

ADVENTIST REVIEW

OUR FIELD

AND SABBATH HERALD.

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

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"BEHOLD, HE COMETH!"

THAT day draws on—'t is near, I ween,—
The day of wrath, with dazzling sheen,
The day of Christ's returning.
Throughout the world, in every clime,
Events portend the destined time;
Let every lamp be burning.

Ah, who may 'bide that judgment day,
When Christ shall come in dread array,
And sleeping dead are waking?
Who can elude th' omniscient mind?
What shelter can the sinner find,
When God's strict search is making?

On thee, O Son of God, who died,
On thee alone, thou Crucified,
My hope is now depending,
When at the judgment seat I stand,
Then welcome me to thy right hand,
To share the bliss unending.

—M. S. W., in *The Watchman*.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

FROM SELMA TO BURROUGH VALLEY AND FRESNO.

MRS. E. G. WHITE.

Sr. Paddock and her husband came to Selma, to take me back to Burrough Valley. We had a pleasant journey in an easy-riding carriage, traveling forty miles up into the mountains. We found Burrough Valley to be a delightful place, with a good climate. The scenery is beautiful, and the valley is encompassed with hills, as was Jerusalem with mountains.

We were glad to form the acquaintance of Mr. Paddock's family. The children are interesting and intelligent, and we hope they are forming characters for the future immortal life. We hope to see Mr. Paddock, who was so kind and thoughtful for our comfort, identifying his interests with the people of God. We hope he will place himself wholly on the Lord's side, that he may say, I "thought on my ways, and turned my feet unto thy testimonies." By obedience to the truth he may become a vessel of honor, fit for the Master's use. We could not but have pleasant anticipations for every member of the family,—that parents and children would be united in the truth. We cannot measure the influence that this family might wield on the Lord's side, if they were all as one in the faith of the Bible. If they have the religion of Christ in the heart, we know that each one will be as a lighted lamp, diffusing light on all in their pathway, and our hope will not be disappointed in them. May the Lord strengthen the God-fearing mother

to follow in the path of humble obedience, doing the will of God, molding and fashioning the characters of her children for the future immortal life; and my prayer is, that she may have her husband with her to enjoy the blessings of God, and to engage in the service of her Master. I have a fervent desire to see this husband and father yield submission to the precepts of the gospel, and become faithful in the discharge of his appointed duties, that the entire household may honor God.

Several families who observe the Sabbath of the Lord, are settled in Burrough Valley. We were very kindly entertained at the homes of Sr. Paddock and Bro. Hutchins while in this place. We again visited Fresno. A message was sent for Bro. Church and myself to visit Bro. Driver, who was sick unto death. We found our brother suffering much bodily pain. His end was very near. We had a season of prayer for him, and committed him to God; for his sufferings were almost over. His last work was to return to the Lord a portion of the substance he had intrusted to him as his steward. It was a solemn scene to see this man doing up his last work for time and eternity. The record of his life had been registered in the books of heaven. All his sorrows, all his disappointments, all his mistakes, were written before God.

We left the bedside of the dying man, to meet our appointment to speak to the people at the place of worship. The house was filled to its utmost, and the Lord gave me his Spirit and power in addressing the people. We felt our heart burdened, as a cart pressed beneath the sheaves. We had evidence that the enemy of God and man was striving for the souls of many who were present. The leaders and members of churches are greatly tempted to become lifted up in self-righteousness. They are tempted to feel rich and increased in goods, and that they have need of nothing, when every soul should feel his helplessness and poverty before God. If this were felt, clearer views would be obtained of the plan of salvation. There would be a consciousness that the only strength for fallen man is found in Jesus, the Saviour of men. God can do a far greater work through those who do not feel self-sufficient, than through those who are full of complacency in regard to their spiritual condition. He can do wonderful things through weak instruments, who will not be inclined to honor themselves, and place the glory upon the head of mortal man, instead of laying it down at the feet of Jesus, to whom it belongs.

The messengers, as the ambassadors of God, must bear a living testimony to rebuke sin, which will cut through the soul, whether men will hear, or whether they will forbear. There are many who close their eyes that they may not see, and their ears that they may not hear. They think that there has been a mistake made, that all these plain, pointed testimonies cannot come from God, but are from human agencies alone. They wrap themselves up in their self-righteousness, and fight every inch of the way, that they may stand where they imagine they should stand,—in defiance of the warnings of God's servants. They cling with desperate grasp to the garments of their own self-righteousness, lest they should be torn away from them.

But does not God know? Is there not knowledge with the Most High? Our God sees our hearts in a different light from that in which we see them. He is acquainted with our secret thoughts. He searches into the hidden recesses

of our nature. He sends answers to our prayers, when we are filled with uneasiness and distress. He gives ear to our inward groanings, and reveals to us the plague spots in our characters, that we may overcome defects, instead of being overcome by them. When unknown chapters in regard to ourselves are opened before us, the test and the trial come; and the question is, whether or not we will accept the reproof and the counsel of God. Will we cling to our own ideas and plans, and value ourselves more highly than we ought? God knows better than we do what is good for his children; and if they could see their real necessity as he does, they would say that the Lord had dealt most wisely with them. The ways of the Lord are obscure to him who desires to see things in a pleasing light to himself. God can discern the end of his purposes from the beginning; but because the Lord's ways are not man's ways, they appear dark, severe, and painful to our human natures. But God's ways are ways of mercy, and their end is salvation and blessedness.

What shall we do? Shall we hear the message God gives us, or shall we refrain, for fear of offending our brethren? As God's messengers, we cannot falter in the path of duty. Impelled by the Spirit of God, words are spoken, warnings and counsels are given. All unexpectedly the lips were opened, and there was no refraining from speaking the message of God. Reproofs were uttered that we would naturally shrink from giving. A zeal, prompted by the Spirit of God, led us to declare the dangers that threatened the children of God. The servant of the Lord must pursue his work, losing sight of self, without thought of the consequences, exhorting to faithfulness, and urging to repentance. He must show the people their transgression, and the house of Jacob their sins. The Lord has given the word; who can forbear to publish it? The love of Christ has a constraining power; who shall withstand its influence? It is the greatest evidence that God loves his people, that he sends them messages of warning.

This occasion at Fresno was characterized by deep searching of heart. Many confessions were made, and yet the work was far from being thorough. In the afternoon the people met again, and there was a division made in the congregation. The youth went into one room by themselves, and the older members occupied the body of the hall. The meetings were of deep solemnity. The Holy Spirit was moving upon the hearts of the youth. The ordinance of the Lord's supper was to be celebrated in the afternoon, and it was really necessary that the members of the church should have that humility of mind, that contrition of soul, that genuine repentance of sin, which would enable them to appreciate the solemn ceremony they were about to perform; for in this way they would obtain higher views of the plan of salvation, that they might not engage in the celebration of the ordinance which commemorates the death of Christ, without an intelligent knowledge of its significance, and without having an individual faith in the Son of God as their Saviour. The older members of the church were apparently awakening to realize their deficiency and unworthiness.

The meeting of the church at the celebration of the Lord's supper, was of the deepest interest, and we hope that the manifest grace of God on this occasion will serve to draw the church together in Christ Jesus.

Will these souls who have a knowledge of the truth, detest sin in themselves, as they consider how Jesus suffered to save them from its penalty, and to cleanse them from all iniquity? If we would be happy and consistent Christians, we must be watchful. It is not enough that we do not willfully run into apparent and decided dangers, but we must keep our souls open to the rays of light that are shining from Jesus, that we may not walk in darkness. We must be quick to distinguish between error and perversity, between obedience and truth. We must be ready to resist hasty and unexpected attacks. Will the church at Fresno cherish the light? Will the professed servants of God walk in the light? or will they choose to walk in the sparks of their own kindling? Said Christ, "Walk while ye have the light, lest darkness come upon you." Let us all pray that our eyes may be anointed with divine eye-salve, that we may no longer walk in darkness and uncertainty, but in the light which God has flashed athwart our pathway.

If the Spirit of God is not cherished, and the light he sends is not appreciated, darkness will surely shut in about the soul. Parents and children need the counsel of Heaven. They need a deeper experience than they have ever had before. God's word warns them to shun the enemy's ground. They are not to be entangled in Satan's net, which he has set to catch the souls of men. Shall the Lord's people be asleep, when our adversary, the Devil, is constantly awake and vigilant? We do not know our own hearts. They are deceitful and desperately wicked. We must not cease our self-examination. We must keep self under control, if we would keep our hearts with all diligence, and not make a shipwreck of faith.

There is need of watchmen on the walls of Zion, who will not hold their peace day or night. They should look to God, and free themselves from every earthly entanglement, that they may have power with God, and influence with the people. There is constant danger of the church's becoming cold, and conforming to the habits and practices of the world. Christians are not watchful. They yield to the baleful influences that surround them. They are led captive by Satan at his will. Unless the people of God watch and pray, spirituality will go out of the heart as water out of a leaky vessel. From the watch-tower of Zion, let us sound a note of alarm. I have wept in secret places over the existing difficulties in the church of Christ. Many are thoughtless, and they disregard the warnings that have been given, and their feet stumble on the dark mountains of unbelief. I have passed many sleepless hours at night, offering prayer to God, crying, "Spare thy people, O Lord, and give not thine heritage to reproach. . . . Wherefore should they say among the people, Where is their God?" When souls in the darkness of error shall call, "Watchman, what of the night?" is there one who sees with heaven-inspired accuracy, the dangers that threaten the souls of men? Can they answer with firm faith, "The morning cometh, and also the night"?

LACK OF CONSECRATION.

BY ELD. ALBERT STONE.

If there are those among our people who have neglected to study the reasons of our faith, so as to be able, with meekness and fear, to give a scriptural reason for their hope, it would follow, of course, that with them there would be a lack of consecration and heart religion. I have been much impressed of late with the fact that this is a source of danger, at least to some of our people. The Holy Spirit uses the truth as the means of sanctification. Christ prayed for his disciples: "Sanctify them through thy truth: thy word is truth." But truth not studied, not premeditated, is not so used. We must, in the first place, receive the love of the truth, then we shall seek the truth with eagerness, and dig for it as for hid treasures. Those who rightly estimate the truth, will not be satisfied with a superficial, indifferent religion. The pioneers in this cause were moved to action through the love of the truth. With them the Bible was a book, not only for reading, but for earnest, prayerful study.

Temporal interests were secondary with the Adventists of those days, and they searched the Scriptures with an interest above all other interests.

