duke of Argyle in a paper which appears in the September number of the *Nineteenth Century*. The paper has to do with the theory first propounded by Darwin, and afterward generally accepted in the scientific world, in regard to the formation of coral islands. In the course of the exploring voyage which Darwin made around the world in 1832-36, his investigations of submarine life led him to the belief that coral islands, instead of being formed, as had been previously supposed, by coral-building animals to 'afford themselves protection in the inner parts,' and based upon the craters of extinct volcanoes, were really built upon mountains and islands which had sunk beneath the surface of the water. Darwin studied and investigated the subject carefully with an earnest desire to arrive at the real truth. But all the facts which he was able to obtain

seemed to square with this hypothesis, and he became convinced that he had made a great discovery. Accordingly, when he returned to England in 1836, he gave his subsidence theory to the world. The announcement laid the foundations of Darwin's fame. He was hailed as a new light risen upon the earth. His theory was caught up eagerly and gladly by scientific men everywhere, and was soon generally recognized and accepted as established truth. For years men have been building upon it with as much confidence and unquestioning faith as they build upon the theory of gravitation. But what has come to pass now?—The whole subsidence theory broken down and overthrown as easily and completely as Darwin broke down and overthrew the theories that preceded it. The iconoclast this time is an English naturalist by the name of John Murray, a man whom the Duke of Argyle ranks among the foremost scientists of our time. He, too, has been on an exploring voyage among the coral islands, and has brought back evidence which proves almost beyond the shadow of a doubt that coral reefs and atolls are formed upon the natural surface of the ocean bed, elevated by subterranean forces, and not upon submerged islands and mountains. It is also proved by Dr. Murray that the foundations of coral islands may sometimes be, not solid rock, but, just what Darwin assumed they never could be, deep-sea deposits. Sufficient evidence has been afforded to make it certain that Darwin's subsidence theory must now take its place among those exploded, wrecked, and worn-out things which lie along the backward track of human progress.

"But a lesson still more pointed and striking than that to be drawn from the foregoing statements on the coral-island theories is contained in the concluding passages of the Duke of Argyle's paper. It is the story of bathybius, the wonderful substance so long accepted by scientists because of its supposed harmony with Darwin's speculations concerning the origin of life. The story is too rich and rare to be condensed or abridged, so we give it in the Duke's own words:—

"Along with the earlier specimens of deep-sea deposits sent home by naturalists during the first soundings in connection with the Atlantic telegraph cable, there was very often a sort of enveloping slimy mucus in the containing bottles which arrested the attention and excited the curiosity of the specialists to whom they were consigned. It was structureless to all microscopic examination. But so is all the protoplasmic matter of which the lowest animals are formed. Could it be a widely diffused medium of this protoplasmic material not yet specialized or individualized into organic forms, nor yet itself in a condition to build up inorganic skeletons for a habitation? Here was a grand idea! It would be well to find missing links, but it would be better to find the primordial pabulum out of which all living things had come. The ultra-Darwinian enthusiasts were enchanted, Haeckel clapped his hands and shouted out, Eureka! loudly. Even the cautious and discriminating mind of Professor Huxley was caught by this new and grand generalization of the 'physical basis of life.' It was announced by him to the British Association in 1868. Dr. Will Carpenter took up the chorus. He spoke of 'a living expanse of protoplasmic substance,' penetrating with its living substance the whole mass of the oceanic mud. A fine new Greek name was devised for this mother slime, and it was christened 'bathybius,' from the consecrated deeps in which it lay. The conception ran like wild-fire through the popular literature of science, and here again there was something like a coming plebiscite in its favor. Expectant imagination soon played its part. Wonderful movements were seen in this mysterious slime. It became an 'irregular net-work,' and it could be seen gradually 'altering its form,' so that 'entangled granules gradually changed their relative positions.' The naturalists of the 'Challenger' began their voyage in the full bathybian faith. But the sturdy mind of Mr. John Murray kept its balance—all the more easily since he never could himself find or see any trace of this pelagic protoplasm when the dredges of the 'Challenger' came fresh from the bathybian bottoms. Again and again he looked for it, but never could he discover it. It always hailed from home. The bottles sent there were reported to yield it in abundance, but somehow it seemed to be hatched in them. The laboratory in Jermyn street was its unfailing

source, and the great observer there was its only sponsor. The ocean never yielded it until it had been bottled. At last, one day on board the 'Challenger' an accident revealed the mystery. One of Mr. Murray's assistants poured a large quantity of spirits of wine into a bottle containing some pure sea-water, when, lo! the wonderful protoplasm bathybius appeared. It was the chemical precipitate of sulphate of lime produced by the mixture of alcohol and sea-water. This was bathos indeed. On this announcement, 'bathybius' disappeared from science, reading us, in more senses than one, a great lesson on 'precipitation.'"

"What words of ours can add to the force of this illustration of the credulousness of unbelieving men of science, especially where the matter which appeals to their credulity seems to uphold some previously conceived theory of their own. The wonderful bathybius is resolved into nothing more remarkable than a mixture of common alcohol and sea-water! How many 'discoveries' of science, widely heralded because of their apparent antagonism to the teachings of religion, have been proved by subsequent investigation to be quite as ridiculous as the protoplasmic bathybius—the precipitate of human error and foolishness!"

THE JEWS AND SUNDAY.

ADDITIONAL testimony relative to the attitude which Judaists will ere long assume toward Sunday, and concerning which the utterances of Jewish leaders the past few years have given many pointers, is furnished by the recent innovation of Rabbi Joseph Stolz, of Zion Temple, Chicago, who on Sunday, the 17th, conducted the first of a regular course of Sunday services to be held in that place of worship. The reason of this move lies in the present almost total indifference of the great mass of the Jewish people to the Sabbath. In alluding to this point, in the course of his remarks, Rabbi Stolz said:—

"While twenty-five years ago nearly every Jewish business house was closed on Saturday, to-day the number of those not open is minimum. There is no use hoodwinking ourselves to the facts. The great majority of our male co-religionists no longer regard the seventh day to keep it holy; with the exception of twice a year, they do not see the interior of our temples."

The rabbi recognized the fact that it is useless to combat this evil directly; but he proposed to throw himself into the line of the "grand march of human progress," and build up the tottering institutions of Judaism by instituting Sunday services,—the only kind of services, it seems, which any considerable proportion of the Jews, especially the young, can be induced to attend. He professed to feel very deeply this Jewish neglect of the Sabbath, but nevertheless spoke in glowing terms of the grand work which he imagines the Jewish religion is to accomplish in the future. Just how the institution of Sunday services is to strengthen Judaism, he did not attempt to explain.

When a people have become so oblivious to the claims of the Sabbath as to regularly absent themselves from worship, and keep open their places of business on that day, they stand very nearly on a level with those who make no pretensions to its observance, and may be safely counted on to make no resistance whatever to the encroachments of the latter class upon it. And certainly no one will claim that they will be led to have any greater regard for it by attending services on Sunday. The tendency will be rather in the opposite direction. If present signs go for anything, the Jewish religion has reached an advanced stage of disintegration, and it will occasion little surprise if, when the dragon of apostasy makes its final attack upon the eternal principles of truth, the ten commandments, they become supine spectators of the scene, and leave the standard of Sabbath truth to be upheld by other hands. L. A. S.

—In character, in manners, in style, in everything, the supreme excellence is simplicity.—*Longfellow*.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 1, 1887.

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

GOD'S COVENANTS WITH MEN.

In this closing article on this subject, we have to consider the change which took place when the old covenant was superseded by the new, at the opening of this present dispensation.

We have seen how God's moral law was the basis, or condition on God's part, of the old covenant, inasmuch as he would enter into no negotiations for the formation of that covenant unless they would agree to keep what he calls "his covenant," and obey his voice—that voice by which the ten commandments were three days afterward uttered from Sinai.

The same law he makes the basis of the new covenant. There are many proofs of this fact. In the prophecy of the new covenant (Jer. 31:31-34) the Lord is very careful to state what position his law should occupy in the new arrangement; and this item receives the first attention in the announcement made. He says: "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." The phraseology of this text obliges us to understand that it is spoken with reference to a law which had once been written somewhere else. When the old covenant was made, there was a remarkable writing given by God. He wrote his law with his own finger, but wrote it upon tables of stone, and had it deposited in the ark. Under the new covenant he promised to write something also; and what was this writing to be?—It was to be his law—the same document which he wrote before. But this time he was to write it in the hearts of his people, instead of upon tables of stone.

But was not this law kept under the old dispensation? and was it not written in the hearts of the people then as well as now? and where, then, is the difference? Some, undoubtedly, like David, could exclaim during that time, "Oh! how love I thy law," and "The law of the Lord is perfect, converting the soul;" but the Jewish people largely regarded it as an external code, with the letter of which they must scrupulously comply, but with the spirit of which they need not be so much concerned; whereas when a person has the law written in his heart, he regards it as an internal standard reaching the thoughts and intents of the heart; he has respect to the spirit as well as the letter, and realizes, as the Saviour taught, that to cherish hate is to be guilty of murder, and to harbor impure thoughts and sensual desires is to violate the law of chastity. Obedience becomes true because prompted by love; but it is the same law that is obeyed all the while, only under the new covenant it is more fully and spiritually obeyed than before.

The proposition now before us is further confirmed by some prophecies concerning Christ, the minister of the new covenant. David, speaking of the spirit with which Christ would come into the world to do away with the types and offerings going before, expresses it in these words: "Sacrifice and offering thou didst not desire. . . . Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." There can be no question, in view of this testimony, as to what law was enshrined in the Saviour's heart. It was not the law of sacrifices and typical offerings; for God no longer desired nor required them; but it was God's moral law, which was an embodiment of his "will."

Again, in Isa. 42:21, the prophet, speaking of the future work of Christ, said: "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." This certainly cannot apply to that law which is called "the enmity," which was "against us," "contrary to us," and which he took "out of the way," and nailed it to the cross. The law which, as minister of the new covenant, he magnified and made honorable, was that law which was within his heart, the one which he explained in all its length and breadth, and taught the people that they must observe if they would enter into life. This

was the moral law of ten commandments in testimony of the immutability of which he "became obedient unto death, even the death of the cross," in behalf of man, whose crime was that he had broken that law.

When Christ came into the world and commenced his ministry, he took occasion first of all to upbraid the people for their laxity in regard to the law. The scribes and Pharisees were scrupulous to comply with the text of the law in every particular; but he told the people that their righteousness must exceed that of the classes named, or they could in no wise enter into the kingdom of heaven. The law was to remain unchanged in jot or tittle so long as heaven and earth should endure, and all his followers were to do and teach all its commandments till that time. Matt. 5:17-20. Then he proceeds to magnify the law by showing how much more it comprehends than they had supposed.

That the same moral law remains under the new covenant that existed under the old, is further shown by the ministry of Christ. His ministry is the antitype of that of the priests under the Mosaic dispensation. So Paul expressly states in Heb. 8:4, 5. Those priests ministered at a sanctuary in the most sacred recess of which—in the ark in the most holy place—reposed the tables upon which God had written his law. With reference to the transgression of that law, which was sin, they performed their ministry. The law was real, sin was real; but the ministry was a shadow. The substance which cast that shadow was the ministry of Christ for sin in this dispensation. Then we ask, in all earnestness, With reference to what law must Christ perform his ministry, which is the antitype of theirs? Every one can see that it must be the very same law, word for word, jot for jot, tittle for tittle. If it is not, then their ministry was not, and could not be, a shadow or type of his; and Paul has misinformed us. To deny that the moral law of this dispensation is identical with that of the old, is to rend the two dispensations apart, and destroy the whole law of type and antitype.

Thus it is evident that the same law which was the basis of the old covenant, is the basis of the new. But if, as our opponents contend, the law of ten commandments was the old covenant to be abolished, the prophecy of the change should have read, This shall be the covenant that I will make with the house of Israel: I will abolish my law and take it out of their way. Or if the law was not to be abolished, but only changed, that fact should have been noted in some such language as this: This shall be the covenant that I will make with the house of Israel: I will change my law, and adapt it to the genius of the gospel dispensation.

But it says nothing of this kind, as the reader has sufficiently noticed. It says, I will put my law into their inward parts, and write it in their hearts. I will incorporate it into their very being; I will take away the carnal mind which is not subject to the law of God, so that it will be their delight to keep it in sincerity and truth.

But if we take the ground of our opponents, what is the difference between the old and new covenants? The old covenant being the ten commandments, which the people were then to obey, the new covenant is the code of requirements in force under this dispensation. And what are these?—The same exactly as the original ten with the Sabbath left out! The old covenant was therefore imperfect and faulty, because the Lord had inadvertently put a Sabbath into it; so he undertakes to make a better one by giving the same law over again, leaving the Sabbath out. But as soon as this is done, lo! it is found that the Sabbath cannot be dispensed with; for even man's physical necessities imperatively demand it. Mentally, morally, and physically, society would plunge into complete anarchy and ruin were it not for this beneficent institution.

Now, what shall be done? Under these circumstances, men step in to remedy this defect which the Lord has made in the new covenant; and the apostles, or somebody else, give to the church a new Sabbath.

Then, having a Sabbath inserted, is not the new covenant identically the same as the old? Oh! no; for another day is taken, which, as a Sabbath, has no foundation in fact, and no earthly significance whatever, and the Sabbath is put upon that day, and then it is all right! So the old covenant was one with a seventh-day Sabbath, and the new is one with a first-day Sabbath. The trouble, then, was not with the Sabbath in itself considered, but only

with the day on which it was kept. And the only trouble with the day, we must conclude, was, that it was the day on which God rested in the beginning; for that alone gave it all its significance.

This is a fair statement of the case; but does it look like the work of the Lord? Does it not look like the short-sighted and blundering work of men, or rather like the work of the great foe of all righteousness, who is working behind the scenes, to impel mankind into every species of error and confusion?

If, then, under the new covenant the law which requires the observance of the seventh-day Sabbath is written in the heart of every believer, how does it happen that multitudes who have lived under this covenant, and who have certainly enjoyed the blessing and favor of God, have lived and died in the observance of the first day of the week? This is with many a very perplexing question. But we think it is subject to a fair and consistent solution. We reply, that these persons have had the true principle of obedience implanted in their hearts. And they have kept the first day of the week, because they have for a time labored under a misapprehension of what the law requires. In keeping that day they have honestly supposed they were rendering obedience to the fourth commandment of the decalogue; or in not keeping any day in a true Sabbatical sense, they have supposed honestly that God's law required nothing of the kind at their hands. Had they become convinced that the fourth commandment required of them the observance of the seventh day, whether they were keeping another day or no day, would they not have immediately changed their practice accordingly?—Assuredly, every individual of them. Otherwise the principle of obedience was not in their hearts, and they were not in covenant relation with God.

Therefore, leaving them with the Lord, who will deal with all in accordance with the light they have enjoyed, and the sincerity with which they have followed it, it becomes us all to look rather for the truth for our time, and to our own circumstances and obligations. Paul speaks of times of ignorance which God winked at, and at other times of greater light, when he commanded all men everywhere to repent. Our times are of this latter character. Covering after covering, which the great apostasy had thrown over the law of God and other portions of his truth, has been lifted off, and men are accountable to God for the increasing light. We are living in days of reform preparatory to the coming of Christ; and we have reached the last reform; for we can find nothing higher or holier than that law of liberty which is designed to develop perfect characters in us, and by which we are to be judged in the last day. James 2:10-12. Friend, you may heretofore have honestly kept the first day of the week for the Sabbath, and have enjoyed the favor of God; but you can do so no longer. The light has now come clearly forth; and before whomsoever it is set, he has no longer a cloak for following the traditions of men.

Blessed be God, for so graciously condescending to take mankind into covenant relation with himself! Reader, are you yet a stranger from these covenants of promise? If so, you are without hope. The present brief scene of turmoil and trouble, and then the regrets, the remorse, and the pains of the second death, for privileges unimproved and mercies abused, are your only portion. In place of this infinite evil, you may have infinite good. Join yourself to the commonwealth of Israel. Christ is the way, and he invites you to come. The promises are of value untold, and will soon be fulfilled. The opportunity will expire by limitation when Christ concludes his work as mediator. Come while you may. And soon in that heavenly city, which bears upon the twelve foundations with which it is garnished the names of the twelve apostles of the Lamb, and upon its twelve gates of pearl the names of the twelve tribes of the children of Israel, and into which all who have entered into covenant relation with God, both of the literal and spiritual seed, will have a right to enter, you will realize what an infinite blessing was couched in that arrangement through which God condescended to be our God, and took us to be his people.

—"The storm tries the building and discovers which is built upon the rock and which upon the sands. The storm tries the pilot. The touch-stone tries the metal, whether it be gold or copper. So afflictions and persecutions try the Christian."

THE CO

In the issue of the Christmas of prayer, commenced Sunday, Dec. 25, this period shall be made it a season, one heretofore. had such seasons, fore our people's attention they must give. This year General Conference hoping that our people this period of time, since Committee, revival work.

We have recent presidents of all they have received wants of the cause season one of great press upon our minds of the occasion, and in time. We have been sent to all of pleading with the this time before the people as much as the conference committees plan of action to people. We hope to have churches as where they can be to arouse our people will be written from Sr. White and to be read in our great help and blessing.

But now, dear friends, we want to season. Why should interest among all? If this week of prayer all will arrange to attend, a great amount of prayers, exhortations, the world all go, especially for his sake, we know has so promised: when ye shall see there not need of not as a people to of spiritual blessing unless when will there be than the time men when our people do a very large, comparatively few can attend these for it, with little.

Such a spiritual for the winter's voice of God, and It may seem quiet of this week of weeks from the its readers,—non-ness, and make readiness. The it will commence of humbling the special blessing to people may make the voice.

In this country, ers, they should day every day of ces. In the city advisable to have On the closing day, mas Day, a collection European mission General Conference in reference to going forward in pared to be read hearts of our people.

THE COMING WEEK OF PRAYER. 16

In the issue of the REVIEW of Oct. 18, we spoke of the Christmas offerings for 1887, and the week of prayer, commencing Sabbath, Dec. 17, and closing Sunday, Dec. 25. We feel the deepest interest that this period shall be one of great profit to our people. There is need enough of it, and we are planning to make it a season of greater interest than any similar one heretofore. During the last two years, we have had such seasons, but they have not been brought before our people sufficiently in advance to receive the attention they must have to make them most effective. This year we have commenced before the General Conference to call attention to the subject, hoping that our people all over the world will observe this period of time set apart by the General Conference Committee, as a special season of interest and revival work.

We have recently written a circular letter to the presidents of all our Conferences, which, doubtless, they have received ere this, laying before them the wants of the cause, and the need of our making this season one of great interest, and urging them to impress upon our ministers and people the importance of the occasion, and to make full arrangements for it in time. We have also prepared a circular letter to be sent to all our ministers throughout the field, pleading with them to prepare their own hearts for this time beforehand, to be in readiness to help our people as much as possible. We expect the Conference committees will arrange in each Conference a plan of action to be carried out by our ministers and people. We hope that our ministers will have certain churches assigned them for the time being, where they can best labor to build up the work, and to arouse our people to the importance of it. Articles will be written for our papers, and documents from Sr. White and our best writers will be sent out to be read in our churches, which, we trust, will be a great help and blessing to them.

But now, dear brethren and sisters throughout the field, we want to enlist your interests in this special season. Why should we not have a general revival interest among all our people in the work of God? If this week of prayer can be properly observed, and all will arrange their business beforehand so as to attend, a great amount of good may be done. If our prayers, exhortations, and songs of praise throughout the world all go up to God in unison, and we seek especially for his blessing, and humble our hearts before him, we know that he will hear us, because he has so promised: "Ye shall seek me, and find me, when ye shall search for me with all your heart." Is there not need of such a work being done? Are we not as a people too far from God, and greatly in need of spiritual blessing? How shall we obtain such a blessing unless we make a special effort for it? And when will there be a better time in which to do this than the time mentioned? It is a season of the year when our people in the Northern Hemisphere do not do a very large amount of work—when they are comparatively free from the cares of business. They can attend these meetings at this time, if they arrange for it, with little pecuniary loss.

Such a spiritual preparation as we need will fit us for the winter's work, enlarge our hearts in the service of God, and bring his blessing down upon us. It may seem quite awhile before the commencement of this week of prayer, but it will be only about six weeks from the time this paper reaches the most of its readers,—none to soon to begin to plan our business, and make arrangements to have everything in readiness. The 17th of December, the day on which it will commence, is to be a day of fasting and prayer, of humbling the heart and seeking God for his special blessing to prepare us for this season, that we may make the very best use of it possible.

In this country, where most of the people are farmers, they should certainly meet together during the day every day of the week appointed for these services. In the cities, in some instances, it may be advisable to have evening instead of day services. On the closing day, Sunday, Dec. 25, which is Christmas Day, a collection will be taken for our three European missions, now heavily in debt, and the General Conference Association. Interesting articles in reference to our missions and the work that is now going forward in all parts of the world, will be prepared to be read at these meetings, to encourage the hearts of our people; for we never had such occasion

for encouragement in the progress of God's cause as now.

The fact that our enemies are stirred up, and seeking in every way to hedge up our way, is one of the strongest evidences that our work is progressing. If it was going down and coming to naught, they would not be as anxious as they are. Their great rejoicing when there are apostasies from us that they can have helpers from our own ranks, shows their anxiety at the success of our work. They see this work which started so feebly increasing and spreading out to all parts of the world, until there are but few places in the Christian world where it is not heard.

We have every reason to thank God and take courage, if our people will not slacken their efforts. But our mission work must be sustained, or the cause will be greatly hindered. Our missions are in debt, and they have a great work before them to accomplish, and we sincerely trust that this week of prayer will result in leading our people to feel a determination to sustain the cause at all hazards. Our Christmas contributions in previous years have been very valuable, and we hardly know what we would have done without them. This year we hope to see them largely increased in their dimensions, and much good accomplished. If our week of prayer only results in stirring up a missionary spirit, it will be a great boon to the cause; but if with it we can have a general revival of spiritual interest among us, and a greater determination to be faithful and true to the interests of this solemn work, and will consecrate ourselves to it with all our hearts, then we shall know that our people will contribute of their means and make the cause of God uppermost.

Brethren and sisters, begin to form your plans to be in readiness for this week of prayer and its solemn and important duties. Begin to plan to see how much you can do to help forward our needy missions. Already we have about two thousand Sabbath-keepers in Europe, scattered in little companies in Norway, Sweden, Denmark, Holland, France, Italy, Roumania, Germany, Switzerland, Russia, the Crimea, the Caucasus, England, Ireland, and other places. These form a nucleus for a great work. We have no reason to be discouraged. But we want to move forward all along the line. This week of prayer should be a season of great importance for the cause of God to prepare us for the coming year.

G. I. B.

PAST PLEDGES TO THE CAUSE. 17

THE General Conference will soon be in session. It will be a time of great interest. Work will be planned for the coming year; the whole field will be scanned carefully, to see what can be done to advance the work. Our resources will be considered; the wants of every field will naturally receive attention, deficiencies will be supplied, and general plans will be formed for the coming year, to make the best progress possible. The financial question is ever one of importance in all great undertakings. This cause is no exception. The close times of the last few years have affected us as well as others. But we are thankful to God that no great calamities have thus far overtaken us, and that we have had to beat no retreat, but that hitherto the work has ever been onward since its feeble beginnings some forty years ago. No year has ever chronicled a decrease, but always an increase. In spite of all the losses and hindrances, apostasies, rebellions, and losses of men of prominence, the work has advanced until now it reaches almost around the world. We are sure that the close of the present year will be no exception; yet we are crippled in some directions for lack of means to carry on the work as we would all like to see it progress.

We greatly desire at this Oakland meeting to know what our financial condition is, and what are our prospects for the coming year, that we may act accordingly. A large amount of unpaid pledges is held in the various Conferences by the tract societies. These pledges have been accumulating, more or less, for the past five years. It is safe to say that if the unpaid pledges were collected, we should have no lack of means, but an abundance to carry on the work in its present magnitude. There would be no dearth of means, but a full supply. We are not prepared to say that our policy in securing these long-time pledges in the past has been altogether a wise one. We have always questioned it somewhat; yet, under the circumstances, we did not feel sure but that it might be the right course to pursue. We question

no one's motives whatever in the course which has been taken. All have desired to do the best thing for the cause. The past cannot be recalled; we have to deal with things as they exist, and shall form plans for future operations as wisely as possible. To do this, we really need to understand the amount of pledges now due.

We ask the secretary of every tract society where pledges are due the general interests of the cause, to make out a list of them and forward to our address at Oakland, California, care of Pacific Press. We do not here refer to the pledges made to sustain the local work of each Conference, but simply to those made to sustain the general wants of the cause. In some cases these may be so mixed up with the pledges for local enterprises that it will be impossible to give separate reports. But we desire to know what prospects we have for financial aid now. We would be glad also to have the opinion of the secretary or other officers of the Conference as to the amount of these that are good, and are likely to be paid within a reasonable time. It is possible that plans may be formed to hasten the payment of some of these pledges. This would be very desirable at least, and would bring a great relief in many directions. We trust all our State secretaries will notice this, and not fail to send in this report at the earliest opportunity.

In the mean time we plead with our brethren and sisters who have made pledges to be paid when they could sell their farms, houses, or other property, to help us even if they cannot pay all, by paying some portion of them at this time. What they pay in this way they will not be obliged to pay afterward, and it will greatly relieve our foreign missions and other important enterprises which are being crippled for lack of means. We feel sure that God will bless them in doing this, even if they had not promised to do so. We do not ask this of them as an obligation, but as a favor to benefit the cause they love. We have no disposition to press any one to do what he has not promised to do, but we know that our brethren who have made these pledges feel a deep interest to see the cause prosper. And if they will help us at this time in this manner, they will not only be reducing their pledges, but will also be helping the cause when it is greatly in need. Their consciences we know will justify such a step, and they will be placing themselves where they will be blessed of Heaven. Do the best you can, brethren, for our poor needy missions.