It was a general practice with them to carry a small Bible or Testament in their pocket when about their ordinary business, which they were careful to consult at any leisure moment. Then the truth was responded to by a daily life of consecration, which was in beautiful harmony with its superlative excellence; and the meetings for worship were made more solemn and impressive by the hearty responses and acclamations of amens, etc., that greeted the ears of the minister as he unfolded the solemn message of the judgment hour. When Bible truth is understood, and rightly estimated, the Christian heart will give it a cordial reception, and a practical response. It will take hold of the life, and assimilate us with God.

But we must not trifle with these things, as there is reason to fear some are unwittingly doing. To profess the truth and not live according to it may be thought a trifling matter, which may be easily excused. But custom makes nothing right that is not right in itself. All men will be judged in the last day by the law of God and the gospel of his Son. Those have their demands, the requirements of which are inexorable. They both contain fixed principles which cannot be moved by entreaty, nor will they bend to accommodate any one. The gospel contains no principle by which the strictness of the law is lessened. It is not a compromise,—an amicable agreement by mutual concession. It is not a proposition, on the part of God, that he will meet the sinner half way, or at any intermediate point. The sinner must retrace every step of his distance from God, or he can never meet him in peace.

Nor can there be any compromise of the religious life with the world. That would be in effect, to surrender religion entirely. "The friendship of the world is enmity with God." It is more than sad that the third angel's message should be belittled by the shortcomings of any of its professed friends. It is the design of the advent message to expose and rebuke the traditions and corruptions of the age, and to prepare a people for the coming of the Lord. It lays the ax at the root of the sins of our time, and faithfully warns against following the fashionable follies of the world. It points out the duties and dangers of the way. But if there is no heart to perform the duties, or eye to discern the dangers, what will the end be?

The brief apostasy of Peter in denying his Lord, was quickly followed by bitter tears of repentance and contrition. In one brief hour he recovered himself out of the snare of the Devil. What shall be thought of Seventh-day Adventists who remain in a state of semi-apostasy for months and years? What will they do when God rises up? When he shall appear, what will they answer? It will be sad, indeed, to be speechless when the King comes in to view the guests.

East Richford, Vt.

PRAYER.

BY ELD. WM. INGS.

PRAYER connects man with Heaven, and it is just as essential to sustain the spiritual interest, as food is, to build up the physical man. The definition of prayer is "the offering of adoration, confession, supplication, and thanksgiving," or in other words, it is communing with God.

As in earthly governments, petitions are made for favors, so with the government of Heaven, favors are asked and received. This has been the case in all ages, from Adam to the present time. The duty of asking is enjoined upon all: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. The God of heaven is honored by his subjects when they ask for favors, and no honest seeker will be turned away. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Verse 8.

Abraham, the father of the faithful, took delight in approaching God. When journeying from Bethel to Hai, on leaving Egypt, he built an altar, and called upon the name of the Lord. Gen. 12:3, 4. This seemed to be a special occasion. During his stay in Egypt, he had been signally blessed of God, and had seen the hand of the Lord, in the care of himself, and his wife Sarah. In after years, we see the same trust and confidence in his

faithful servant who was sent to obtain a wife for Isaac. This man of God dared not to trust himself with so great a responsibility, and when he had reached the country to which he was sent, he petitioned the One who holds all power, and knows the wants of his subjects. Like all the prayers recorded in the word of God was the prayer of this servant,—simple, yet comprehensive,—as the quotation will show. "O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thee camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master." Gen. 24:12-14.

This short, simple prayer was offered in faith, and the Lord heard and answered it. Petitions without faith avail nothing. This statement is verified by the apostle Paul. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. It is sin to doubt. His word is "Yea and Amen," and all his promises are sure. And why should it not be so? He has all power; all things have been brought into existence by him; they are all his. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Ps. 50:10-12. With this statement before us, how could a doubt enter the mind that the ruler of the universe was not able to fulfill all that he has promised?

It is the privilege of every child of God to press his petition at a throne of grace. The apostle says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. God is no respecter of persons. The king upon his throne, and the peasant in his humble position, can both obtain a hearing, if humble in heart. This fact is well illustrated in the case of the prodigal son. As soon as he came to the decision that he would leave his sinful ways, and return to his allegiance, he was met by his father, who embraced him, and kissed him. A robe was placed on him, and the fatted calf was killed. So it is with our Heavenly Father; he condescends to reach down his arm to aid all who will approach him in humility, whether they be great or small.

When the Assyrian army invaded Judea, and threatened that kingdom, King Hezekiah knew in whom to trust. He had learned that lesson, and did not depend upon flesh alone, to fight his battles. His help was in the One that had delivered the children of Israel from the hand of Pharaoh. Here we see that good and holy man prostrate before God, not to display his talent, but with earnestness pressing his petition at the throne of grace, telling God, in his simplicity, the facts, as we shall see by the following: "O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. . . . Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only." 2 Kings 19:15-19.

Man's extremity in God's opportunity. When all has been done that is in the power of man to do, then the Lord manifests his power, as he did in the case of Hezekiah in the destruction of his enemies. There is nothing too hard for the Lord to do. His power is mighty, and it is pleasing to him to have his children lean upon his arm, and trust in his strength. But in order to have his promises verified, obedience to his commands is required. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

THE GOOD SHEPHERD.

TORNA A. DUCK.

"But he that entereth in by the door is the shepherd of the sheep." John 10: 2.

Upward still, with fearless footsteps, climb we toward the shining stars,
While to right and left, Jehovah hurls the thunderbolts of Mars.

Onward, onward, we are sailing where the skies are bright with dawn,
And we leave the past behind us, with its years of shame and wrong.

O! the splendor of His glory all my soul with pleasure thrills,
While he waves his hand in lightnings, shakes his thunders from the hills.

O! the power that goes before us, marches on, and will not set;
For the altar-fires of Zion's holy mount are burning yet.

I have listened to that voice until my soul is all awake,
"I will never, never leave thee, I will never thee forsake."

All along the starry ages bright, that golden promise rings,
While the old world, through the night, into a brighter future swings,—

Swings along the darkened ages, where the lights and shadows play,
Swings through centuries of wrong into a purer, grander day.

From his throne the great Jehovah calls to us, and calls aloud,
Waves his hand in lightning-flashes, shakes his thunder from the cloud.

O my Father! lead me onward where thy banners are unfurled,
Let me lay my hand with singing on the great heart of the world;

And in smoothly flowing rhythm I will sing my songs again,
Till the world shall wake and hear me, and re-echo the refrain.

O'er the moorland, brake, and heather, down the glens and valleys deep,
On, through mere, and glade, and meadow, the good Shepherd leads his sheep.

O thou kingly, bright Redeemer! thou our Shepherd yet shall be,
Thou who stilled the raging billows on the Sea of Galilee,—
Call us on, and we will follow, for the Shepherd knows his own,
Till at last, by living waters we, thy weary lambs, lie down.

Calling, calling, hear him calling, while we waken from our sleep.
Mid thy pastures, by still waters, Father! do thou lead thy sheep.

East Randolph, N. Y.

SUNDAY NOT THE TRUE MEMORIAL DAY OF CHRIST'S RESURRECTION.

BY ELD. O. A. JOHNSON.

NEARLY all who believe in the teachings of the New Testament, believe that Christ rose on the first day of the week, or Sunday, and hence each Sunday is a memorial day of Christ's resurrection, and therefore should be observed as a Sabbath to commemorate that event. Now, while it is undoubtedly true that Christ's resurrection occurred on Sunday, yet that does not prove that each succeeding Sunday is a memorial day of his resurrection, as I think the following will prove:—

There are several important events connected with the New Testament history relating to the plan of salvation and promulgation of the gospel, which are commemorated by the majority of Christians. For example; we have Christians commemorating the birth of Christ, but this commemoration takes place once a year. Many also commemorate Friday, the day on which he was crucified. But mark, they do not commemorate *each* Friday, but only once a year. So his ascension, which occurred on Thursday, is also commemorated, not on every Thursday, but only once a year. So with Pentecost; it is not commemorated once a week, but once a year. Now what reason was ever given, or what reason can be given, proving that, while all these other events are commemorated yearly, the day on which Christ rose, should be commemorated once a week? Reasoning from the analogy of the above, we would be compelled to conclude that if a day was to be kept to commemorate Christ's resurrection, it should be celebrated once a year, like other festivals observed to commemorate important events.

Why should Sunday be regarded as so much more important than other commemorative days, that it should be celebrated once a week, while others of seemingly equal importance may be yearly anniversaries. Though the Bible says nothing of the kind, yet the events connected with the crucifixion and death of Christ seem to testify that that day was more important than the resurrection day. The fact that God could let his only beloved Son die for sinners, is a wonder that far surpasses the mind of man. But that he could and would raise him from the dead is not so difficult to conceive. When Jesus died, all nature seemed to sympathize and mourn over him. The sun refused to look upon its Creator in the agonies of death. In mourning apparel the earth trembled while the Son of God died. While Jesus shed his blood on Calvary for the redemption of man, all nature wept. With the words, "It is finished," he gave up the ghost, and died for sinners. Certainly this day commemorates events of equal, if not greater, importance than the day of his resurrection. And if one be celebrated weekly, on account of its importance, why should not the other also be a weekly memorial?

Again: While many important events are kept in remembrance by yearly anniversaries, yet there are other events celebrated oftener for other reasons. We will notice that *time* is divided into different cycles. First we have the yearly cycle, composed of 365 days and a few hours. Hence we have so many yearly anniversaries of important events in the history of nations, of societies, of families, and of individuals. We have also the monthly cycle, of about thirty days, in round numbers. Hence some things are commemorated monthly, as the feast of the new moon, by the Israelites. Then we have the weekly cycle of seven days, the last, or seventh of which, God established as a memorial of creation, and to be observed as such, so long as the event which it commemorates, shall exist,—and that will be throughout all eternity, on the new earth. Isa. 66: 22, 23. The yearly cycle is generally now introduced by commemorating New Year's day. Among the Israelites the monthly cycle was introduced by special rites of worship at the time of the new moon, and the weekly cycle by keeping the last day for rest and worship.