G. I. B.

WHO CHANGED THE SABBATH? 18

(Continued.)

7. INFANT baptism does not stand alone antedating Sunday-keeping. With it we find sprinkling, first in connection with immersion and then as a substitute for immersion, infant communion, consecrating water in baptism, belief in baptismal regeneration, and many other superstitions. Every one of these can plead the authority of the Fathers, antiquity, the days following the apostles, etc. And every one of them was considered pious and Christian before there was any idea of piety connected with any manner of keeping Sunday. And every one of them claimed—not the teachings of the apostles, but "apostolic traditions."

8. Not to be tedious, I will notice just one point more: Eld. C. lays great stress on finding that meetings were held on Sunday in the days immediately following the apostles, and long before the rise of the papal church. But he cannot find any *Sunday institution* in those days. And if he could, what then? Paul said the mystery of iniquity was already working in his day, and every true Protestant believes that the mystery of iniquity gave rise to that man of sin—the papacy. Can Eld. Canright point to a single act in the working of that mystery of iniquity in Paul's day, or in the days immediately following the apostles? It was working then; and continued to work until the man of sin stood in full view. But will he undertake to specify a single act in its working in those days? I confidently take this position, and respectfully ask any and all to show that it is not reasonable and just; namely, that practice or institution in the church, not ordained by divine authority, not plainly proved in the Scriptures, which can be traced to the time nearest to the days of the apostles, has the strongest claim to stand first in the working of that mystery of iniquity! Paul also said that after his departing, grievous wolves should enter in among them, and of their own selves should men

arise, speaking perverse things, etc. Admitted that a practice is proved to have existed immediately after the days of Peter and Paul, if it is not authorized by the Scriptures, it is identified as being among the perverse things brought in by grievous wolves, and is to be classed as the working of the mystery of iniquity, by which that man of sin was brought to view. It was his special delight to change the times and laws of the Most High, and to multiply man-made institutions, and to compel their observance as a part of Christianity.

I might carry much farther the comparison between Sunday-keeping and other innovations and superstitions which had their origin in the effort to amalgamate Christianity and paganism. Many of the Fathers had been pagans, not a few of them pagan philosophers, and these were not slow to assume the position of teachers, and to leave their fancies and vagaries on record as the faith of the church. But with all the warnings of the apostles, with all the exhortations to cling to the law and the testimony alone, to the Scriptures of truth, they who follow these false lights away from the words of life, are without excuse. I am well aware that there is a strong effort made in the churches to separate Sunday from the other relics of pagan superstitions and human institutions; but in opening the way to gratify Eld. Canright's long-standing desire to see proof that the papacy displaced the Sabbath of the Lord, and set up Sunday in its stead, I here state two propositions:—

1. Among all the traditions and human innovations in the Christian church, there is none that can so clearly and positively be traced to paganism as the Sunday.

2. Among all the institutions which have been foisted upon the church by the papal power, there is no one that is so clearly marked, so definitely outlined in its origin and enforcement, as the festival of the Sunday.

I wish to have it understood that I shall not take the time or the space to examine all the other traditions and superstitions that obtained a foothold in the church, and passed for Christian doctrines and ordinances, so as to draw the comparison and show which is the most distinctively pagan and papal. I only take it upon me to fully and clearly show that the Sunday has its origin as a day of regard and observance in paganism and the papacy. If any wish to have the comparison more fully traced, and think that they can show that other traditions have a better right to the claim of such origin, I shall be willing to carry the investigation further, for, though I hope to satisfy every reasonable requirement and every candid mind, I do not propose to exhaust the proofs which are in reach.

1. Is it a fact that the observance of Sunday as a day of rest from secular employment is distinctively and only of pagan origin?

To all true Protestants, who take "the Bible and the Bible alone," who do not believe that their Christian character can be correctly formed by any standard but that which God has revealed, who do not believe there is any obedience where there is no precept or requirement,—to all such the plea of custom and tradition can have no weight. In regard to any custom, our inquiry is not, Did it exist? but, By what authority did it exist? We have little regard for *what men have done*; that does not reach our consciences; for that we go to history, and then we are often misinformed. We ask *what they ought to have done*, and to settle this we go to the Bible, and are never deceived. And none can be deceived in going there, unless its testimony is covered up with inferences and traditions. I wish the reader to bear in mind what justly belongs to the examination of duty in regard to laws and institutions. The only question admissible is, What does the commandment of God say? Has it been as plainly amended or repealed as it was enacted? If not, no amount of tradition, custom, precedent, or reasoning can set it aside. But we are constantly going beyond what can be reasonably asked of us, and proving that their traditions and customs are vain and their conclusions unjust.

In answering the question I have asked on the first proposition, I shall show that the authority, the name, and the sacredness of Sunday are entirely of pagan origin.

Every one who has read the debate between Campbell and Purcell must have been struck with Mr. Campbell's perfect familiarity with church history. The debate appeared to be unusually fair for an advocate of "the church," but on one point he

was either inclined to take unjust advantage, or Mr. Campbell excelled him in a knowledge of church history and the writings of the Fathers. Mr. Campbell was an advocate of Sunday-keeping; in his theology, Sunday was the Lord's day. But his learning often led him to make statements with which his theology was not in harmony. He was president of Bethany College, in Virginia, a denominational institution. Before a graduating class in the year 1848, he used the following language:—

"Was the first day set apart by public authority in the apostolic age?—No. By whom was it set apart, and when?—By Constantine, who lived about the beginning of the fourth century."

These words I copied from one of their journals published in Cincinnati, the lecture having been revised by Mr. Campbell himself before its publication. According to this, Constantine was the one—the first one—who set apart by authority the first day of the week. Constantine's Sunday decree was issued in 321. Dr. Heylyn, in his "History of the Sabbath," an extensive and reliable work, speaking of their holding meetings on Sunday, said:—

"For three hundred years there was neither law to bind them to it nor any rest from labor, or from worldly business required upon it."

In a subsequent section of the same part (2) of his work, he said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law nor constitution to restrain men from labor in this day, in the Christian churches."

These testimonies are exactly in harmony with that of Mr. Campbell. He says that Constantine was the first to set apart the first day of the week. This was in 321. Heylyn says there was no law for three hundred years. This would throw it forward to the time of Constantine. He also says it was a hundred years after Tertullian's time. This is not definite, nor is the time of Tertullian's death known. Authorities point to about 221, or not long after; and this again points to the time of Constantine.

Bishop Jeremy Taylor, who, with Heylyn, was a Church of England writer, said:—

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecutions, when they were the strictest observers of all the divine commandments; but in this they knew there was none; and therefore, when Constantine the emperor had made an edict against working on the Lord's day, yet he excepted and still permitted all agriculture or labors of the husbandmen whatsoever."

The Encyclopædia Britannica says:—

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."

These are a very few of the very many testimonies at hand which definitely state that the law of Constantine was the first law which set apart the first day of the week, or required rest from secular work on Sunday. More are not necessary to quote, from the fact that not a single authority can be produced that gives any other date or authority for the first Sunday law. If Eld. Canright takes exception to this statement, will he please name a single historian who has ever given any other date, or any other authority? Until he does at least this much—until he shows that there is some difference of opinion, some disagreement among learned and reliable authors on the subject, I shall claim that this part of my proposition is fully and sufficiently proved. The value of these testimonies is better appreciated by considering the fact that the witnesses were all friends and advocates of Sunday-keeping.

Next we will look for the origin of the name of the institution that Constantine set apart. It is found in the law itself, which is as follows:—

"Let all the judges and towns-people, and the occupation of all trades, rest upon the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines: lest the critical moment being let slip, men should lose the commodities granted by Heaven."

Thus in the first law for the observance of the day, it was designated the day of the sun. Not a very high or honorable title. How came this title to be given to it? The Religious Encyclopædia says:—

"The ancient Saxons called it by this name, because upon it they worshiped the sun."

According to this, the title originated in heathen

idolatry. Do authorities agree upon this?—Yes; there is not an author in all the rounds of history or literature who dissents from this. Webster says:—

"The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday."

"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."

This is from the Sunday-school Union Bible dictionary. Worcester, in his dictionary, says:—

"Sunday; so named because anciently dedicated to the sun or its worship."

These authors give an ancient origin to the name. Constantine was not the originator of the title which he gave to the day. Another historian, Morer, says:—

"It is not to be denied, but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him."

Thus it is shown that the title that Constantine gave to the day in the first Sunday law, is an ancient one, and is entirely of heathen origin. From this statement, also, there is no dissent. Eld. Canright cannot even get up any argument on these points. They are most telling against all the inferences by which he has endeavored to uphold himself in his present position, but he is compelled to stand silent before them.

J. H. W.

(To be continued.)

"TOO NARROW."

ONE of the most frequent charges made against the position and work of Seventh-day Adventists, is that of narrowness. Our specific work is compared with the more general work of other denominations, and a contrast is drawn which is not favorable to us. Some individuals who have labored among us, have painfully realized this narrowness. They felt cramped and impeded in their work, so they have said, so much so that they finally felt compelled to separate from us and enter some field where they would have room for the free exercise of their abilities. These and some others have accused us of being hobbyists, have stigmatized our work as small and very narrow, —altogether too narrow to comprise the true work of the gospel.

We might answer this charge by referring to the work of God in past stages of its progress. Take, for example, the days of Noah. How easy it would have been to apply the stigma of narrowness to his work! And how cramped some professional theologians of to-day would have felt had they lived in that age, and found the coming flood to be the sole theme of their preaching! Doubtless some of those engaged in that work *did* feel cramped, and left it to enter a wider field; but the result does not seem to have been favorable. Seventh-day Adventists have a much broader message to present to the world than the one which was preached in the days of Noah.

So, also, it was in the time of Moses, of the judges of Israel, of Nehemiah, of Elias, of the apostles, and of the reformers since their day. Their work was a specific work, which, compared with that of other professedly religious bodies, seemed very narrow, fully as much so as the work of Seventh-day Adventists. In fact, this charge of narrowness has been so often made against every work of reform, afterward acknowledged to be the true work of God, that it ought to have but little weight, considered by itself, in determining the nature of any religious work.

But let us see if this charge is a true one, as applied to our work, without appeal to any of the facts of history above cited. Is it true that we stand upon a narrower platform than that of other religious denominations? We do not think this is so. The platform upon which we stand, as a denomination, is, "the commandments of God, and the faith of Jesus." We have never heard of a denomination whose religious platform included more than this, except false systems, such as Mohammedanism, Mormonism, etc. On the other hand, there are many which embrace even less. Some have the commandments of God without the faith of Jesus; quite a number have the faith of Jesus without the commandments of God; and others have the faith of Jesus and a part of the commandments. The very broadest can include no more than all the commandments of God, with the faith of Jesus, and this is the platform upon which we stand.

Is this platform a narrow one?—We think not.

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The psalmist says: "Thy commandment is exceeding broad;" this part of the platform, therefore, is certainly not narrow; and in addition to this we have the faith of Jesus, a platform in itself as broad as that of some denominations who are not generally accused of being narrow. Certainly Seventh-day Adventists should come last in the list of denominations against which this charge can be made.

Those who make this charge of narrowness against us, simply show that they are not gifted with very great powers of moral discernment. They mistake the platform for the way. The true people of God have ever stood upon a very broad platform, but have traveled in a very narrow way; while other professing religious bodies have stood upon a narrow platform, but traveled in a broad way. People have always been given to mistaking the one for the other, and thus it is that the servants of God have always had this charge of narrowness hurled against them. We admit that the way is narrow; it is getting narrower all the time, and we are not surprised that those who leave our ranks experience a certain sense of freedom; but a broader platform no denomination ever had or can have. We prefer the broad platform and the narrow way to the narrow platform and the broad way.

L. A. S.

The Commentary.

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

689.—HIVING BEES ON THE SABBATH.

If bees swarm on the Sabbath would you think it justifiable to hie them on that day? L. F. H.

No. The same argument that would be used to justify the hiving of bees on the Sabbath, would also justify a farmer in hitching up his team to draw in hay or grain to prevent loss from a storm. Acts of mercy and necessity, such as concern one's immediate bodily wants and the care of domestic animals, are clearly distinguishable from works that are performed purely to save property. It not infrequently occurs that in the hiving of a swarm of bees, a great amount of noise is made, such as the blowing of horns, drumming of tin pans, ringing of bells, etc., all of which is certainly very unseemly and entirely out of place on the Sabbath. Bee-raisers inform us that the matter of swarming can be controlled by the keeper, and never need to be allowed to occur on the Sabbath.

690.—THE "MANY MANSIONS" IN GOD'S HOUSE.

May not the expression, "In my Father's house are many mansions" (John 14:2), refer to the different planets? If not, to what does it refer? W. W. R.

In John 16:16, 17 Christ said that he should go to the Father. He repeated this statement in the 28th verse. In Heb. 8:1 Paul speaks thus, referring to Christ: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." This is conclusive proof that when Christ ascended he went where his Father was; viz., to heaven, the "paradise of God" (Rev. 2:7); to the "New Jerusalem," as described in Rev. 21 and 22. In the last clause of the verse quoted by our correspondent, Christ says, "I go to prepare a place for you." Whatever work Christ engaged in in behalf of his children, by way of preparing places for them, was to be performed in heaven, and not on the different planets. Christ promised that the saints should follow him to heaven. John 13:33, 36; 14:1-3. Again, Rev. 2:7 promises thus: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Thus while there is abundant evidence to show that when the saints are "caught up . . . to meet the Lord in the air" they will be taken to heaven to reside for a thousand years (Rev. 20:4-6), we are not aware of the slightest evidence in favor of the theory suggested by our correspondent, that the different planets constitute the "many mansions." Christ used the expression the better to convey to the minds of his disciples the idea that in the matters of place, and literal, bodily conveniences, the New Jerusalem, the city of habitations, in heaven, would supply all that could be desired.

Progress of the Cause.

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

BRAVE HEARTS.

O HEART, be brave!

And, though thy dearest, fairest hopes decay,
Hopes all fulfilled shall crown another day;
Thou shalt not always grieve beside a grave.

O heart, be strong!

Be valiant to do battle for the right;
Hold high truth's stainless flag; walk in the light,
And bow not weakly to the rule of wrong.

O heart, be still!

If clouds arise, keep in the pathway straight;
If that seem hedged, be patient still, and wait,
And meekly say, "It is His holy will."

—Whittier.

OHIO.

PEMBERVILLE.—We closed our meeting at this place Oct. 16. Seventeen signed the covenant to keep all the commandments. Six of these were keeping the Sabbath before we came here. Two more promised to obey the truth the next morning after our meeting closed. Ten copies of the *Instructor* were taken, and Sabbath-school and social meetings will be held regularly every Sabbath.

O. F. GUILFORD.
H. H. BURKHOLDER.

MCCLURE.—Oct. 21-25, I was with the brethren at this place. Although Satan had been laboring hard to destroy our work here since we left it, yet those in whom we had placed the most confidence were still rejoicing in the precious truths of the Third Angel's Message. I enjoyed several precious seasons of seeking God with them, and left them all of good courage, to continue the warfare that is soon to come off with a glorious victory.

H. H. BURKHOLDER.

ILLINOIS.

CHICAGO.—From Sept. 29 to Oct. 10 I labored in Chicago. The Scandinavian mission has been moved to 618 N. Robey St. We have there six rooms on second floor, for which we pay fifteen dollars a month. It is on corner of Robey St. and Evergreen Ave., right in the midst of Scandinavians, many of whom have bought our books and read them. It is in the nicest and healthiest location in West Chicago. We have but few workers at present, and we have not room for very many; but we expect to take two or three more soon. We hope and pray that the Lord will bless our efforts among the Scandinavians in Chicago. The church celebrated the ordinances, and three were baptized.

Oct. 13.

L. JOHNSON.

MAINE.

STOWE, OXFORD CO.—I have held meetings five Sundays at this place. As a result, two are keeping the Sabbath, and others acknowledge the truth. Brethren, pray for the work.

GEO. W. HOWARD.

OAKFIELD AND HOULTON.—Since my report of Sept. 27, I have spent one Sabbath in Oakfield and one Sabbath at Bro. Keniston's, in Houlton. Four were baptized at Cary Oct. 2, and one was baptized here in Houlton last Sabbath. Five signed the covenant. There is a lady here visiting her son, from the Province of New Brunswick, who has become much interested in the truth. She is a lady of considerable ability, and we hope that she will embrace the truth. She seems anxious to have some one come over into that province and preach the message. But where are the ones to fill the calls? May the Lord raise up laborers, and send them forth into his harvest.

The first sermon on the Sabbath question that the lady who was baptized last Sabbath ever heard, was the review of Moses Corliss (first-day Adventist), who preached against the Sabbath at Houlton, two years ago last summer. This is the second person that I have heard from who has commenced to keep the Sabbath from listening to the discourses in review of Eld. C's. efforts against the Sabbath.

S. J. HERSUM.

Oct. 11.

IOWA.

HARTLEY.—Closed our tent meetings in Storm Lake Oct. 9. Eight adults accepted the message. About \$30 worth of books were sold, and a few subscriptions were taken for papers. Contributions amounted to \$25 which, with the assistance rendered by our brethren, covered the entire expense of the meeting. The members of the church are much encouraged, and have been strengthened in the faith. Many of

them had heard but little preaching previous to this series of meetings. I trust the truth is firmly planted in the hearts of many. Several persons are interested in the truth, and are studying to see whether these things are so. Others are convinced, and are trembling under the cross. For these we will still labor, hoping that they may yield to their convictions of truth. The free use of the court-room has been procured for services during the winter.

Bro. Wakeham was with me during the last part of this meeting, and rendered valuable assistance. I have located my family in Storm Lake, expecting to labor in that vicinity during the winter. I spent Sabbath, Oct. 23, with the Hartley church. The brethren here are building a house of worship. All seem hopeful, and determined to advance with the onward message of truth.

IRA J. HANKINS.

Oct. 24.

WEST BRANCH AND BRICK CHAPEL.—At the close of our tent meetings at West Branch, we had an urgent invitation to preach in a meeting-house six miles in the country (four miles from Iowa City), built by the people, but controlled by the M. E. Church. We had held but five meetings there when two of the trustees objected to our speaking in the house; but when we had decided to leave for want of a place to hold meetings, the majority of our audience requested us to pitch our tent (which we had stored away for the season) in a grove near the meeting-house, offering us all the assistance we needed, etc. The meetings were soon in progress in the tent. By the use of a large stove and a double wall to the tent, it was made quite comfortable. Almost the entire neighborhood attended faithfully for a few days less than four weeks. A large majority of them acknowledge the truth, and are favorable to it. Twelve signed the covenant, and others promised to keep the Sabbath. Bible readings and prayer-meetings will be held in private houses.

Bible readings are also held at West Branch every Sabbath, by the few who accepted the truth there. Though only three signed the covenant, others are convinced and attend the readings on the Sabbath. Book sales at these places amounted to \$28.35; donations in money, \$16.36. Our expenses were more than met while in the country. Five subscriptions were taken for the REVIEW, and four for the *Gospel Sickle*. One of us will return soon to follow up the work for a short time, and baptize several who desire baptism. May the good work go on in these places.

Oct. 15.

H. NICOLA.

MATTHEW LARSON.

WISCONSIN.

PLAINFIELD VICINITY.—We recently closed a four days' meeting in the Abbot neighborhood. Ten were baptized, and twelve were added to the church. It was an excellent meeting. The Lord came very near to his people, and blessed us much in his work. It was truly good to be there. The dear people of God were much revived. A number of others were much interested, and we have hope that the Lord will lead them to soon unite with his people in this good work of preparing for his coming and kingdom.

I. SANBORN.

H. H. FISHER.

ADAMS CENTRE.—We have just closed a four days' meeting at Adams Centre. The church in this place has been in a lukewarm condition for some time. Little difficulties were existing between some, and others had fallen back into the tobacco habit again. But on the Sabbath the Lord worked powerfully among us. Six were taken into the church, five were baptized, and a number of others were deeply convicted, for whom we have hope. The church was much revived and encouraged.

An interest to hear the truth is being manifested in neighboring places, which is encouraging to all who love the Lord and keep his commandments. If all will live out the truth, many souls will yet unite with this church, and be saved.

I. SANBORN.

H. H. FISHER.

ODGENSBURG, WAUPACA CO.—We have now held fifty-four meetings in this place. As a result of the effort thirteen have signed the covenant, and two are keeping the Sabbath who have not yet signed it. Several of these are still addicted to the use of tobacco. Six have followed our Saviour in the ordinance of baptism, and we expect others will follow soon. A very interesting Sabbath-school of about thirty members has been organized, some of whom are children whose parents do not keep the Sabbath. Some copies of the *Youth's Instructor* are taken, and one yearly, and one three-months' subscription for the REVIEW have been obtained. About thirty of the tent-meeting hymn books were sold during the meetings. Donations were received to the amount of \$6.05.

Much opposition has been manifested. Seven discourses have been preached against the Sabbath, all but one of which taught the abolition of the law. Eld. Clark (U. B.) spoke in our tent against the Sabbath. He stated that the Sabbath was made at creation, and that it was eternal, like its Author, but that

the Christian is raised above it. At the same time he requested the privilege of speaking on the subject of the immortality of the soul, and we announced an appointment for him. Bro. Snow reviewed his discourse before a large congregation to good effect. After this review he no longer attended our meetings, and did not appear to speak on the question announced. In speaking with him about it, he stated that he would speak upon it, provided that we would not criticize his position, which, of course, we could not promise to do. Three of the other discourses were given by Eld. Burnham (first-day Adventist), of Waupaca, and the remainder by Mr. Rode, of this place.

I had good liberty in reviewing Eld. Burnham's first discourse. Being denied the use of the churches, and our tent having been previously taken down, we did not review the remaining discourses. However, but little impression seems to have been made. The efforts to keep us out of the churches raised the tide of public opinion in our favor. When these churches were built, the public helped liberally, and it was understood that they were to be used as union churches. One of the trustees of the Baptist church, with the aid of the favorable public, has now succeeded in procuring the Baptist meeting-house for us.

Bro. Snow has been at home several weeks preparing for winter, during which time I have tried to follow up the work by visiting, etc. I shall meet with this company occasionally.

Oct. 16.

J. W. WESTPHAL.

PENNSYLVANIA CONFERENCE.

WELLSVILLE, SHINGLE HOUSE, AND WEST PIKE.—I was at the quarterly meeting of the church at Wellsville, N. Y., the first Sabbath and Sunday in October. There was quite a general attendance of the brethren at this meeting. The meeting was characterized by a union of sentiment and the deep movings of the Spirit of God upon the hearts of all present. All felt the necessity of drawing near to the Lord. No discouraging feature was seen among the brethren, but all were of good courage and hope.

The second Sabbath in October, in company with Bro. L. C. Chadwick, I attended the T. and M. church quarterly meeting at Shingle House, Pa. This being a meeting for the district as well as the church, all the churches and companies in the district were represented except one. We were happy to see what a good spirit all appeared to bring with them. All seemed to feel as never before the necessity of drawing near to the Lord. One united with the church.

The third Sabbath and Sunday in October, I met with the brethren in district quarterly meeting at West Pike, Pa. This church had for some time been under discouragements, but previous to this meeting a spirit of confession had come in, and difficulties had been settled, so when we came up to this meeting all were prepared to earnestly take hold of the work and go forward. Some have lately embraced the truth, and with others will soon unite with the church.

Upon the whole, I was never more encouraged than I have been at the result of these meetings. As an indication that the work is rising in all parts of our Conference, I need only to state that our T. and M. secretary informs me that more tracts have been sent out the past month than for the three previous months. From less than one third of the churches heard from at this time, the tithe this quarter is considerable more than usual. We can but thank God and take courage. Brethren throughout the Conference, may we all see the necessity of a humbling of heart before God. The truth is too precious to find a rival in our hearts. Let us read Num. 14:9, and take courage.

F. PEABODY.

NEBRASKA CONFERENCE PROCEEDINGS.

THE tenth annual session of the Nebraska Conference was held at Grand Island, Neb., Sept. 6-20. At the first meeting, at 9 A. M., Sept. 6, nine churches were represented by twelve delegates. At the second meeting, at 2:30 P. M., seven additional delegates were present. It was moved that the Chair appoint the usual committees. At the third meeting, Sept. 7, Eld. Johnson spoke of the needs of the cause at Omaha, stating that he thought a Scandinavian mission should be established there. Three additional delegates were received at the fourth meeting, Sept. 9. It was voted that we accept as delegates such persons as the churches may have chosen to represent them at this session of the Conference.

Voted, That we as a Conference do not think it is in harmony with the constitution for us to choose delegates for churches, to represent them at the sessions of our Conference, when said churches have failed to elect their own delegates, and therefore we refuse to elect delegates for churches.

At the fifth meeting, Sept. 12, one additional delegate was received. The Chair appointed the usual committees, as follows: Auditing Committee, N. H. Drullard, E. D. Hurlburt, Mrs. Cudney, J. D. Porter, W. J. Wilson, Geo. Kirkle; on Resolutions, D. Nettleton, C. N. Harr, J. E. Jayne; on Licenses and Credentials, A. J. Cudney, O. A. Johnson, L. A. Hoopes.

Four additional delegates were received at the sixth meeting, Sept. 13. It was voted that we invite ministers from abroad to take part in the deliberations of this Conference. At the seventh meeting, Sept. 15, eight additional delegates were received. The Ord church was disbanded, as the members were so much scattered that they were recommended to organize churches in their respective localities. The Kirkwood church was disbanded, and the members were advised to unite with the Irving church.