Now if a day is to be kept to commemorate the day on which Christ rose from the dead, which occurred on the third day after he died, then why not always keep the day ending the cycle of three days in which he was in the grave? Christ was not in the grave seven days; then why keep every seventh day to commemorate his resurrection? He was in the grave three days; for he was buried on Friday and rose on Sunday, hence rose on the third day. (See Matt. 16: 21; 27: 63, 64; Luke 24: 21). Now certainly analogy and common sense will teach us that if a day is to be kept for the purpose of commemorating Christ's resurrection from the dead, it should be the day ending the time of his death, which would be every third day, the same as the Sabbath ends the time of God's creative work. Hence, if a day is to be kept as a memorial of the resurrection, let it be every third day; for that is the only time which can properly be kept to commemorate the time of his death and the time of his resurrection. One day in seven will never show how long Christ was in the grave, and that he rose from the grave at the end of that period; hence Sunday cannot be the true memorial of Christ's resurrection. But keeping every third day will show that we believe that Christ was dead about three days, and that he rose from the dead on the third. But will those who persist in keeping Sunday as a memorial of the resurrection, see their error, and keep a day that would be more in harmony with analogy, and the facts in the case?—We fear not.

Why not, rather, accept God's established memorial of the event of Christ's resurrection; viz., baptism. See Rom. 6: 3-6. Christ died and was buried and rose again; Christians should show faith in Christ as their redeemer from sin and death, by dying to sin and the world, crucifying the old man Adam, burying him in the watery grave, and themselves rising to walk in newness of life, showing to all the world that they have put on Christ. And if we serve him faithfully, then we may ever live with him in the kingdom of God. Thus we may commemorate the event of Christ's resurrection at *any time*, without regard to any

particular time. But if a memorial of *time* be observed, it should be one which will show how long Christ was dead, and mark his rising at the end of that period. This custom would make every third day an anniversary of the resurrection. God has commanded us to commemorate the event of Christ's resurrection by baptism, without regard to any particular time. "Ye have made the commandment of God of none effect by your tradition." Matt. 15: 6.

BUSINESS AND RELIGION.

BY A. L. HOLLENBECK.

As professed followers of Christ, we should regard ourselves as his servants, and seek to be like him in character. To do this, we shall need to make constant effort to curb bad tempers and evil propensities, and try to make ourselves agreeable to others. In all our business relations, we must be courteous, kind, and forbearing, showing the meekness of Jesus, and that his spirit is ruling in us. We are related to humanity, and it is our duty to cherish thoughtfulness and subdue selfishness, and learn to be patient, kind, and pitiful. Our inquiry should be, "What can I do to bless others?" When our hearts are so imbued with the love of Christ that we are continually yearning to do good to all, even at inconvenience to ourselves, we shall experience the rich blessing of God.

If we would possess a sanctified tenderness and love for those with whom we deal, in which there is no impatience, no rough, thoughtless words, nor rude, harsh manners, we must have our words and actions softened by the grace of Christ. When love is lifted out of the realm of passion and impulse, it becomes spiritualized, and will be revealed in all our words and acts. Many, in dealing with their unbelieving neighbors, will allow themselves to become impatient over some trivial matter, and a spirit of controversy is manifested, which mars their reputation, and may close the door to hearts, so that the truth will never reach them. It requires faith and works to make a genuine Christian, and anything less than this is spurious, and always bears the insignia of Satan. Those who are ignorant of the power of godliness, may hold up before the eyes of the world a profession possessing ever so fair an exterior, but the judgment will show that it would have been far better for worldlings never to have met them. The true follower of Christ is one in whose heart love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Worldly interests and social position, influence many not to make earnest, thorough work before God and men. They mingle with the world, and imbibe its spirit, until they become like the world, and are considered sharp, scheming men. They have a form of Christianity, which is not of the least value, being destitute of saving power, and having in it no reformatory energy. Their love of the world has become so strong that they have no moral power to resist its influence. Instead of engaging manfully in the battle of subduing self and mortifying pride, they yield to the clamorings of Satan, who claims them as his own, and through selfishness, worldly ambition, and love of gain, they overreach in trade, and take advantage of others whenever opportunity offers. They cherish thoughts of worldly fame, distinction, office, until they are completely in the toils of the enemy. In their efforts to gratify their selfish, avaricious natures, they allow a Pharisaical spirit to control their tongues, and to develop itself in their dealings with their fellow-men. In their efforts to appear honest before the world, they seek to join their hypocritical profession to the truth of God. But when their malignant foe brings his artful temptations to bear upon them, they are borne down by his terrible power, and led captive at his will. As long as they try to serve God and mammon, they will surely find themselves subject to the strong delusions of Satan.

Those upon whom the world places its mark,—the image of sin, deceit, and dishonesty,—are pursuing a course which will cost them their soul's salvation. Unless they turn about, and press against the current of worldliness and ambition, the love of mammon will become woven into every

fiber of their being, and become all-absorbing, and finally result in a bold, defiant, blasphemous infidelity. O that the strong fetters with which Satan binds them, might be broken! Would to God that they might see, before it is too late, that they are pursuing the same course as were those of whom Paul speaks: "They are all gone out of the way, they are together become unprofitable. Their throat is an open sepulcher; with their tongues they have used deceit." Rom. 3:12, 13.

The Spirit of the Lord will not always shield man from the wrath of Satan. The time is near when sinners in Zion shall be afraid, and fearfulness shall surprise the hypocrites. Isa. 33:14. At that time, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." Isa. 33:15, 16.

God's people should be very considerate, merciful, and helpful to one another. Those who have the love of Christ in their hearts, will always be tenderly regardful of the interests of others, and will never take advantage of a brother because they see him in a close place, where he must have help. Those who are ever ready to take advantage of the necessities of another, prove conclusively that they are governed by the principles of the great adversary. Their course is dishonest, and their profession is a Heaven-daring fraud. They may accumulate property by such a course, but the frown of God rests upon them; and unless they change their course of life, they will find that all their ill-gotten gains will not be sufficient to pay a ransom for their guilty souls. Should the Lord rise up in judgment against them in the destruction of their property or by personal affliction, they would then be made to feel their entire dependence upon him, and their utter helplessness to resist his power.

They have lived so long for their own selfish interests, that they have come to regard life and its intrusted talents as their own. Instead of rendering to God that portion which he justly claims, they use it upon themselves and their families, without thought of their gracious Benefactor, or of repaying him for his goodness in bestowing upon them the blessings of life. Whenever the claims of God are urged upon them, they manifest indifference or impatience; and if finally prevailed upon to give a small portion of their means to help the cause of God, or to pay their honest tithes, they think that their generosity places the Lord under obligations to them. But soon the Lord's patience with these unfaithful stewards will be exhausted; and he will bring their selfish, worldly schemes to an abrupt termination. They have lived on day by day, week by week, year by year, professing to be followers of Christ; yet all this time they have been denying him by practicing deception, or failing to discharge their obligations to their brethren or to God. Such a course degrades their minds and characters, breaks down the barriers of temptation, and finally forms a habit of deception and dishonesty, from which it is very difficult for them to break away, and which sadly mars their life record in the courts above. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded;" for the Lord will soon reward "every man according as his work shall be."

How many there are who are daily denying their profession by their unfruitful works! What can be said to arouse them? How can they be made to realize the importance and the solemnity of the times in which we live? How many times the solemn testimony, "The Lord is coming," has sounded in their ears! How many times they have been exhorted to prepare to meet their God! But they have drunk so deeply from the intoxicating cup of selfishness and worldliness that they have become drunken with the cares of this life; and that day will come upon them unawares. They have light and knowledge, talents of influence and means, but they do not love the truth, and do not practice it. If they continue to be as idle, as worldly, as selfish as they have been, God will surely pass them by, and take those who are less self-caring, less ambitious for worldly honor, and who will not hesitate to go as did Jesus, out into the world, bearing the reproach. Those only who weave the principles of God's truth into their every-day experience, will receive strength and counsel from above, and be prepared to suc-

cessfully resist the terrible temptations of the enemy. Those who do not carefully and prayerfully study the word of God, and seek to bring religion into their business, might just as well relinquish their profession of the truth, and sail under their true colors; for their hypocritical profession will surely bring upon them the judgments of God, and finally end their lives in the lake of fire.

Brethren, knowing the tireless vigilance of Satan, let us not sleep as do others, but let us "watch and be sober." The perils with which we are surrounded should lead us to put forth greater efforts to make the work of overcoming a success. How careful we should be in scattering seed for the soon-coming harvest; for "whatsoever a man soweth, that shall he also reap," and the harvest will be for time and for eternity. Wherefore let us heed the words of the apostle: "Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ." 1 Pet. 1:13.

Dundas, Minn.

"THOSE SINNERS."

BY MRS. ADA D. WELLMAN.

SOME self-satisfied persons took occasion, at the time of one of our Saviour's interviews with the people, to descant on the wickedness of certain incorrigible sinners who had met, as these considered, a just requital for their evil deeds, at the hands of the governor. But Jesus disappointed his voluntary informants in the manner in which he received their announcement; for, instead of reflecting their views, and expatiating thereon, he assured them that those sinners were in nowise worse than their self-complacent countrymen who were so voluble in their denunciations of them.

This impartial dispenser of judgment also specified another calamity which was supposed, by those exempt therefrom, to designate its victims as the special objects of divine disfavor; whereas Christ affirms that they were but examples, not exceptions, to the people who witnessed the signal interruption of their iniquitous career, and who, except they should repent, would also perish for their transgressions.

And these cases are but examples of similar ones which have been multiplying in human experience ever since Adam explained that "the woman, she" did the evil deed, and the woman maintained that "the serpent," he was the instigator thereof. A broad and evident distinction is almost universally recognized between "we honorable citizens" and "those sinners;" and the acknowledgment thereof is generally mutual, but the relation is regarded reciprocally, "we" being deemed by each party the honored class, and "those" the sinners.

Illustrative of this were the opinions prevailing in a Michigan village which I recently visited, where the most popular of the churches, in an endeavor to inaugurate a series of evangelical meetings—"revival" they were termed, but it were irony to echo the phrase—were unable to obtain an audience; whereupon such members as were in attendance protractedly bewailed the sinfulness of "those sinners down town" who were beguiling themselves with progressive pedro and dancing, when they should be seeking salvation. The speakers expressed no concern regarding their own condition, no need of spiritual reviving, no misgivings with respect to their personal influence,—only bemoaned the sinfulness of "those sinners."

Soon after, this church contrived a device for collecting funds, for which its instigators would claim justification on the score of its benign object, but which was so egregious a farce as to incur the contempt of irreligious people, who claimed more dignity for their own business schemes and social artifices, which neither were thus incongruously linked with a feint of Christianity. Another church purporting to have the gain as well as the fame, recently eclipsed the most inveterate mountebank, by serving at a festival, in lieu of the proverbial church social soup, a glass of water and a bowl containing a solitary oyster! Is it thus that the church of Christ shall magnify his name among the heathen?