Committee on Resolutions reported:—

Whereas, Our mission school was established for the purpose of assisting those who engage in the work of God as Bible workers, canvassers, etc., in obtaining a practical knowledge of the same; therefore—

Resolved, That we recommend our churches to encourage worthy persons to give themselves to this work; and further—

Resolved, That when such persons are unable to bear the necessary expense in obtaining this knowledge, the church assist them.

Resolved, That we urge all our church treasurers to report to the State secretary the amount of tithes they send to the State treasurer; and that if they fail to do so, they be considered unworthy of their sacred trust.

Resolved, That we recommend the Conference Secretary to furnish each church clerk with credential blanks, that each delegate may be furnished with credentials, thereby saving time and confusion at our annual Conference.

Resolved, That the President of this Conference be instructed to authorize the churches to elect their delegates, and send to him their credentials at least three months before the session of the Conference, that he may appoint committees, and have the auditing all done during the workers' meeting.

Whereas, The Board of Trade of Grand Island has been liberal with us in assisting us in defraying the expenses of this meeting; and—

Whereas, The street-car line has kindly favored us in different ways, and the citizens in general have manifested very kind feeling and conferred many favors; therefore—

Resolved, That we tender a hearty vote of thanks to the persons above mentioned for the many favors they have conferred upon us.

Whereas, There are many in attendance at this meeting who desire to enter the canvassing work at once; therefore—

Resolved, That we recommend that as many as possible remain two weeks after the camp-meeting closes, and have a special drill in canvassing and Bible work.

Whereas, There is so great a demand for educated and efficient laborers in the cause; and—

Whereas, There are educational institutions established among us with this special object in view; therefore—

Resolved, That we recommend that our young men and women spend a reasonable term at the Battle Creek College, in order to prepare themselves to act such part in advancing the Third Angel's Message; and that we will aid them by our prayers and means.

Resolved, That the Conference committee be instructed to loan to the State agent as much money as he may need for the use of those canvassers who are unable to enter the field without aid.

Whereas, Some work has already been done in Omaha among the Scandinavians, and there is a large field for labor among the Scandinavians in that city; therefore—

Resolved, That we open a Scandinavian mission in Omaha, where the work may be continued, and where Scandinavians can be trained to become Bible workers and missionaries.

It was voted that these resolutions be considered separately. After some discussion the first two resolutions were embodied in one, and adopted.

At the eighth meeting, Sept. 18, resolution three was read, and the word "clerks" was substituted for the word "treasurers," after which it was adopted. Resolutions four, five, six, and seven were all discussed and adopted. Resolution eight called forth very interesting remarks from Elds. Olsen and Kilgore and others, and was adopted. Resolution nine was reread and adopted. Resolution ten was referred to the Conference committee, for them to act upon according to their judgment.

Resolved, That the Conference committee loan to the State agent what family tents he may need for the use of companies during the summer and fall. — Carried.

The report of missions was called for, and the greater part was read.

At the ninth meeting, Sept. 19, a further report of the Committee on Resolutions was presented:—

Whereas, Our camp-meeting fund is now exhausted, and we are in debt by the payment of past expenses incurred; therefore—

Resolved, That it is the judgment of this body that a sum of not less than \$5,000 should be raised as early as possible, that this fund may liquidate past indebtedness and supply future necessities.

This resolution was spoken to by Elds. Olsen and Gardiner and others. Pledges to the amount of \$1,346 were then taken, and \$137.25 were paid in cash.

The report of the Committee on Credentials and Licenses was read as follows: For ministerial credentials, A. J. Cudney, H. Shultz, D. Nettleton, L. A. Hoopes, Frederic Jörg, O. A. Johnson; for ordination, J. P. Gardiner; for ministerial license, G. W. Lessner, Chas. N. Harr, G. E. Langdon, W. N. Hyatt, J. A. Skinner, G. L. Diefenback, Chas. Shipper, W. C. Boynton, J. E. Jayne. The report was adopted.

Committee on Nominations presented the following: For President, J. P. Gardiner; Secretary, Sr. Roberts, of Lincoln; Treasurer, N. H. Drullard; Executive Committee, J. P. Gardiner, A. J. Cudney, L. A. Hoopes. The report was adopted.

The Committee on Resolutions presented the following at the tenth meeting, Sept. 20:—

Whereas, There has been no fund created to assist worthy persons who have not the means to enter the mission school; therefore—

Resolved, That we recommend that a fund of \$2,000 be raised for that purpose.

After some discussion, the resolution was adopted. Pledges were taken to the amount of \$639, and \$27.35 were paid in cash. The report of the Treasurer was called for, read, and accepted.

The Committee on Credentials and Licenses further reported, for credentials, O. W. Bent and Jacob Kline. The report was adopted.

Adjourned to call of Chair.

J. P. GARDINER, Pres.

JOHN CLARK, Sec.

MICHIGAN CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the Michigan Conference convened according to appointment, Sept. 20, 1887, at 5 P. M. When the Conference was duly organized, it was found that eighty-nine churches were represented by 205 delegates. Committees were appointed as follows: On Resolutions, U. Smith, Wm. Ostrander, F. E. Belden; on Nominations, F. D. Starr, E. S. Griggs, and E. Van Deusen; on Credentials and Licenses, I. D. Van Horn, J. Fargo, H. W. Miller; on Auditing, A. R. Henry, J. S. Wicks, J. S. Day, Hickman Miller, Geo. Leighton, and M. B. Cyphers. Requests were presented to admit the following new churches: Almena, with twenty members; Morrice, thirteen members; Bedford, thirteen members; Carlton, thirty-five members; Cleon, twenty members; Almira, thirty-three members; Alaska, nine members. These were all admitted into the Conference. The Treasurer's report showed,--

Cash on hand Sept. 13, 1886,	\$18,166 06
" received during the year,	30,313 97
Total,	\$48,480 03
Amt. paid out during the year,	25,987 55

Cash on hand Sept. 15, 1887, \$22,492 48

The tithe to the General Conference, amounting to something over \$3,000, has been paid; but the laborers have not been settled with for work done during the Conference year. Officers were elected for the ensuing year as follows: For President, Eld. Geo. I. Butler; Secretary, A. H. Mason; Assistant Secretary, Mrs. A. H. Mason; Treasurer, A. R. Henry; Executive Committee, Eld. Geo. I. Butler, J. Fargo, F. D. Starr, H. W. Miller, and E. S. Griggs; Trustee to the Educational Fund, Eld. J. Fargo.

Committee on Credentials and Licenses reported as follows: For credentials, Mrs. E. G. White, Geo. I. Butler, Uriah Smith, J. Fargo, I. D. Van Horn, R. J. Lawrence, D. H. Lamson, H. M. Kenyon, M. B. Miller, E. Van Deusen, G. K. Owen, R. C. Horton, J. L. Edgar, M. S. Burnham, E. H. Root, A. O. Burrill, T. S. Parmelee, Wm. Ostrander, F. D. Starr, W. H. Littlejohn, W. C. Gage, A. W. Bather, G. W. Caviness, H. W. Miller, Dr. H. S. Lay, J. F. Ballenger, T. M. Steward, I. H. Evans; for ordination and credentials, W. C. Wales; for license, L. G. Moore, Geo. H. Randall, E. S. Griggs, Geo. O. Wellman, Eugene Leland, T. M. Lane, S. M. Butler, C. C. Lewis, Fred I. Richardson, John B. Gowell, Mrs. E. S. Lane, Mrs. G. K. Owen, Gilbert Wilson, C. B. Childs, B. F. Stureman, Prof. W. W. Prescott, Jasper Harris, H. S. Guilford, L. N. Lane, John Kolvoord; for colporteur's license, Adolphus Smith, J. C. Jorgensen, F. D. Snyder, Alex. Carpenter, Ella Sevey, Dora Wellman, Nellie Webber, Florence Westphal, Georgia Harper, Sarah Hunt, Emily Campbell, E. P. Thorgood. The following persons were recommended to canvass: F. E. Belden, Walter Webber, J. N. Brant, L. O. Moore, D. A. Owen, H. E. Hansen, Geo. M. Woodruff, J. L. Rummery, John B. Buck, Frank Langdon, Chas. E. Giles, James Guilford, S. N. Fields, A. J. Hayesmer.

The Conference voted that all other applicants for license of any kind be left to the Conference committee. The appointment of our next camp-meeting was also left to the Conference committee. The Board of Directors of the T. and M. society asked "that the Michigan State Conference take charge of the city mission work and the city mission funds in our State," which request was granted. Elds. E. H. Root, J. Fargo, and M. B. Miller were appointed as a committee to inquire into the condition of the churches that do not report to the Conference. They found that death and removals have left the following churches without members in some cases, and others have only one or two: Grand Junction, Dowagiac, Mattawan, Dryden, West Plaines, Sheridan, Midland, Tuscola, Greene, Hartwick, and Leighton.

Voted, That the names of these churches be dropped from the minutes of the Conference.

The following resolutions were presented by the Committee, and after careful consideration were adopted:—

Whereas, The this Conference, within the bounds increase in the a ing; therefore—

Resolved, That the favor of God

Whereas, We dences of love a spirit which see

Resolved, That encouraging co anew under brig look, to labor on God, and the fu

Whereas, In t grown to such management ha proper attention burden than th

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Whereas, Bo present the in qualifications o work; and—

Whereas, In Creek has been laborers; the

Resolved, Th officer, and of young people also to make for the assist necessary mea in obtaining schools are de

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Whereas, The report of the Secretary and Treasurer to this Conference shows a gratifying increase of membership within the bounds of this Conference the past year, and an increase in the amount of tithes paid which is truly cheering; therefore—

Resolved, That we gratefully recognize these evidences of the favor of God extended toward his work in our midst.

Whereas, We behold at this camp-meeting increased evidences of love and unity among brethren, in the excellent spirit which seems to rule in the hearts of all; therefore—

Resolved, That we hereby express our gratitude for this encouraging condition of things, and covenant together anew under brightening skies and with a more hopeful outlook, to labor on with renewed determination for the grace of God, and the further advancement of his work.

Whereas, In the providence of God, our Conference has grown to such an extent, and the duties involved in its management have become so numerous and taxing, that proper attention to all its interests imposes a greater burden than three men alone ought to bear; therefore—

Resolved, That Article II. of the Constitution be so amended as to increase the number of the Executive Committee from three to five.

Whereas, The General Conference has become an incorporated body, and can legally hold title in church property; therefore—

Resolved, That it is the sense of this Conference that all societies which find it difficult to retain their organization and properly hold church buildings or other estate, be recommended to deed all such property to the General Conference Association.

Whereas, The temperance question has become a live political theme of the day; and—

Whereas, The great religious bodies of the land are arraying themselves in its favor, and placing themselves on record as to the position they occupy; and—

Whereas, Seventh-day Adventists are second to none in the advocacy and practice of total abstinence from all alcoholic stimulants and narcotics; therefore—

Resolved, That we are now, and shall ever be, in favor of the absolute and entire prohibition of the liquor traffic by constitutional and statutory enactments.

Whereas, The work of the National Reform Association is largely absorbing the attention of the religious element in our land; and—

Whereas, Such religious bodies as are esteemed orthodox are urging both individual States and the nation at large, to legislate upon questions which are purely religious in their nature; and—

Whereas, It is easy to foresee that such religious legislation will imperil the liberty of conscience now granted by our National Constitution; therefore—

Resolved, That as a body we utter our protest against all such legislation as tends to a union of church and State; that questions purely religious should be left to the individual conscience of the citizen, who in such matters is responsible alone to God.

Whereas, The great demand of the present is for men and means with which to advance the work of God, both at home and in foreign lands; and—

Whereas, The present plan of conducting the canvassing work not only results in the qualification of individuals of both sexes to become efficient missionaries, but also brings thousands of dollars into the cause of God; therefore—

Resolved, That we as a Conference recognize the importance of this work, and bid it God speed, not only by word, but by our hearty sympathy and support as ministers and people.

Whereas, Suitable persons are frequently prevented from engaging in the canvassing work for lack of sufficient means to support themselves before their first delivery of books can be made; therefore—

Resolved, That such amounts be loaned to the State agent, from the Conference funds, as in his judgment, with the consent of the Conference President, shall be deemed necessary for the assistance of such individuals.

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

Whereas, Both the Scriptures and the "Testimonies" present the importance of intellectual as well as moral qualifications on the part of all who engage in the Lord's work; and—

Whereas, In the providence of God, our College at Battle Creek has been established for the purpose of qualifying laborers; therefore—

Resolved, That it is the duty of every minister, church officer, and church-member, not only to urge upon our young people the importance of attending the College, but also to make special efforts, individually and as churches, for the assistance of worthy young people who have not the necessary means, or whose parents are too poor to aid them in obtaining that preparation for God's work which our schools are designed to give.

Whereas, The Lord has plainly spoken concerning the duty of entering our large cities with mission workers; and—

Whereas, Other missions besides the one at Grand Rapids cannot now be sustained for lack of means; therefore—

Resolved, That a fund of \$10,000 be raised as soon as possible for the furtherance of our city mission work.