One of the censoriously self-righteous class, we encountered of late in the person of an "orthodox" minister, who, decrying the efforts of those endeavoring to incite to a closer study of the word of God

and heralding the approaching advent of Christ, purported to quote the words of Peter thus: "In the last days shall come scoffers, having itching ears, and crying peace and safety." How able an exponent of the gospel! and how equitable a judge between true and false doctrines!

Another pastor who recently lamented his inability to unite with earnest brother ministers a few blocks away in the investigation of important religious issues, stated want of time as the hindrance, first on his long list of engagements being a church entertainment several miles distant, then preparations of his church for serving refreshments during Independence Day, etc., etc.; but ere the interview closed, he expressed utter disdain that some of his congregation should give time and thought to the consideration of so unimportant a theme as Christian baptism!

O consistency! would that a statue might be reared to thy memory, ere the recollection of thee vanish entirely from the earth! But whence might thine image be obtained? for where indeed among men, canst thou even now be found? Is it true of thee, as of the jeweled *urim* and *thummim* of sacred lore, that there remains no longer thy similitude below—only the knowledge that thou didst once exist, a lustrous gift of Heaven, a transmitter of light celestial?

Were the verdict of Christ pronounced on the order of transactions now extant among the professedly pious, doubtless many who contemplate much praise for their zeal, their tact, their liberal-mindedness, or their tenacity, disparaging the absence of these characteristics in others, would hear the reiteration of those words, "Except ye repent, ye shall all likewise perish."

WRONG AND RIGHT WAYS.

BY W. S. RITCHIE.

My work did not go forward smoothly. I chafed and was under restraint, with some fretting and some doubting. In the evening, however, after the day's work was done, and I had composed my mind by communion with God, I saw that the whole trouble was simply this: I had not been willingly serving God with my *whole* heart.

God is mighty, and much to be feared. How can we expect to have things go smoothly, if we are opposed in our minds to such a powerful being. Common sense should teach us that we cannot hope for tranquillity so long as we are in the least opposed to the Creator of all things. But there is little use of philosophizing unless we act. We must set out by faith, on a seemingly untried road, but which, in fact, is a path laid on foundations of indescribable strength. It is a peculiarity of this path that it is not revealed until we place our feet by faith where they ought to be.

Oh, how many more might be walking on this highway, if they only believed it was there! They keep stumbling and falling over rough paths, and getting many bruises, while near by is this royal road. Some will say, "Only show me that road, and I will walk in it. I am tired of falling and getting bruised so often. Show me that pleasant path." Come this way, then, my friend. With pleasure, I will show you the path, as I have found it. "I cannot climb such a dizzy height. I cannot see anything to sustain me." Can you not trust God's word? Why need you see? "But it is contrary to reason and my senses to go blindfold, as it were." Are your senses to be trusted as much as the God who made them? The path may wind so easily over the steep places that you will not notice them. He asks you to walk this path. "But," say you, "It cannot be the right one, for it leads in an exactly opposite direction from the one which all the people seem to be following." Indeed! What are these people? What is man? Is he not a fallen, blind creature, who has been groping in the dark from the days of Adam down? Why will you take what man dimly sees in the nightmare of his life's night, and be perplexed in choosing between it and the word of the living God, who made the hosts of heaven.

O Doubt, Doubt, how many you have slain! Nowhere in the word of God are we chided for being too bold or presumptuous in faith; but it is continually said to us, directly and indirectly, throughout the Scriptures. "O ye of little faith!" Hudson, Ohio.

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.

THE SIN OF OMISSION.

It is n't the thing you do, dear;
It's the thing you leave undone,
Which gives you a bit of heart-ache
At the setting of the sun,—
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own;

The little acts of kindness,
So easily out of mind,—
Those chances to be angels
Which every one may find;
They come in night and silence,—
Each chill, reproachful wrath,—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heart-ache
At the setting of the sun.

—Christian Leader.

A TRUE KNIGHT.

"THE next topic in our lesson to-day is chivalry," said Mr. Professor, in the history class, taking a look through his glasses at Thomas Trowbridge, as he rose to recite.

Tom Trowbridge never made a poor recitation; he was the best student at the Rexford Academy. Yet Tom was known in school as the "great bear," on account of his having the fewest polite manners of any boy in the Academy.

He began to recite the lesson as follows, in a business-like way:—

"Chivalry formed a marked feature of the European civilization in the Middle Ages. A true knight of the Middle Ages was a man trained to the use of arms, ideally courteous, brave, and generous; he was a secular saint. A young knight was initiated in the following way: After enduring a severe fast and receiving the sacrament, he repaired, clothed in white, to the church or hall where the ceremony took place, and knelt before the presiding knight, who gave him the accolade,—three strokes with the flat of the sword, accompanied by the words, 'In the name of God, St. George, and St. Michael, I make thee a knight! Be valiant, courteous, and loyal!'"

"That is sufficient," observed the professor; "the class is dismissed."

Miss Warne, the assistant teacher, locked her desk that night at the close of school, and rose, with a sigh, to leave the school-room after a day unusually trying. Tom Trowbridge had remained in the room to finish his next day's Latin translation, and he chanced to be leaving at the same time with Miss Warne, and reached the door a little before her. He stalked out in front of the lady, and let the heavy door go to with a bang which set all her tired nerves jangling.

"That boy is always doing something rude!" she exclaimed—giving way at last to the irritability against which she, all day, had been striving.

When Thomas had left the Academy yard, he soon met a plain-looking gray little woman, who had served in his home as a seamstress, and who, in Thomas's childhood days, had done him many a kindness. The little seamstress's features lightened when she saw him, for a hand-shake and a word with my "young gentleman."

"H'do?" grunted Thomas, tramping past her with a stolid expression which sent the seamstress on her way with a sorrowful countenance, and doubtless with the sad reflection that the young forget very soon, and that the world is rather a

dismal place for a poor sewing woman to grow old in.

The next person Tom met was Judge Harwood. After going through college, Thomas expected to read law with Judge Harwood, and to become a fine lawyer, and some day (who knew?) perhaps a judge himself.

Just as Thomas reached home, he chanced to stumble over a brick lying loose on the sidewalk. He picked up the brick with the best of intentions, and flung it aside, but, unluckily it fell in a mud-puddle, and sent a large splash of muddy water over his sister, who stood at the gate. Tom really was sorry for the accident, and a hearty apology from him offered at once to his little sister would have made all right. But Thomas, instead, pushed ungraciously by her, and entered the house. Essie ran after him into the vestibule.

"You mean thing!" she screamed in a passion; and, snatching off one of her overshoes, she put the muddy print of it on her brother's overcoat, then vanished as the professor entered, who unknown to Thomas, had been behind him as he left the school-room, and all the way home. The professor was Uncle Edward to Thomas and Essie, when off duty at the Rexford Academy.

"Tom," said his uncle, a few minutes later, "the chivalry of the Middle Ages was, at least, a noble ideal."

"Very good for the time, sir," answered Thomas, yawning, with both hands in his trousers' pockets.

"I should like to see the ideal revived," spoke Tom's uncle, leaning back in his arm-chair.

"The day for that sort of thing has gone by," said Thomas, wisely.

"So I see," said the professor dryly.

"This is a practical age, sir," spoke Thomas; "men, nowadays, have something else to do than to study fine manners."

"Tom," said his uncle, "will you do me the favor to turn to the first epistle of Peter, at the third chapter and latter part of the eighth verse?"

Tom took a Bible from the library table, and did as requested.

"Now what does it say there?" asked his uncle.

"'Love as brethren, be pitiful, be courteous,'" Tom soberly read aloud.

"'Be courteous,'" the professor repeated. "That is a plain direction. Do you think it is binding on you, Thomas?"

"It is, sir," Tom acknowledged, coloring,—who had vowed in open Christian profession, a few weeks before, to take the Scriptures of the Old and New Testaments as his infallible rule of conduct.

"Tom," said his uncle, "the world has advanced since the Middle Ages, and civil law has succeeded chivalry as the champion of the rights of liberty and property in human society; but there is still a class of human rights which the civil law does not cover, but which religion and human nature itself declare to be valid and inviolable,—I mean the right of all persons to civil and courteous treatment from others, in the common intercourse of life. The actions involved may be trifling,—such as holding a door open, such as stopping and giving one's hand in the street, such as making a decent and gracious apology where an apology is owed; but since human happiness depends very largely upon the payment of these small obligations, and since the 'pursuit of happiness' is counted only next to 'life and liberty,' it follows that any person who willfully withholds a debt of courtesy, is guilty of an act of oppression. Tom, within the last half-hour, to my knowledge, you have made three people miserable, just by the want of a little real courtesy."

Tom muttered something about leaving the amenities to more "souful" and demonstrative people.

"Ah, Tom!" said his uncle, "it is easy enough to plead natural temperament as an excuse for ungracious manners; but the real cause, in nine cases out of ten, is an overbearing spirit. You thought you could afford to be rude to an academy under-teacher, of whom you are independent, and to whom, I presume, you consider yourself to be quite superior in intellect; and to be rude to a good old friend of yours, because she is only a seamstress; and to Essie," the professor gravely continued, "because she is—only your little sister. I saw you give your townsman, Judge Harwood, a very courteous salute. The boy (or man either) who,

just because he can do it, will trample on any one's claims to courtesy, is—a bully," the professor concluded.

After a pause he resumed.

"What to the knights of the feudal ages—sad sinners as we know they were, for the most part—was only a beautiful ideal, it is laid upon every Christian soldier to make a living reality; for the only true knights-errant that ever have been, or ever can be, are the good soldiers of our Lord Jesus Christ. Let me mention a few of the rules for fine manners laid down in the New Testament. 'Put on kindness.' But I say to every man not to think of himself more highly than he ought to think. Let each esteem other better than himself. Mind not high things, but condescend to men of low estate. Whatsoever things are honorable, whatsoever things are lovely, whatsoever things are of good report (or gracious, as it reads in the margin), if there be any virtue, and if there be any praise, think on these things. As a man thinketh in his heart, so is he, Thomas; so it must be impossible for any one to be humble and kindly and lovely in his thoughts, and a bear in his outward behavior. You say that men, in this practical age, have not the time to study fine manners; but those who have not time to study and to practice these rules I have mentioned, have not the time to be Christians."

"I would suggest," the professor added, with a twinkle in his eye, "that a damsel in this very neighborhood, lately carried off by a raging giant, is now held in durance sullen, and waits to be set at liberty by the prowess of her own true knight."

To confirm the professor's statement, Tom's sister flirted into the library with red eyes, and dark vindictive looks in her brother's direction.

Tom silently closed with his own surliness,—for a good knight must slay his own dragon, as every one knows, before attempting to slay that of his neighbor,—then came forward in the beautiful, winning way which could make him the most charming of brothers, and broke a lance so gracefully with the giant of anger which had captured Essie, that she broke from his clutches laughing. As she left the room quite happy, and Tom stood with the tingling blood in his face, the professor arose and saluted him.

"Good sir knight," he said, "he that ruleth his spirit is greater than he that taketh a city."—*Helen B. Williams, in S. S. Times.*

HEALTHY DISCONTENT.

THERE is a discontent which paralyzes and destroys, a discontent with one's conditions and circumstances, which makes one restless, bitter, and inefficient. This is always a moral disease, to be avoided, as any other contagion is avoided, and to be cured as any other disease is cured. But there is another kind of discontent which is a spur to excellence and an inspiration to achievement—discontent with one's self. No man ought to be discontented with himself, to be satisfied with the work he has done and the place he has secured. It is the prevalence of self-content in these matters that gives us so many average men and women, so many commonplace persons, who mistake their prejudices for their convictions and their ignorance for their knowledge; men and women who desire no other authority for a statement than that they believe it, and who see no truth in the world which does not belong to them. This kind of self-sufficiency breeds egotism, narrowness, and ends in absolute arrest of development.

No man can grow, who is satisfied with himself. The open-minded man is never free from the feeling that he has not done as much as he ought, and that his future must redeem by its increased usefulness and activity a past in which he has failed to do the best and the most for himself and others. It would be found, if one could look into the hearts of the men and women whose course through life is a steady progression upward, that a divine discontent is forever present in aspiring hearts. Those who rise are those who are never satisfied with themselves, but who are always finding defects, faults, and failures, to humble them and to make them more strenuous in that which lies before. It is a great mistake to be always telling persons and nations that they have attained great things, and that they have made some approach to perfection. The kind of criticism Mr. Arnold gave us is a great deal truer, is a great deal more

helpful, than the adulation and indiscriminating commendation which some other writers have given us. Recognition of work done is a spur and a help, but there ought always to go with commendation, both to persons and to peoples, a clear setting forth of the better things still to be done. "The love of doing and the scorn of done" is the only safe feeling.—*Christian Union*.

YOUR SPECIALTY.

THAT means "excel at something." Make a specialty of something, and excel in it. Do not be content to do it well; do it in the very best, or most rapid, or in some distinguished way, by which you will come to be known in connection with it. If it is book-keeping, or sweeping, or darning, put yourself into it, and do it as others have dreamed it might be done. Do not be content to sing as well as Susy, or to sew as much as Mary, or to walk as rapidly and easily as your elder sister. Find out how they did this thing, and then apply yourself to bring your specialty, whatever it is, to perfection. It will require patience, industry, and self-sacrifice; but it will pay in the long run. Good work of any kind pays, and it is the only kind that pays.

Accuracy pays; so does rapidity; so, too, of neatness, thoroughness, and other qualities which you will be cultivating, perhaps unconsciously, while sounding the heights and depths of your specialty.

And it pays, too, to have a "specialty." So many people, young people, are "bright," "quick," "intelligent," but almost useless to any one needing skilled help, because they have scattered their forces over too much surface. In twenty years you may learn to do one thing well, so well that you could command a price or a position anywhere; but you can't have learned twenty equally well.

Gather up your energies, your time, resolution, patience, and talent (for you have a talent for something) for your specialty, and work right toward it. I mean, of course, make this your main business, and others subordinate to it. Try to do well "whatsoever thy hand findeth to do," but bestow your greatest efforts on one thing.—*Christian Advocate*.

FAULT-FINDING.

ONE of the easiest things in the world to do is to find fault, and in no place are there as many opportunities for indulging in this kind of work as in the home. There are so many little things occurring among its inmates where there is a family of any size, such as the misplacing of a garment, leaving a door ajar, uttering a thoughtless word, in fact, a great many trivial things that to people inclined to find fault will give plenty of cause. It is a disagreeable thing to find fault any way, to most people, yet there are some who seem to like to do it simply for the sake of finding fault. These people do not mean to be chronic fault-finders, and it never occurs to them that they are. They would not for the world be thought disagreeable, and but for this one trait, would be generally very pleasant companions. They did not acquire this habit at once; any of their friends will tell you that there was a time when they were not so; but they began by noticing every little failing or supposed failing among their acquaintances, and the habit grew with them until it appeared a part of their nature to notice and condemn every little fault, supposed or real. They are very far from being perfect themselves; in fact, they think so much about other people's imperfections that they have very little time to attend to their own. They would be grieved and hurt should their friends retaliate by noticing every little eccentricity of theirs; but, perhaps, had their friends the courage to do so, it might open their eyes to the unpleasantness of fault-finding. It certainly would be a disagreeable duty, if duty it might be called, and few people would care to do it, unless of the same stamp as the fault-finders, in which case it would do very little good.—*Sel.*

—Duty done is the soul's fireside.—*Joseph Cook*.

—The orchard of the church will not be more fruitful till the plants in the nursery are more tenderly cared for.

The Mission Field.

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

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Wisconsin Tract and Missionary Society was held in connection with the camp-meeting at Neenah, Wis., June 12-19, 1888.

FIRST MEETING, AT 10:45 A. M., JUNE 13.—President in the chair. Prayer by Eld. E. W. Farnsworth. Minutes of last annual session were read and approved. The Chair was authorized to appoint the usual committees.

Bro. C. Eldridge made some remarks, introducing and recommending the double-entry system of book-keeping. The Chair announced the committees as follows: On Nominations, W. W. Sharp, W. S. Hyatt, F. H. Westphal; on Resolutions, C. A. Smith, E. W. Farnsworth, Lewis Johnson. Adjourned to call of Chair.

SECOND MEETING, AT 9:30 A. M., JUNE 15.—Committee on Resolutions submitted the following partial report:—

Resolved, That we indorse the action taken by the International Tract and Missionary Society in the method of keeping accounts, and that we recommend to the officers of this Society the practicability of having this system adopted by all the districts and societies in the State.

Resolved, That past experience has proved to us that the canvassing work is a very important factor in disseminating the light of the third angel's message, and that we will engage in the work with renewed energy and determination.

Resolved, That we invite every member of the Tract Society to accept of a member's pass-book as a present from the Society, to be used as recommended by the donor.

These resolutions were spoken to by different ones, and quite thoroughly discussed, after which the report was adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 9:30 P. M., JUNE 18.—Committee on Resolutions further submitted the following:—

Resolved, That we recommend a more persevering effort to maintain vigilant missionary societies wherever practicable.

The report was adopted.

Committee on Nominations presented the following report: For President, A. J. Breed, Madison, Wis.; Vice-President, P. H. Cady, Milwaukee; Secretary and Treasurer, S. D. Hartwell, Madison; Directors: Dist. No. 1, J. C. Mikkelsen; No. 2, J. W. Westphal; No. 3, W. S. Hyatt; No. 4, G. W. Sheldon; No. 5, H. H. Fisher; No. 6, Wm. Sanders; No. 7, B. J. Cady; No. 9, E. J. Rice; No. 10, Andrew Christianson. The report was adopted.

A synopsis of the Treasurer's report reads as follows:—

Cash on hand June 1, 1887,	\$ 346 87
Received during the year,	8,984 21
Total,	\$9,281 08
Paid out during the year,	\$9,110 29
Cash on hand to balance,	\$170 79
FINANCIAL STANDING.	
Resources (including cash on hand),	\$5,549 47
Liabilities,	\$3,348 82
Present worth,	\$2,200 65
Value of real estate,	\$3,502 81
Due on " " "	2,157 47
Balance in favor of Society,	\$1,405 34

Adjourned *sine die*.

A. J. BREED, *Pres.*

F. W. FIELD, *Sec.*

WASHINGTON, D. C., MISSION.

ONE week ago last Sabbath I had the privilege of baptizing twelve willing souls in the Potomac River, just south of this city,—the first Seventh-day Adventists to be baptized in the District of Columbia. Four or five others will soon be ready to go forward in this ordinance. We have recently had some bright experiences, one of which I will briefly notice. A very intelligent lady from a Northern city made the following remarks after attending her first Bible reading, a few weeks since: "Now I understand why I was urged to visit Washington at this time, when I had so many duties to keep me at home. *The Lord has sent me.*" She has since had two Bible readings per

week, and has purchased all of our leading works, besides subscribing for a copy of the *Signs* for one year. She seems to us like a person who has had a genuine Christian experience.

We expect to give more time and help to those who have accepted the truth, while our work is somewhat slackened on account of the heated term. A good spirit prevails among all those who have come to a knowledge of the truth. We feel very thankful for Bro. Farnsworth's visit, about the middle of last April. He was a special help to all; also for the shorter visits of Brn. Lindsay and W. W. Prescott. The truth is slowly taking a larger hold of the company here. Our Sabbath-school numbers forty-six members. We have made no effort at any time to work up an interest by excitement. During the two years that this mission has been organized, the collections have amounted to \$106.45, without any special effort on our part.

Our hearts are filled with praise and sincere gratitude to the Lord for the varied experiences during this time. We have been impressed with the truthfulness of this statement, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We rejoice in the truth, and feel very grateful to all those who we learn from time to time, are remembering us at the throne of grace. We still desire to be thus remembered.

W. H. SAXBY.

HOW TO RUN A LOCAL MISSIONARY SOCIETY INTO DEBT.

THERE are various means which contribute to bring indebtedness upon local tract and missionary societies, some of which are very easily applied, and are very efficient in their operation. One of the important essentials is perfect silence with respect to financial matters on the part of the librarian, or those in charge of the society. No matter how fast the debts may be accumulating, he should assume an air of indifference or tranquil serenity, as though there were plenty of money in the treasury, and things were moving along prosperously. He should never intimate that money is needed, and in every possible way he should give the impression that the papers and tracts do not cost anything. If large clubs of periodicals are being taken, all the better. Let them lie around and become soiled and destroyed, so that if there are any close, economical persons in the society, they will get the idea that to give money to the society is equivalent to throwing it away. Trust everybody who will consent to be trusted, and never remind them of their indebtedness. Many people consider a debt to any institution, especially to the T. and M. society, of very little consequence, and it will be very easy for them to forget about it. In this way the matter will pass off quietly and pleasantly, especially if no record is made of the transaction. Probably no one, in this life, will call it up again.