Whereas, We have been greatly favored by the Grand Rapids Street Railway Company in transportation accommodations to and from the camp; therefore—

Resolved, That we hereby extend a vote of thanks to said company for favors shown us.

Resolved, That we hereby extend to Mr. Kellogg a vote

of thanks for the free use of the grounds upon which we have been encamped.

Resolved, That we hereby express our thanks to the different railroad managers who have favored our camp-meeting attendants with reduced rates to and from the city of Grand Rapids.

Resolved, That sincere gratitude of heart is due to God for the marked tokens of his love which have been manifested toward us as a people, especially during this meeting, and for the favorable omens of advancement as a Conference which we discern for the future.

Resolved, That we individually consecrate ourselves to God's service as never before.

There were six meetings of the Conference for the above. A feeling of union and Christian love was manifested throughout, such as we have not seen in our Conference for years. To God be the praise!

GEO. I. BUTLER, Pres

A. H. MASON, Sec.

NEW YORK S. S. ASSOCIATION PROCEEDINGS.

A PRELIMINARY meeting of the tenth annual session of the New York Sabbath-school Association was held on the camp-ground at Utica, N. Y., Sept. 6, at 11 A. M., the President in the chair. Prayer was offered by Eld. H. E. Robinson. The reading of the minutes of the last annual session was deferred until the next meeting. The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, Eld. H. E. Robinson, S. N. Walsworth, and L. R. Chapel; on Resolutions, Elds. J. E. Swift, M. H. Brown, and M. C. Wilcox.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 12.—After the usual opening exercises, the minutes of the last annual session were read and approved. The Committee on Nominations presented the following report: For President, Eld. A. E. Place; Secretary and Treasurer, Mary W. Keim; Executive Committee, A. E. Place, H. E. Robinson, and F. M. Wilcox. The report was adopted.

The Committee on Resolutions not being ready to report, Eld. M. H. Brown moved that the Association endeavor to carry out more perfectly the resolutions adopted at the last annual session. The motion was carried, after reading the resolutions mentioned, which are as follows:—

Whereas, The Spirit of God has spoken of the necessity of a thorough study of the Scriptures, and of an interest in the Sabbath-school work; and—

Whereas, We are coming to a time when we shall need to be familiar with the Bible proofs of our faith; therefore—

Resolved, That we express our gratitude to God for the excellent series of lessons we are having, and that we show our high appreciation of them by a continued effort to advance the scholarship and interest in our schools.

Resolved, That we place the *Instructor* and the *Signs of the Times* in the families of our friends and neighbors who are not of our faith, and call their attention especially to the lessons.

Resolved, That we encourage suitable persons to organize and sustain Sunday-schools in places where it is practicable.

Statistics were read which showed a considerable increase during the past year in membership, average attendance, donations, and number of *Instructors* taken. A number of new schools had been organized.

TREASURER'S REPORT.

Cash on hand July 1, 1886,	\$51 42
Received during the year,	125 69
Total,	\$177 11
Paid out during the year,	105 31
Balance in treasury July 1, 1887,	\$71 80

After the reading of the Treasurer's report, Eld. M. H. Brown moved that fifty dollars of the cash on hand be donated by the N. Y. S. S. Association to the English Mission, in response to the urgent need for funds in that direction at present, as set forth by Sr. E. G. White.—Carried.

Adjourned *sine die*.

A. E. PLACE, Pres.

MARY W. KEIM, Sec.

OHIO STATE AGENT AND CANVASSING WORK.

ELD. W. J. STONE's having been elected president of the West Virginia Conference, makes it necessary to have some other person appointed to fill the position of State agent in Ohio. After prayerful consideration, A. J. Vaughn, of Greensburg, Trumbull Co., Ohio, has been appointed by the Conference committee and tract society, to fill this position. Eld. Stone has had the oversight of the canvassing work up to the present time, but his many duties and his absence from the State since our last camp-meeting have made it impossible for him to give the canvassing work the attention it has demanded. Bro. Vaughn will now make this his business.

We ask all our brethren and sisters to do all they possibly can to help forward the canvassing work. Especially will we look to our directors and ministers to help the State agent in this important work. The more we see of the working of the present canvassing system among us, the more wisdom and light we

see in this method of circulating the truth of God for our time in this manner. An interesting item is at hand showing how our books are read and circulated when sold. Two of our brethren canvassed one or two townships in a county in the month of July. They delivered upwards of one hundred copies of the "Marvel of Nations." In September, one of the same agents entered a town about twenty miles from where they had canvassed in July, and to his surprise he found about forty copies of the "Marvel of Nations" in the township he was canvassing. Upon inquiry, he found that parties who had bought these books two months before, had read them and sent them to friends in this part of the county to read. One or two incidents of this kind would not be remarkable, but to find not less than forty books sent in this manner into one locality, and many reading with interest, and ready to buy other books, and inquiring for "Thoughts on Daniel and the Revelation," shows that in the near future the mail will carry these silent messengers of truth from place to place where the living teacher cannot go. This is one of the important agencies to carry the loud cry of the Third Angel's Message.

May God lay the burden upon many to enter the work. We ask for men and women of devotion, faith, push, pull, culture, and true Christian refinement, to volunteer in this glorious service for life. We expect to see more of this class respond to the call of Heaven to enter the field. While all cannot go into the field, all can pray for and encourage those who do go. Now is the most favorable time in the whole year to sell our books. If you do not succeed at first as well as you hoped you would, do not give up. Remember you must learn how to sell books.

The more important the work, the greater the skill demanded. Skilled workmen know that study, time, and patient labor are necessary to develop first-class workmen in the higher callings of life. If any person could succeed at this kind of work without a preparation, it would be evidence that it is not the sacred, honorable, calling which the providence of God and his word indicate. Learn your book, and how to interest people in the subjects upon which it treats, but do not argue with the people, nor try to convince them of the truthfulness of the positions of the author. Simply awaken an interest in the mind of the person, then leave the book to do the work of convicting and converting. This is one of the important things all must learn, if they would succeed. Remember your work is to leave these rays of light in every home. To do this, you must take subscriptions for the book. This requires skill, but not sermonizing, or argument upon points of doctrine.

Where are the volunteers for this work in Ohio? All who expect to enter the work should correspond with A. J. Vaughn, Greensburg, Trumbull Co., Ohio.

R. A. UNDERWOOD.

CANADA H. AND T. SOCIETY PROCEEDINGS.

THE annual meeting of the Canada Health and Temperance Society was held at So. Stukely, P. Q., Oct. 9, 1887, at 2:30 P. M. The President was authorized to appoint the Nominating Committee. By request, Eld. D. T. Bourdeau gave an address on the subject of temperance, setting forth its importance and the benefits to be derived from adhering to its principles. The Bible and the "Testimonies" call for all to reform who through intemperance in eating, drinking, or any other evil habits weaken their powers for glorifying God. On the other hand, we were cautioned against extremes.

The Committee on Nominations recommended the following persons for officers, who were accordingly elected: For President, Darwin Dingham; Secretary, Frank Taylor. The new president entered into his labors with a zeal which gave the Society strong hopes for its future prosperity and final triumph.

R. S. OWEN, Pres.

MRS. R. S. OWEN, Sec.

TO THE CHURCHES IN DIST. NO. 5, OHIO.

DEAR BRETHREN: We desire to hold a general meeting for this district, at Bowling Green, Wood Co., Nov. 11-13. This district embraces the counties of Williams, Defiance, Paulding, Fulton, Henry, Putnam, Lucas, Wood, and Hancock. We especially request the presence of every church librarian. Brethren, we must do something to revive the missionary work, and keep pace with the message. We shall lay plans at this meeting for the winter campaign. Let all be present who desire to engage in any way in the work of the Third Angel's Message.

Eld. E. H. Gates, president of the T. and M. society of Ohio, has promised to be with us, to assist in arranging our work for the coming winter. We also expect the presence of our State agent, who will organize and instruct companies to engage in and carry forward the canvassing work. L. T. Dysert, State secretary of the T. and M. society will be with us, to give any information, and settle accounts with all those indebted to the State society. Brethren, let us make the most of this opportunity.

H. H. BURKHOLDER, Director.

News of the Week.

FOR WEEK ENDING OCT. 21.

DOMESTIC.

—Two negroes were lynched at Tallulah, La., Wednesday night, for attempted burglary.

—Business failures during the past week in the United States and Canada number 216.

—A strike of Flint-glass workers is said to be imminent, which will involve about 5,000 persons.

—A paper mill at Cortnh, N. Y., was blown down during Monday's storm, and four of the employees were killed.

—The customary day of thanksgiving and prayer has been designated by the President. It falls this year on Nov. 24.

—The decision of the United States Supreme Court in the case of the Chicago anarchists is expected Monday, the 31st.

—At Billings, Montana, Monday night, the thermometer registered fifteen degrees below zero. Four inches of snow covered the ground.

—Six boilers exploded Monday morning in the Lawrence Iron Works, at Ironton, Ohio. Four men were killed and twenty others injured.

—The yellow fever at Tampa, Fla., shows no signs of abating. Up to the present time there have been reported 150 cases and 25 deaths.

—Cholera was discovered, Sunday, on the steamship "Britannia," now lying at quarantine in New York Bay. One of the passengers died Monday.

—A very severe storm swept over the Great Lakes Sunday, the wind reaching a velocity of sixty miles an hour on Lake Erie. Numerous wrecks are reported, with many lives lost.

—Preparations are being made for the execution of the seven condemned anarchists on Nov. 11. Meanwhile it is uncertain whether or not they will be granted a new hearing by the Supreme Court.

—It is reported that gold has been discovered on the west bank of the Chippewa River, fifteen miles from its mouth. Specimens of ore of high value are said to have been exhibited at Eau Claire, Wis.

—A disastrous fire occurred at Los Angeles, Cal., Friday evening. The freight depot of the California Central Railway, twenty freight cars loaded with goods, and four Pullman cars were consumed. Loss, about \$200,000.

—The saloon of Peter Kemp at Russiaville, Ind., was blown up by dynamite, Thursday night. He was trying to carry on his nefarious business without a license, in the face of a very strong sentiment against the saloon traffic.

—A water famine prevails in the two western tiers of Ohio counties and the adjoining territory of Indiana. Cattle are suffering, mills have been stopped, and the low state of water in the wells is breeding typhoid fever and kindred diseases.

—An attempt was made Monday night to cremate thirty Italian laborers in a building in Kent county, Mich., where they were sleeping. A band outside had barred the doors to prevent escape, but the fire was discovered in time for the inmates to make their escape, clad only in their night apparel.

—Macon, Ga., has been indulging in its greatest demonstration of martial enthusiasm since the war, over the presence of Jeff Davis, the Confederate chief. If the war spirit is dead in Macon, the speeches which were made on the occasion and the demonstrations of the crowd must be given a highly figurative meaning.

—The steamer "Sydney Wright" left Philadelphia Sept. 14, 1880, with a crew of six men, and was never heard of afterward. Last Wednesday a bottle was picked up at Sandwich, Mass., which contained a message stating that the "Wright" was off Key West, and in danger of foundering.

—Unknown parties placed a telegraph pole on the Rock Island Railroad near Morris, Ill., with the intention of wrecking the Kansas City express, and possibly the Omaha and Minneapolis express, which follows shortly after it. The train was half an hour late, and the catastrophe aimed at it overtook a freight train, which was derailed, killing the fireman and engineer.

FOREIGN.

—Half the inhabitants of Kitab, a town of Bokhara, in Central Asia, perished in a recent conflagration which destroyed the town.

—The steamship "Great Eastern" has been sold at auction for \$105,000. It is estimated that her cost, including necessary repairs, has been \$25,000,000.

—Earthquake shocks have been of almost daily occurrence in the island of Hayti since Sept. 28. The inhabitants are panic-stricken, and business is almost at a standstill.

—It is officially announced that the Niger districts in West Africa, including the coast line between Lagos and

the western bank of the Rio Del Rey, are under British protection.

—According to advices from New Zealand, Germany is conducting things with a high hand in the island of Samoa. As a specimen of her arbitrary proceedings, it is mentioned that King Malletoa, with his son and three chiefs, has been imprisoned on board the war ship "Albatross," the destination of which is unknown.

RELIGIOUS.

—It is announced that the Rev. Mr. Spurgeon, of London, England, has withdrawn from the Baptist union, much to the regret of its members.

—Three of the missionaries of the English Baptist society, stationed on the Congo River, have recently succumbed to the fatalities of the climate.

—The twelfth general convention of the Church of the Disciples was opened in Indianapolis, Ind., Oct. 18. Five hundred delegates were present from eighteen States.

—The work of a century by the Baptist Church among the negroes, has resulted in 1,400 colored Baptist churches, 500 ministers, 2,000 licentiates, and 160,000 members.

—The pulpit of Plymouth Church, Brooklyn, made vacant by the death of Henry Ward Beecher, will be temporarily filled by Dr. Lyman Abbott, editor of the *Christian Union*.

—It is asserted that the Roman Catholic Church has forty-five Indian schools scattered over the country from Florida to Alaska. Dakota, which has the largest number, has fourteen.

—The Presbyterian synod closed its session at Keokuk, Iowa, last Monday. Resolutions were adopted condemning the Sunday mail service, Sunday railway traffic, and Sunday newspapers.

—About fifteen hundred French pilgrims arrived in Rome on Oct. 16, and were on the following Sunday received by the pope, to whom they presented their congratulations in view of his approaching jubilee.

—Moody and Sankey, the noted evangelists, have decided not to engage in tabernacle work any longer, except occasionally. They say that experience has taught them that better results can be accomplished by laboring directly with the churches.

—It is asserted that the Roman Catholic churches of New York State will work to the utmost against the Henry George movement in the coming elections. Catholic parishioners all over the State, it is said, have been warned by their priests to take no part in the canvass, under pain of excommunication.

—A resolution urging the churches to resist by every means, both by religious instruction and at the polls, the effort now being made by the liquor interest to "destroy the Christian Sabbath," was recently passed by the New York classes of the Reformed Church. Many of the sermons preached in the New York churches on Sunday afternoon were aimed against this movement.

Obituary Notices.

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

POPE.—Died of typhoid fever, at his home in Bloomington, Clinton Co., Ohio, Oct. 15, 1887, Jesse T. Pope, in the 54th year of his age. Bro. Pope embraced the truth about one year ago, under the labors of Eld. O. F. Guilford. He tried to live in harmony with the truth as it came to him, and we laid him away to rest in hope until the Lord Jesus shall come to call forth the dead. He leaves a wife and seven children to mourn their loss. Prayer and reading of Scripture by Eld. Brown (Friend). J. A. HAUGHEY.

HICKOX.—Departed this life Oct. 6, 1887, Ellen Hickox, wife of S. Hickox, aged 65 years, 3 months, and 24 days. Her death was occasioned by dropsy and consumption. She was a great sufferer, but was resigned to the will of God, and longed to depart and be at rest. In early life she made a profession of religion, after uniting in marriage with the writer, who had been a Methodist for many years. Under the labors of Eld. Robert Kilgore, being convinced of the truth, we both joined the S. D. Adventist Church. She lived a consistent life. Her last words were, "Praise the Lord!" The funeral discourse was preached by a Congregational minister. I am now alone, with none to cheer me. We have no church here now. I am in my 83rd year, and trembling with age. All that was dear to me is gone. S. HICKOX.

MUNN.—Died at Corinth, Vt., Oct. 3, 1887, Abbie E., wife of Bro. Frank Munn, aged thirty-two years. Her death was very sudden and unexpected, although for some years she had been a great sufferer at intervals. Rarely has one of such modest and humble acquirements been so widely loved and appreciated. A very large circle of relatives attended the funeral, weeping at their loss. Each member of the little church felt as if one of his own household had been snatched away by a cruel hand. Bro. and Sr. Munn accepted the Sabbath and kindred truths two or three years ago, and have been very earnest in living them out. Though Bro. M. feels almost crushed with his loss and the heavy responsibility of training the three little ones now motherless, he looks forward in bright hope of a reunion, if faithful, at the resurrection of the just. Remarks at the funeral by the writer, from Rev. 14:13. H. W. PIERCE.

GOLDEN.—Died at Battle Creek, Aug. 22, 1887, Hattie C. Golden, aged 38 years and 3 days. She was born in Lodi, Medina Co., Ohio, removed thence to Freeport, Ill., where she became acquainted with the present truth, as a child, by means of the *Youth's Instructor*. In April, 1863, she came to Battle Creek, an invalid, with her widowed mother, hoping for benefit from treatment at the Health Institute, then recently established. She was baptized by Eld. Andrews the following year, and joined the Battle Creek church, since which time she has patiently and cheerfully lived the Christian life. Although a confirmed invalid, she was of a remarkably happy disposition, making warm friends of all her acquaintances. Her interest in the truths of the Bible, and the publications of her chosen people, particularly the writings of Sr. White, was unabating and gave her great comfort.

Her last illness was of only ten days' duration, which she patiently bore till she fell asleep in Jesus. Funeral services at the Tabernacle, in connection with those of Sr. Carr, as noted below. WM. C. GAGE.

CARR.—Died at Battle Creek, Aug. 22, 1887, of consumption, Julia M., wife of Bro. Frank Carr, aged 27 years, 2 months, and 9 days. She was born in Sweden, and came to this country in 1871. Her earlier religious experience was in the Lutheran Church, but having been made acquainted with the views of Seventh-day Adventists through the missionary efforts of some of her own nationality, she gladly embraced them, and connected herself with this people. Her zeal for the truth led her to give much of her time to the missionary work, and although in declining health, the last four years of her life witnessed to much labor on her part in connection with her husband, in efforts to extend the knowledge of the truth. Her death occurring on the same date as that of Sr. Golden, mentioned above, a joint funeral was held at the Tabernacle, the two caskets at the altar presenting an unusual spectacle, but suggestive of the sad ravages of the "last enemy." A large congregation was in attendance, and the occasion was one of great solemnity as well as deep grief. WM. C. GAGE.

BRONSON.—Died at Vermontville, Mich., Oct. 13, 1887, of apoplexy, sister Mary M., wife of Myron Bronson, aged 59 years and 8 months. She was born in New York State, and removed to Michigan about twenty years ago. In her earlier life, she was a Congregationalist, remaining in that faith till about four years ago, when she embraced the present truth, and was baptized at the last camp-meeting held at Battle Creek, together with her husband, who had also been a member of the same church. She had been an invalid for many years, suffering greatly from nervous prostration. The stroke which proved fatal came while she was in conversation with her physician, on the blessedness of being allowed in this life an opportunity to prepare for the next. She was repeating a verse of poetry, and had recited two lines when she was stricken:—

"I'd rather walk with God in the dark
Than walk alone in the light."
Then came the "dark valley and the shadow of death." She lingered two days, but never regained consciousness. When she awakened, we believe it will be to "walk by sight" in the light of eternal day. The funeral services were attended by a very large concourse of neighbors and friends, her former brethren and sisters in the Congregational Church testifying by their presence and tears, of their sincere regard for the deceased, and evincing also a deep interest in the promises which were presented as a solace to the bereaved ones. WM. C. GAGE.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:13.

ANNUAL MEETING OF THE INTER. T. AND M. SOCIETY.

The twelfth annual session of the International Tract and Missionary Society will be held in connection with the next General Conference of S. D. Adventists, to convene in Oakland, Cal., Nov. 13, 1887.

M. L. HUNTLEY, Sec.

NOTICE FOR DISTRICT NO. 6, OHIO.

DEAR BRETHREN AND SISTERS of McDonald, Bellefontaine, West Mansfield, Piqua, Walnut Grove, Mendon, Van Wert, and Lima, Ohio: We will hold our first district meeting at Dunkirk, Nov. 25-28. We hope each church will be well represented at this meeting. We have been arranging for some special instructions in the Sabbath-school work as well as in the missionary work. The elders, librarians, and S. S. superintendents will please commence at once to work to make this meeting a blessing to your own companies by arranging to be present yourselves and encouraging all others you can to attend. Commence now to talk for the missionary work, pray for the missionary work, and come prepared to work as missionaries.

E. J. VAN HORN, Director.

S. D. A. EDUCATIONAL SOCIETY.

The thirteenth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Dec. 12, 1887, at 8 A. M., for the purpose of electing a board of trustees and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders not able to be present, but wishing to be represented, should designate persons to act for them as proxies.

Geo. I. Butler,
W. W. Prescott,
J. H. Kellogg,
Wm. C. Sisley,
W. S. Nelson,
A. R. Henry,
A. Smith,

Trustees.

Publishers' Department.

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

The address of the Florida State secretary, Miss Lysle Reynolds, is Sorrento, Lake Co., Florida.

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 Freight.—S. F. Reeder, F. T. Poole, J. V. Willson, E. T. Palmer, C. D. Wolf, J. H. Dorch.

Books Sent by Express.—A. G. Warner, Kate H. Chapman,

Geo. A. King, A. Barry,
G. W. Green.

English Mission.

Mich. T. and M. Soc. 25.

European Mission.

28, Mich. T. and M. Soc.

Foreign Mission.

Scandinavian Mission.

M. Soc. 1.83, Mich. T. and

Australian Mission.

South African Mission.

Cash Rec'd on Ac.

Soc. per Rec'd Vickers

Pederson 4., Ohio T. and

Thank Offerings.

International T.

Mrs. G. W. Green 5.41.

O. H. T. D. Fund.

General Conference.

Cont. 96.33 New Eng. C.

S. L. Academy.

In Michigan, a canvassers who, in past summer with in some cases, passed was poor actually required is due to the fact of thorough work every township, fruitful locations devastating army.

While it is evident all parts of each munerative than and leaving the achieved, of reach far superior to the old-time manner believe it will come The living preach borhood and hidd vasser can; and every individual.

It would even I ers to do this an not others depend is, a large number at home, and tho not furnish the fu wants. Because ard method again sure to see the w How, then, shall call it begging wh farmers through without loss to y rendered the faith collecting apples farms are now ac cause so little wo.

We suggest to every part of the few hours' work out in the canva apples that would them in readiness We believe God's effort in his behalf.

Companies of c parts of the Unit ing far and near sist. In Michiga naw, Bay City, H haps in other plac those localities a tions of either fr potatoes, etc., sh what they have need your offering at our expense.

In a certain loc etc., have already our companies, a example. A year the donations to e so that it may be vassers are shipg Address me at Ba

Geo A King, A Barry, R Dobbins, A Olsen, C W Olsen, Pacific Press, G W Green.

English Mission.—Stephen Alehin \$150., Dak T and M Soc 19.40, Mich T and M Soc 25., Mich T and M Soc 41.66.

European Mission.—Laura Conner \$28.50, Dak T and M Soc 1.28, Mich T and M Soc 41.67.

Foreign Missions.—Mrs L Benedict \$5., Mrs G W Green 11.

Scandinavian Mission.—Clyde Kan School \$3.88, Dak T and M Soc 1.88, Mich T and M Soc 41.67, Christen Pederson 6.

Australian Mission.—Dak T and M Soc \$49.91.

South African Mission.—Mich T and M Soc 25 cts.

Cash Rec'd on Account.—Ohio T and M Soc \$25., Ill T and M Soc per Robt Vickery 150., Mich T and M Soc 257.96, Iowa Conf per C Pederson 4., Ohio T and M Soc per J B C 39.89.

Thank Offerings.—Marian Prentice \$5.

International T. & M. Soc.—Mich T and M \$1., S Martin 1., Mrs G W Green 5.41.

O. H. T. D. Fund.—Dak T and M Soc \$13.70.

General Conference.—Ohio Conf. \$144.99, Ind Conf 35., Dak Conf 96.33, New Eng Conf 206.75, New Eng Conf 7.08.

S. L. Academy.—Dak T and M Soc \$40.70.

APPEAL FOR APPLES.

In Michigan, as in other States, there are many canvassers who have labored faithfully during the past summer without making more than a living, and in some cases, especially where the territory canvassed was poor, less has been received than was actually required for the support of a family. This is due to the fact that we are now following the plan of thorough work; that is, canvassing every family, in every township,—not merely selecting the verdant, fruitful locations, and dropping upon them like a devastating army of Western grasshoppers.

While it is evident that this thorough working of all parts of each county and State will be less remunerative than the old way of choosing the choicest and leaving the rest, yet the grand object thus achieved, of reaching all with the printed truth, is so far superior to the better paying, yet less thorough old-time manner of conducting the work, that we believe it will commend itself to all our people at a glance, inasmuch as ours is a soul-saving message. The living preacher cannot visit each remote neighborhood and hidden hamlet in our land, but the canvasser can; and by so doing the truth may reach every individual citizen.

It would even be possible for many of our canvassers to do this and derive a support therefrom were not others depending on them for support; but as it is, a large number of those in the field have families at home, and thorough work in poor localities does not furnish the funds necessary to supply their actual wants. Because of this, shall we adopt the hap-hazard method again? All will say No! who really desire to see the work finished and the victory won. How, then, shall we carry it forward? Let no one call it begging when we suggest to our willing-hearted farmers throughout Michigan and other States that without loss to yourselves much assistance could be rendered the faithful canvasser at this time by merely collecting apples and other produce which on many farms are now actually left out to freeze and spoil because so little would be realized from them on sale.

We suggest to every vigilant missionary society in every part of the United States, and to all who by a few hours' work at home are willing to assist those out in the canvassing field, to collect and dry fall apples that would otherwise go to waste, and hold them in readiness for our workers to use this winter. We believe God's blessing will attend such care and effort in his behalf.

Companies of canvassers will be located in various parts of the United States this winter, and those living far and near will have an excellent chance to assist. In Michigan there will be companies in Saginaw, Bay City, Big Rapids, Grand Rapids, and perhaps in other places, and our brethren and sisters in those localities and elsewhere who will make donations of either fresh, dried, or canned fruit, butter, potatoes, etc., should address me at once, stating what they have to give. Then wherever we may need your offerings, you will be notified to ship them at our expense.