If it is the custom to raise money by taking pledges, the manner in which they are taken is very important. Appoint the time, and make a great effort to get people out. Tell them that the exercises are to be especially interesting, and that they will lose a great deal if they are not present. Be sure never to make the exercises especially interesting on any other occasion, or urge the people out only when money is to be raised, so they will always know what it means. Take the pledges for no definite time, have no stated time when they are to be paid, but let every one pay when convenient, and do not have them understand that any one will call upon them for the payment of their pledges, so that if any one should undertake this unpleasant task, some one will become offended. Make the matter of collecting pledges as unpleasant as possible, so in case any one should feel a duty in this direction, he will soon become discouraged, and give it up.

Work on the same plan with respect to the fourth Sabbath donations. Never read any interesting letters, or intimate that anything worthy of notice is being accomplished in your missionary work when all of the church is present. If you should, some who do not attend the missionary meeting might be induced to do so, or desire in some way to have a part in such a good work. If they were sure that something was really being accomplished, some who have not been in the habit of contributing on the fourth Sabbath might be

inclined to do so, and others might make their contributions larger, especially if they knew that the money was needed to carry on the work. If envelopes are used, pass them out as quietly as possible, but as there are some sensitive people who might have them as a gentle reminder that contributions would be acceptable, it would probably be the safest way not to use them at all. In order to secure the object in view, it is desirable that everything pertaining to the missionary work should appear as dull, uninteresting, and lifeless as possible.

Do not hold quarterly meetings, or if you do, do not read any financial report, so that any one can get any idea of the financial standing of the society. There may be some business people who would like to understand these matters, but keep them in the dark. A very effective way to do this is for the librarian to forget to make any records, so that he cannot tell himself. This is a very safe way of keeping the matter a secret, and will enable him at some time in the near future to surprise the society with a large debt, and bring upon the members a discouragement from which it will be hard for them to rally. His successor in office, and quite likely there will be one, will have a task on hand which will give him the opportunity to display and enlarge his executive ability, a privilege for which he may not express much gratitude. It may not always be necessary to follow all the directions here given; not unfrequently the object is secured by only a limited use of the means suggested; but if tried with any degree of thoroughness, they can be relied upon as never failing to produce the result in question.

M. L. HUNTLEY.

REASONS WHY ALL SHOULD ATTEND THE SABBATH-SCHOOL.

[The following extracts, taken from an appeal that was read in the Tabernacle at Battle Creek, Sabbath, June 23, have such a general application that they are given a place in the REVIEW.]

While that which may be said will be applicable chiefly to those who do not now attend the Sabbath-school, it will also be of interest to those who do, strengthening them in their convictions of right, encouraging them in the performance of their duties in this direction, and perhaps helping to prepare them to labor with those who do not attend. And right here we wish to exhort all who are anxious to promote the best interests of the church and Sabbath-school; all who have an interest in the eternal welfare of their fellow beings, to labor for the accomplishment of the ends sought by this appeal. Let all resolve to do this, while listening to what may be said.

The considerations that we deem worthy of your careful thought are as follows:—

1. The Sabbath-school is simply the church in one of its most important lines of work. The scope and purpose of this line of church work is very broad; and the possibilities of good to the church and community are greater than most people realize. It is a line of work designed to bring into active exercise all who are members of the church; all the children and youth of the families belonging to the church; all visiting or transient brethren and sisters; and all the friends who can be prevailed upon to attend. The organization of our Sabbath schools is such that all these classes are provided for; they are all welcome, and are all wanted in the school. Where else is there a line of church work that affords opportunities so extensive for the active participation of so large a number? All these may take an active part, and receive corresponding benefits. The purposes kept uppermost in the work of the Sabbath-school are, (1.) The attainment of a knowledge of the Holy Scriptures, particularly of those portions having a special application at the present time; (2.) The spiritual good of the members; and (3.) The glory of God and the advancement of his cause in the earth. How can a member be thoroughly loyal to the best interests of the church and the cause of his Master, who neglects to attend the Sabbath-school, provided he has no valid excuse for such neglect? To those who are sure that they have a valid excuse—such an one as will pass a scrutinizing test—these words do not apply.

2. Besides the loss sustained directly by the in-

dividual who absents himself or herself from Sabbath-school, the influence of their example is seriously detrimental, in numerous directions. It is detrimental to the church, because it operates directly and emphatically against that unity of purpose and effort that should exist. It is detrimental as regards the youth, particularly young men and young women, as it causes them to lightly esteem the advantages of the Sabbath-school, and easily excuse themselves from attending. It is detrimental to the interest and success of other meetings and efforts of the church; for if some absent themselves from this work that is so especially designed for all, many others will take advantage of such an example, and excuse themselves from attending other meetings of the church. The injury resulting from the power of the example of those who absent themselves from the Sabbath-school, is incalculable, and such as only the day of judgment will fully reveal.

3. The effect of the absence from Sabbath-school of those who should be there, is very discouraging upon the officers and teachers of the same, and demoralizing to the school as a whole. It is directly calculated to lessen the interest and enthusiasm that should prevail. The work of the teachers and officers is thereby rendered far more difficult than it would be if all were present. Their burdens are numerous and difficult to bear, even under the most favorable circumstances; but when they are made still more so by the depressing influence of the non-attendance of a considerable number of those whom they have a right to look to for moral support, it need not be thought strange that they often become discouraged, and that their labors are no more successful. Probably none will claim that those who bear the burdens of the Sabbath-school, as officers and teachers, are under any greater obligation to do so than are many who absent themselves from the school; but if all should follow the example of those who do not attend, there would be no Sabbath-school; hence, the example and influence of such is thrown directly against the continuance of the Sabbath-school. To claim that the example and influence thus thrown against the continuance of the Sabbath-school by those who absent themselves from it, is right, is to claim that the Sabbath-school should be discontinued. But if it is not right, then it is wrong; and if wrong, then certainly this appeal should be heeded.

4. The series of lessons that will be entered upon July 1, by the senior department, treats of the third angel's message, and covers some of the most thrilling themes of prophecy that are given in the Bible,—themes that pertain to developments now being witnessed, and that will continue to be witnessed clear through to the end. Competent judges, who have examined the entire series, pronounce these lessons the most interesting and timely of any that have been presented for the study of the senior department. In consideration of the important and rapidly developing political features in our country, pointing so unmistakably and conclusively to the fulfillment of prophecies connected with the third angel's message, it is of supreme importance that all become thoroughly conversant with this subject. The lessons are comprehensive, ably prepared, and worthy the thoughtful consideration of the best minds. They are calculated to educate students upon matters of great moment,—matters that all must understand who would avoid being engulfed in the delusions that are coming upon the earth to deceive the uninformed. Solomon says, "Through knowledge shall the just be delivered" (Prov. 11:9), as if pointing to this very time. And the Lord says by the mouth of the prophet Hosea, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4:6. You cannot afford to miss the opportunity that is offered by the Sabbath-school for the study of the coming series of lessons.

There are a few extracts from "Spirit of Prophecy," Vol. IV., that apply so directly to the purpose of this appeal, that we present them:—

None but those who have trained the intellect to grasp the truths of the Bible will stand through the last great conflict.—Page 412.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image, should lead all to a diligent study of the prophecies, to learn what the mark of the beast is, and how they are to

avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.—Page 413.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner.—Page 417.

When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let the voice of the dragon be heard, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity.—Page 420.

SPECIAL NOTICE TO PARENTS AND FRIENDS.

At a meeting of Canvassing Company No. 1, Kan., the following resolution was carried:—

Whereas, Homesickness is a very common disease to which those absent from home are especially exposed; and,—

Whereas, The only known antidote for the same is letters from home; and,—

Whereas, The Government is very reasonable in its charges for carrying the mail; therefore,—

Resolved, That those having relatives in the canvassing work can help on the cause by frequent epistles to their friends in this company, and also those feeling disposed are invited to write letters to be read to the whole company.

Friends are also reminded that the Government will carry four good-sized sheets of paper for two cents, and letters as often as once a week, at least, are very acceptable, and neglect on their part in this respect is very damaging to the interests of this work. JOHN E. FRAZEE, Sec.

Our Basket.

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

The man who has in him the elements of a worker for Christ, will find a field, or make one. Paul, when a prisoner, made converts in Cæsar's household.—Spurgeon.

—Have you learned the notes of that new song which none but the redeemed can know? Is Christ the joy and hope of your being? Is freedom from sin a larger, freer, purer, more Christ-like life the one pining desire of your heart? Be patient, then, and still brace yourself to hope and to endure. Fight the good fight of faith; endure the hardness of present discipline; lift the cross, and bare it bravely to the end; for God's eye foresees the day which from yours is veiled,—the day of universal deliverance, the day of restitution of all things, the day of the unvailing of the new creation, where grace, having cast out sin, shall have enthroned righteousness forever.—Sel.

—It is related of the venerable Mr. Sewall, of Maine, that once when entering a missionary meeting just as the missionary collectors had taken their seats, he was asked to lead in prayer. The old man stood, hesitatingly, as if fumbling in his pockets. The leader called him more loudly to lead in prayer; but still the old man hunted in his pockets till he got the coin and deposited it in the contribution-box. "I did n't ask you to give; I asked you to pray," said the leader. But the venerable Mr. Sewall answered, "I heard you; but I can't pray for missions till I have given something." What a blessing, if God would put a conscience in the mouths of all Christians, so they could not pray till they had given something! O for a conscience in the mouth!—Religious Telescope.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 3, 1888.

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

THE SECOND COMMANDMENT.

WE learn that some of our good brethren are still troubled over the matter of pictures and illustrations, supposing that all such things are forbidden by the second commandment; and they feel so strongly over the subject that they decline to engage in the circulation of our books which contain such illustrations.

Now we have great respect for any one's convictions of conscience. And while persons have such convictions, we would not advise, much less try to compel, them to go contrary thereto, unless in cases where, as with the Mormons and Hindoos, it might lead to the commission of open crime. Still we should remember that conscience is not itself a standard; for it is largely affected by surrounding conditions and circumstances and by our own practices. There is a good conscience and an evil conscience, a sensitive conscience and a scared conscience; an enlightened conscience and a darkened conscience. Before, therefore, we yield ourselves to its control, we should be sure that it is a good conscience, and well enlightened, according to the word of God. What we would do, consequently, in the cases of those who we think are led by their conscience in a wrong direction, would be to try to show them that their conscience is not well informed, and does not rightfully require of them what they suppose. Such we believe to be the condition of the brethren above referred to, and hence offer these thoughts on the matter.