In a certain locality two or three barrels of apples, etc., have already been collected to send to one of our companies, and we hope others will follow this example. A yearly report will hereafter be made of the donations to each company, and by whom made, so that it may be readily seen to what extent our canvassers are being assisted. We will pay the cost of barrels and shipping in all cases. Who will respond? Address me at Battle Creek, Mich.

F. E. BELDEN.

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Bible Lessons, No. 5. 25 cts.

Bible Lessons, No. 6. 25 cts.

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AND THE

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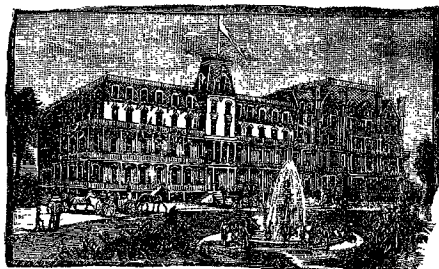
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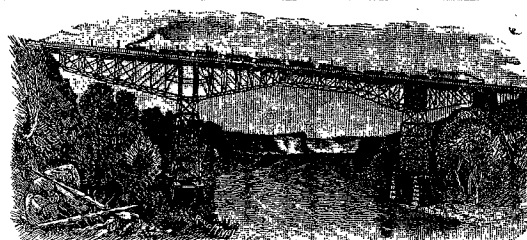
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Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.
6.00	6.45	10.45	6.00	7.30	Ar.	Dep.	9.15	8.00	9.10	1.30	7.00	6.00	6.45	10.45	6.00	7.30	Ar.	Dep.	9.15
4.30	5.30	9.45	4.35	6.08	Ann Arbor.	10.38	9.12	10.25	2.32	8.16	3.15	4.20	8.49	9.15	4.50	5.35	Jackson.	12.03	10.52
2.00	3.10	7.54	1.58	3.43	Marshall.	1.04	1.47	12.50	4.22	10.38	1.12	2.27	7.33	1.30	3.20	Battle Creek.	1.35	12.12	1.12
12.17	1.50	6.58	12.33	2.35	Kalamazoo.	2.35	1.20	1.50	6.15	11.52	10.38	12.15	5.49	11.13	1.55	Niles.	4.18	8.03	8.22
9.18	11.11	4.55	10.18	11.27	Mich. City.	5.40	4.32	4.35	7.32	2.58	6.50	9.03	3.10	8.15	9.10	Chicago.	8.05	7.00	6.40
a. m.	a. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.	p. m.

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

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June 6, 1887.

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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.										GOING EAST.									
Chgo. Pass.	Mail.	Day	Pacific	Chgo. Pass.	Mail.	Day	Pacific	Chgo. Pass.	Mail.	Day	Pacific	Chgo. Pass.	Mail.	Day	Pacific	Chgo. Pass.	Mail.	Day	Pacific
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
am	am	pm	pm	am	am	pm	pm	am	am	pm	pm	am	am	pm	pm	am	am	pm	pm
6.55	7.15	8.05	4.10	6.55	7.15	8.05	4.10	6.55	7.15	8.05	4.10	6.55	7.15	8.05	4.10	6.55	7.15	8.05	4.10
7.28	8.31	9.34	6.40	7.28	8.31	9.34	6.40	7.28	8.31	9.34	6.40	7.28	8.31	9.34	6.40	7.28	8.31	9.34	6.40
8.05	9.10	10.15	6.20	8.05	9.10	10.15	6.20	8.05	9.10	10.15	6.20	8.05	9.10	10.15	6.20	8.05	9.10	10.15	6.20
8.48	9.35	10.58	7.29	8.48	9.35	10.58	7.29	8.48	9.35	10.58	7.29	8.48	9.35	10.58	7.29	8.48	9.35	10.58	7.29
10.00	10.30	11.58	8.26	10.00	10.30	11.58	8.26	10.00	10.30	11.58	8.26	10.00	10.30	11.58	8.26	10.00	10.30	11.58	8.26
10.37	11.00	12.25	8.58	10.37	11.00	12.25	8.58	10.37	11.00	12.25	8.58	10.37	11.00	12.25	8.58	10.37	11.00	12.25	8.58
a. m.	a. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.	a. m.	a. m.	p. m.	p. m.
6.30	am	12.05	1.20	pm	6.30	am	12.05	1.20	pm	6.30	am	12.05	1.20	pm	6.30	am	12.05	1.20	pm
7.15	am	12.45	2.21	pm	7.15	am	12.45	2.21	pm	7.15	am	12.45	2.21	pm	7.15	am	12.45	2.21	pm
7.30	am	12.55	2.32	VAL.	7.30	am	12.55	2.32	VAL.	7.30	am	12.55	2.32	VAL.	7.30	am	12.55	2.32	VAL.
8.17	Sun.	1.45	3.19	Acc.	8.17	Sun.	1.45	3.19	Acc.	8.17	Sun.	1.45	3.19	Acc.	8.17	Sun.	1.45	3.19	Acc.
9.00	Pass.	2.28	4.07	—	9.00	Pass.	2.28	4.07	—	9.00	Pass.	2.28	4.07	—	9.00	Pass.	2.28	4.07	—
10.15	am	8.43	—	am	10.15	am	8.43	—	am	10.15	am	8.43	—	am	10.15	am	8.43	—	am
10.30	1.35	4.05	5.05	—	10.30	1.35	4.05	5.05	—	10.30	1.35	4.05	5.05	—	10.30	1.35	4.05	5.05	—
12.40	10.00	6.25	9.10	8.43	12.40	10.00	6.25	9.10	8.43	12.40	10.00	6.25	9.10	8.43	12.40	10.00	6.25	9.10	8.43
pm	am	pm	am	am	pm	am	pm	am	am	pm	am	pm	am	am	pm	am	pm	am	am

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Traffic Manager.

W. J. SPICER.

The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 1, 1887.

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An interesting communication from the pen of Eld. Chas. L. Boyd, of South Africa, has arrived just too late for this number. It will appear next week.

THE HOLLAND PAPER.

ABOUT the first of last March was issued the first number of *De Bijbel Lezer* (*The Bible Reader*), the first paper in the Holland language ever published by the S. D. Adventists. For years we have been waiting for Providence to open the way to publish the truth in that tongue. But for some reasons God's providence did not favor us. When the present editor of this paper, Bro. John Kolvoord, embraced the truth, and became acquainted with our various doctrines, we felt that the time had come, and that God had given us a man to assist in this important work. The success of this paper has been remarkable. With very few native Hollanders to assist in the work, we have obtained a list of paying subscribers of about 2,400, and it is still rapidly increasing. We have had only a very few canvassers and colporters to work for it, but the Lord has blessed them with remarkable success.

Books and tracts are also being prepared as the paper is being issued. "Thoughts on Daniel" has recently been issued, and is now ready for sale. It is an excellent book, which should be widely scattered among this people. Quite a number of tracts, also, have been printed in that tongue; and the Lord has seemed to open the way remarkably for the truth to spread among this nationality in different parts of the world. Among this people there seems to be a great disposition to read, and prejudice and exclusiveness are being removed, and many are inquiring for new light and truth. This, according to our best information, is but a recent thing, and we can but regard it as the opening providence of God.

The South African Mission is now open. Large numbers of the Dutch reside there, and in some portions, as the "Orange Free State," the official lan-

guage is Dutch. Here seems to be a very intelligent, enterprising class of people, who are ready and anxious to know of God's truth. We see no reason why thousand of copies of this paper should not be sent to that country, and many of our books and tracts distributed there. We also hear good news from Holland itself. One dear brother, formerly a Baptist minister, embraced the Sabbath of the Lord some years since, and was connected with the few Seventh-day Baptists in that country; but he had received light upon the Advent doctrine, and they told him that he was more of an Adventist than a Baptist.

In a strange way he heard of our people, and that we had a church here at Battle Creek, Mich. He wrote a letter to the elder of this congregation, not knowing his name, and by this means a correspondence was opened with him, and he and others are anxious to labor in the work of teaching the truth to his people. About the same time we received letters from Dutch Guiana, South America. Persons of seeming intelligence had taken all the truth that they had heard, and were anxious to know more about us and our work. They wanted us to send them books for distribution. We have never seen the work move so rapidly as among this people for the last few months. There seems to be a spirit of investigation among them in various parts of the world, to learn what God's truth is. To the Lord be all the praise!

We trust that our people in different parts of the world will make an effort to circulate this paper wherever the Dutch language is spoken. There are many Dutch in the East Indies. If there are any of our people in any part of the country who know of any of this nationality there, they should by all means send them copies of this paper; and thus the way may be opened for the truth to be started in that part of the earth. And now we say to our brethren and sisters in this country—those who can speak the Holland language, We hope you will make every effort to circulate this paper among this people before a bitter prejudice is aroused, and their minds are turned against us by the efforts of their ministers. We feel that this is most important; more so than to give Bible readings and do common missionary work. There are but few who can labor in this way, and there is a great work to be done. There are many thousands of this people in different States. We hope that every one who can be the means of spreading this excellent paper among this nationality will not fail to do so. God will bless in canvassing and in circulating reading matter. We have every reason to thank God and take courage for what he is doing among the Holland people.

G. I. B.

AN AID TO "NATIONAL REFORM."

AN organization which slanders the name of liberty, both civil and religious, by calling itself the "personal liberty" party, has recently been set on foot by the liquor interests to oppose the closing of the saloons on Sunday, and is creating a great stir in portions of the country, particularly the State of New York. The journals of the metropolis of that State are coming to the front with powerful appeals to the people to "rally to the defense of the Christian Sabbath." The contest is to be fought at the ballot box. Nothing could be more favorable to the interests of the National Reform party than such a move on the part of these disreputable elements of society. It agitates the question of Sunday legislation, just what the "Reform" party are making every effort to do, and brings before the people a false issue, in which "National Reform" appears to be the preferable side, while the real issue, between "National Reform" and religious liberty for those who conscientiously observe the seventh day, is covered up and kept in the background, which is just as these "Reformers" would have it. The situation appeals most strongly to every Seventh-day Adventist to do his utmost to present before the people of this country the true issue involved in "National Reform."

L. A. S.

NOTICE.

CORRESPONDENCE pertaining to the canvassing work which demands my personal attention, may be addressed to me, care Pacific Press, Oakland, Cal., until Nov. 19, 1887. C. ELDRIDGE, Gen'l Supt. Sub. Book Dep't.

TO THOSE GOING TO CALIFORNIA.

Those who design to attend the General Confer-

ence at Oakland, Cal., who have never made the trip overland, will find their comfort materially increased by attention to the following suggestions:—

1. Take provisions from home for use on the way. There are stoves in the cars, upon which victuals may be warmed; or if you have an alcohol stove, it will suffice for cooking gruel, heating milk, corn, tomatoes, etc. With a little forethought, you can live on the journey as well as at home, and much better than at the eating-houses along the line.

2. Take plenty of bedding. The seats of the cars in which you will ride have no cushions, but are arranged so that they can be converted into berths at night; but each one must furnish his own bedding. A good roll of blankets and comfortables, and a couple of small pillows, will not take up much room, and will be found absolutely necessary to comfort. A few yards of cheap calico will make a curtain, so that the occupants of each berth may retire in privacy, and if each one has plenty of bedding there is no reason why all should not sleep as soundly and comfortably on the journey as at home. There will be only one change of cars from Omaha, and plenty of time will be given for transferring luggage.

3. Find out when the train will stop for regular meals, and plan to take yours either before or after. By eating while the train is in motion, you will have the half hour of waiting for meals in which to rest yourselves by walking about. The fatigue of the journey will be much lessened if you improve every opportunity to get out of the car and walk about.

4. Wear and bring the same under-clothing that you would wear at home. Although you will not find cold weather in California, yet the climate is so different from that of the East that unless care is taken people are extremely liable to take cold when they first arrive here. Besides, you will probably pass through some cold weather on the way.

5. Our first rains will probably occur during the time of the Conference. Therefore umbrellas, and rubbers to protect the feet, will come in play. Those who have rubber coats would not go amiss to bring them.

6. No matter how your tickets may read, be sure that your baggage is checked to Sixteenth street Station, Oakland, Cal., and hold your checks till you arrive there; do not give them to agents on the train, as wagons will be in waiting to transfer all baggage.

7. If the above suggestions are followed, together with such others as good sense may dictate, the journey may be made with ease and pleasure. Finally, for the benefit of those living in Oakland, let the name of each man, woman, and child who is coming, be sent at once to C. H. Jones, Pacific Press, Oakland, Cal. Let all send their names at once, and specify those who come as delegates.

E. J. WAGGONER.

NOTICE.

Will those Sabbath-keepers who know of good openings for labor in Shiawassee, Genesee, Oakland, Livingston, or Ingham counties, Mich., where they think a course of lectures could be given with profit any time between this and April next, please write me the particulars, and state just where, and when you think the best time would be to fill such openings? We will try to enter as many such fields as possible. Address me at Morrice, Mich. T. M. LANE.

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