The commandment reads: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

Now what is the object of this commandment? What is it designed to secure? What sin is it intended to prevent? What is its great leading idea? Is it composed of many ideas, and has it many objects in view? or only one? If it has but one, we do not rightly divide the commandment, or rightly understand it, until we take enough of it to complete that idea.

With this thought in mind, let the reader ask himself this question: "Is it not the one sole thought, idea, and object of the commandment to prevent false worship? Is not the idea of worship inseparably connected with that commandment? Are there really two separate precepts in that commandment, one forbidding the work of the architect and artist, and the other forbidding false worship? Are these two incongruous ideas associated together in the commandment? It would hardly seem possible that any one could suppose that acts so distinct, and ideas so separate, are thus combined. But if they are not, then in reading the commandment, we have not the complete idea, till we come to the prohibition of worship; and if we stop short of this idea, then we misinterpret the commandment, and fall into error.

And this is just what we do when we say that the commandment forbids the making of certain things without any reference to the idea of worshipping those things. There can, it seems to us, be no question that the commandment forbids the making of images and likenesses of things in heaven and earth for the purpose of bowing down to them and worshipping them. But the matter of producing illustrations for books, not to be worshiped, but to impart instruction, and make the subject treated upon more clear and impressive—to such work as this the commandment has no reference whatever.

This becomes more evident still when we consider what difficulties are involved in the view under consideration. If the simple making of anything which could be called an image or a picture is forbidden, without any reference to worshipping it, then the Lord

caused the children of Israel to violate the commandment by making the images of two cherubim, one on either end of the mercy-seat, of beaten gold, and adorning the walls of the sanctuary with cherubim of cunning needle work.

Moreover, if the commandment is to be so construed, no object must be made resembling any other object that has been made in all the earth. One must not make a house like any other that was ever made; for that would be a likeness of it, according to this scrupulous interpretation; neither would any one be allowed to make a chair like any other, or a bowl, plate, knife, fork, spoon, kettle, machine, plough, hat, coat, or any other thing under heaven; for the last one made would be the image or likeness of the one made before. Such is the inevitable conclusion, if we rigidly adhere to the bare phraseology, without looking at the scope and intent of the commandment as a whole. But no one will say that this is what the commandment means, and that men are consequently in a condition where they cannot well avoid an unlimited violation of the commandment all the time. Hence the position of our friends above referred to is not correct, and their conscience, which would forbid their circulating a book because it has an illustration in it, is not a well balanced conscience.

Again we say that we must not stop short of the whole idea of the commandment, if we would get its true meaning. If we are to stop short of this completed idea, where shall we stop? We could just as consistently stop at the word "make"—"Thou shalt not make"; which would forbid our making anything whatever; or with the word "not"—"Thou shalt not"; which would forbid our doing anything whatever. We get the whole idea only when we read it, "Thou shalt not make unto thee any graven image or any likeness of anything in heaven above or earth beneath, to bow down to it and worship it."

THE PENALTY OF ADAM'S SIN.

THE sentence, "In the day thou eatest thereof thou shalt surely die," was the sentence suspended over Adam, to be inexorably executed upon him in case he should break the law of God, and eat of the forbidden tree. This sentence was not uttered upon conditions; it contained no proviso; there was no remedy in reserve whereby the threatened result could be avoided in case the penalty was incurred.

Adam sinned, and the blow fell. How long he had lived before he sinned, we know not. But up to this time no symptoms of feebleness or decay had shown their unwelcome presence. They now began immediately to appear; he became a mortal, dying man; and at the end of nine hundred and thirty years, he yielded to the stern decree, "Dust thou art, and unto dust shalt thou return," and went back to mother earth, from whence he came.

This was the penalty ordained in Eden; and Adam paid it. No plan of salvation could cancel it, or in any way enable man to avert it. And so death passed upon Adam, and in him, upon all men, inasmuch as they are the posterity of Adam, and he could beget them to no higher plane than that which he himself occupied after the fall—a mortal condition, a dying state, whose only end was death.

What kind of a plan of salvation could, under these circumstances, be devised? and what could it accomplish? This could be done. While the first arrangement, from its incipient condition to its ultimate stage, could not be interfered with, man could be given a new trial, until the sentence of the first transgression should reach its culmination—death. So, letting that arrangement, with its sin which could not be atoned for, and its penalty which could not be averted, stand apart by itself, to work out its own ends, Adam, during the remainder of his life, and all his posterity during their lives, were to have the privilege of securing through faith in Christ, the provided Redeemer, what Adam's sin had rendered it impossible that they ever could obtain through the originally intended arrangement of unaided obedience. The object to be secured was the boon of everlasting life; but as the first penalty is not set aside, this cannot be enjoyed till after the law in reference to the first transgression has taken its course, and the penalty of death has been inflicted. It can be secured, therefore, only by a resurrection from the dead; and hence the plan of salvation, which is designed to place every individual of the human family on his own responsibility in reference to his future

destiny, necessarily embraces in its provisions a release on the part of all from the death entailed upon us through Adam, in order that thenceforward each one may receive the things done in his own body, and live or die accordingly, as he himself has been a righteous man or a sinner.

It is only by overlooking this great principle, and taking a narrow and one-sided, instead of a broad and comprehensive, view of the whole scheme, that any have been led into the error of supposing that the wicked dead will never have a resurrection to life.

But after Adam's first transgression and consequent fall, he doubtless sinned many times more before his death; and we all sin "after the similitude of Adam's transgression;" and how is it that his subsequent sins could find pardon, and our sins can also find pardon, but his first sin could not be forgiven? Answer: Simply because there is now a Redeemer, and then there was none; now there is provision made for the forgiveness of sin, as then there was not. That is the difference between Adam's condition after the fall and his condition before, and the difference between our condition and Adam's before he fell.

We have been led to an expression of these thoughts by the inquiry of a correspondent, who says: "If Jesus Christ in his death paid the penalty for Adam's sin, then for what did Adam die? Was, or was not, the penalty of death required of these two persons, for the one single offense?"

The reader who has followed the foregoing remarks will see that the question is already answered. Christ's death had no reference whatever to Adam's original sin, in the way of paying the penalty therefor, or saving men from its effects. There was no provision made for the forgiveness of Adam's first sin; and it never was forgiven. Adam paid its penalty by entering upon the downward road to death, and landing in the grave. And that satisfied the law, the wages of the transgression of which is death. And all men are accounted sinners in Adam so far as to come under the effects of this transgression, and become subject to death.

To this effect Paul testifies in Rom. 5:12, "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" or, as the margin reads, "in whom all have sinned." This certainly does not refer to the individual sins of any of the human race outside of Adam. Death has passed upon no man on account of his own sins, but only on account of that first sin of Adam. Adam was the federal head of the human family; and in him all are thus counted guilty, even the innocent babe, which falls in death the same as the wicked adult. Now inasmuch as this death has come upon all, unconditionally on their part, and irrespective of their characters, so Christ does a part of his work for all, unconditionally and irrespective of character; that is, he releases all alike from this Adamic death: "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. As all are accounted "sinners" in Adam, so far as to become subject to death, so in Christ all are accounted "righteous" so far as to be released from death. Paul plainly states this fact in Rom. 5:18, 19: "Therefore, as by the offense of one [Adam] judgment came upon all men to condemnation [that is, "death passed upon all men"]; even so by the righteousness of one [Christ] the free gift [irrespective of character] came upon all men unto justification of life [that is, they are considered so far justified by Christ, as to be released from this Adamic death]. For as by one man's [Adam's] disobedience, many [all] were made sinners [so far as to be subject to death], so by the obedience of one [Christ] shall many [the same number—all] be made righteous [so far as to be released from death]."

Thus by the plan of salvation the death which came as the penalty of Adam's sin, which would otherwise have been eternal, is made only temporary. This could be so, without any retraction on God's part; for there was nothing in the original sentence regarding the continuance of that death which Adam was to die if he disobeyed—nothing to make it necessarily eternal.

And when all are released from the Adamic death, and brought up to the plane of life again, each one then stands upon his own merits. Then death passes again upon the sinner; for "death" is still "the wages of sin," in our cases the same as in Adam's. And when sinners fall in death this time, the death

is eternal; for no further plan of salvation supervenes to release them from it. And in the resurrection, the innocent child, and those who are found righteous through faith in Christ, enter into life of which there will be no end.

Thus the death of Christ has to do with Adam's sins after the plan of salvation was laid, and with our sins, but not with that sin of Adam through which he fell, only to release all at last from its consequences, that they may all stand or fall for themselves.

More questions, we are aware, are alluded to in these lines than a strict adherence to the question of our correspondent would call for. But we felt that the question itself would be better comprehended, and the answer more clearly understood, if some of the collateral relations of this great theme were taken into account.

TWO WHENES.

IN 2 Thess. 1:6-10, we read: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

It will be noticed that in this portion of Scripture, time is twice introduced by the word "when." The righteous who are in this life troubled by the wicked, are to be recompensed with rest, and those who know not God and obey not the gospel of Christ are to suffer tribulation and vengeance, when the Lord Jesus is revealed from heaven in flaming fire with his mighty angels. This latter class are further to be punished with everlasting destruction from the presence of the Lord and the glory of his power. When?—"When he shall come," says Paul, "to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Here, either another period of time is introduced, or there is a repetition of the same time referred to in verse 7. If the time is the same as that referred to in verse 7, a reason can hardly be assigned why it should be repeated here. But if by the second "when," another time is introduced, the passage is relieved of tautology, and of a very considerable difficulty in another respect also.

At the time introduced in verse 10, the wicked are to be punished with everlasting destruction. The time mentioned in verse 7, is evidently the time of the second appearing of the Saviour in the clouds of heaven. If, then, the time is the same in both instances, we have the living wicked punished with everlasting destruction at the second advent. This would seem to preclude the idea, in their cases, of a subsequent resurrection and a second death. But the second coming of Christ is not the time for the final punishment of the wicked; and the idea that those who are destroyed by that event will never be raised, to be judged and to perish in the second death, though it is in accordance with the theory of the non-resurrection of the wicked, cannot be made to harmonize with the Scriptures.

From this difficulty does not Paul's second "when" relieve us? For although the second advent is referred to in verse 7, may not the second mention of time carry us forward to the end of the thousand years, the time when everlasting punishment is inflicted upon all the wicked, according to other scriptures? Do not the tribulation and vengeance of verses 6 and 8, include all that they suffer at the second advent, and must we not therefore look to a subsequent period for the everlasting destruction of verse 9? and does not Paul again use the word "when," thus again introducing the idea of time, for the purpose of showing this fact, and carrying us, in the application of verse 9, forward to the end of the thousand years?

How shall this question be decided? We have glanced at the advantages of supposing verses 9 and 10 to refer to a period subsequent to that mentioned in verse 7; and in view of these advantages such an interpretation must stand, unless there shall be found

to exist good and valid reasons against it. What, then, can be the objection against it?—There can be none, unless there is something in the language connected with the second "when," to confine its application to the time of the second advent. The language is, "When he shall come to be glorified in his saints, and to be admired in all them that believe." The word "glorified" is from a word which signifies, "to be rendered conspicuous, to be exalted by praise and adoration." The Lord can thus be glorified in his saints only by their giving praise and glory to him. But is there anything in this work to confine it to the time of the second advent? While the saints will doubtless glorify their Lord then, they do it also at other times. Even in this present state the Lord is glorified in his people. John 17:10. But yet the great and pre-eminent time of his being glorified in them, seems to be that hour of universal jubilee of which John speaks, when he says: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." And this certainly is after every rebel against the government of God has ceased to exist,—after everlasting punishment has been inflicted upon the wicked. And then, when the saints enter upon their full reward, when nothing more remains to be done to vindicate the honor of God, and to finish the redemption undertaken by the Son, when the curse has come to an end, and sin and all its effects and all its agents are no more, when the plan of salvation completed stands forth in all its perfection and beauty, will not the Lord be glorified by his people, as they have never been able to do it before? Will not the admiration of those who have believed, and by believing have secured a share in the ineffable glory, rise to a point never before attained? And when the Lord comes to be thus glorified in his saints, and admired of them that believe, then it is, that the wicked shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.

THE FIRST-DAY OFFERINGS FOR OUR FOREIGN MISSION WORK.

It is time that our people should learn something about the success which has attended this most important plan for raising means with which to carry on our foreign mission work. We had intended to speak of it before, but a press of other duties has hindered. In another column will be found a table presenting the amount of donation in each Conference, so far as reported to the Treasurer of the General Conference Association. Possibly some may have been sent to the *Signs* office. If so, it should have been reported to the Treasurer.

It will be seen that the amount given for the quarter ending March 1, was \$1,231.46. This amount seems very small. But it must be remembered that this plan was not presented to our brethren by the General Conference till about the beginning of that quarter, or about December 1, 1887. And no steps had been taken in the different Conferences to bring it before our people generally, till the quarter was nearly ended. So this amount is no criterion of what will be paid when the plan is put in operation all over the field. It takes considerable time to work up a system of this kind, since it needs to be brought to the attention of all our membership in all parts of the field; and a proper effort must be made to impress its importance upon all, or it will be overlooked.

We feel very thankful that this plan has ever been devised; for we see in it great possibilities. If our people can but be made to realize the necessity of this scheme, and appreciate the immense importance of our foreign missionary work, we are sure they will do more than to give a few cents each, per quarter. We propose to keep our people informed, in regard to what is done in carrying out this plan of our General Conference. So we publish a table every quarter, giving the amount sent in by each Conference, and the average per member in each State. Of course this is no fair representation of what we may expect for the future, inasmuch as the boxes were not distributed, in most cases, until the quarter nearly expired. But we might as well commence right, and give the table now, as an illustration of what we may expect in the future. It will be a matter of deep interest to our people to know how

the plans for sustaining our foreign work are succeeding.

We have been glad to see the unanimity with which our people, as a rule, have taken the little weekly contribution boxes, wherever they have been presented to them. Only here and there, in very rare cases, has a grumbler been found. Indeed, the children who were not church members, have in many cases been delighted to receive the boxes and promise to contribute something weekly to support the cause in foreign lands. And what is still more surprising, in some instances friendly persons not calling themselves Seventh-day Adventists, have asked for a little box, and have signed the pledge to give something each week to send the third angel's message to the ends of the earth. May God bless them, and help them to enter heartily into the message, and identify themselves with it fully. Up to the present time, nearly 21,000 of these little boxes have been sent out from the Association. Probably the great majority of them are in the hands of individuals who have pledged themselves to pay *something* each and every week to forward the foreign missionary work. This means, remember, is all to be used outside of our own country, in disseminating the present truth. The little boxes may seem to be of little use; but we believe they will not only be found very convenient, but that they will add greatly to the actual amount paid over to the church treasurer.

Remember that these boxes were furnished to the members, *solely* for the purpose of containing the first-day donation to the foreign mission cause. They are sacredly consecrated to that one object, and no one has a right to use them for any other purpose. No one has bought them; they are loaned to each individual, who has promised by signing his name, that he will give *something* each week, paying it all over at the end of the quarter to the church treasurer to be sent to the Conference treasurer. They are not designed to be used to pay anything on *past* pledges which may have been made. They are for present donations. The little box furnishes a very convenient receptacle for this sacred money. It can be carried around with those who travel from place to place, and the money then is kept separate from other money, and will be much more likely to be paid if this plan is followed, than when no such pledge has been made, and no box set apart for the purpose of holding this money. We are sure that the little box will be a real help. The writer is glad to say that he has his own little box, and has agreed to pay something each week. We want our example to be on the right side, to encourage every good work among our people.

Is it not a good and noble work to give something each week to help our foreign mission cause? Is there a Seventh-day-Adventist in the world who has a spark of love for the truth he professes, who does not believe our foreign work exceedingly important? This message is to go "to peoples, and nations, and tongues, and kings." It is to go with a "loud cry," and enlighten the earth with its glory. Our country, with its sixty million of people, has nine tenths of all the S. D. Adventists of the world in it. Europe, with its three hundred million, has perhaps two thousand Sabbath-keepers. Some will say, "Then it is of little use to carry the truth there, if there are so few who have yet embraced it, among such multitudes of people." But here is a fact of vast importance, which should encourage us to send the truth there. The ratio of increase in Europe has been greater for the last ten years than it has been in America. With all the difficulties we have had to meet, the work there has been moving right forward. From the depths of our heart, we thank God for the progress the message has made in Europe. The ratio of increase for the last five years we are sure cannot be less than twenty per cent, and there is no doubt but that our numbers there have about doubled in five years. They are scattered through Norway, Sweden, Denmark, Holland, Germany, Russia, Roumania, Italy, France, Switzerland, and Great Britain. We have large publishing houses in Europe, and our books are selling there by thousands of copies. Compare the progress our people have made, with that of our friends, the Seventh-day Baptists. They have had laborers there and publications there. They have a highly educated ministry and far more wealth among them than we have. We think our people have every reason to feel encouraged at the advancement which has been made in Europe and other foreign countries.

Let us, then, take hold in deep earnest to sustain these foreign missions. They are in debt. But if our people will give liberally in the first-day offerings, our missions will soon be out of debt, and the cause in foreign lands will be well sustained. Come, brethren and sisters, one and all, participate liberally every week in giving for this worthy object.

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

A NEW ARGUMENT FOR SUNDAY-KEEPING.

In the question department of a late number of the *Chicago Interior*, a reader of that paper propounds a number of questions which touch quite forcibly upon the discrepancy apparent in the course of those who profess to regard the fourth commandment of the decalogue as binding, and yet do not observe the day which it specifies. The following is the substance of what the *Interior* attempted by way of reply:—

The fourth commandment does not command the sanctification of the seventh day. . . . On the contrary, with divine foreknowledge of the Christian Sabbath, it says, God rested on the seventh day; but he "blessed and hallowed" what?—The seventh day! The command does not say so. It says the "Sabbath day," meaning thereby that the "Sabbath" should not be limited to the Jewish day, but should be transferred to the Christian day. If not, why does not the command say: "Wherefore the Lord blessed the seventh day and hallowed it"? The Lord did not say so because he intended not to say so. Notice how accurate the spirit of inspiration was. How this little substitution of "Sabbath" for "seventh" prepares the way for the honor due to Christ. Brother P— can show no command for the sanctification of the "seventh" day. It is the "Sabbath"—the institution, the one day in seven devoted to rest.

In the production of this remarkable piece of logic, the *Interior* has made a worthy addition to the large and interesting museum of Sunday-Sabbath argument; but the intelligent reader need not be told that the fabric of the first-day Sabbath is no stronger, for the addition of this new prop, than it was before. The more publicity which can be given to the fact that the most intelligent defenders of the institution can bring no better arguments than this to support it, the weaker will its claims become in the minds of candid and intelligent persons. It is for this reason chiefly that we notice it.

As is usually the case with the assertions of those who are driven to defend a practice which has no scriptural warrant, they give rise upon a slight examination to questions more difficult than the ones they were put forth to answer. Notice a few of the difficulties and absurdities involved here. All admit that, back in the old dispensation, the Jews observed the Sabbath day. The Sabbath day was then sanctified and blessed the same as it is now. But the day which the Jews observed was the seventh day. And yet, says the *Interior*, the seventh day was not sanctified and blessed! Again, it is stated that God did not sanctify the seventh day, and yet that he did sanctify "one day in seven." Is not one day in seven the seventh day? How could the Creator, starting as he did with the beginning of time, sanctify one day in every seven without selecting the seventh day? It is further stated that God sanctified the Sabbath institution. But the Sabbath was not instituted until it was given to man. Did God then give man a day which was not blessed and sanctified? Was there a Sabbath institution without a blessed and sanctified day? If not, then it must have been the day, not the institution, which was sanctified. Thus it is with all the arguments put forth to establish the sacredness of the first day of the week. Their success depends wholly upon their being taken for granted, for a candid examination of their claims, sooner or later proves fatal in every case.

The facility with which strange and unheard-of arguments can be manufactured in support of the first-day Sabbath, illustrates one great distinction between truth and error. A proposition which is supported by facts needs only that those facts be brought to light, and its truth is demonstrated. It has one straight line of defense, which is always satisfactory, because it is impregnable. But where, on the other hand, a theory exists without any facts for its support, of course none can be produced, and one line of argument is just as satisfactory, so far as proving the truth of the proposition is concerned, as another. And as no line of argument ever actually demonstrates its truth, its champions are continually on the lookout for another. This is just the case with the Sunday-Sabbath theory. It has nothing in the nature of facts to support it, and consequently its vari-

ous lines of defense cross one another in inextricable confusion, and radiate to all points of the theological compass.

Would the champion of this institution pause a moment to consider the situation, before rushing forward in his blind zeal to uphold it against the claims of the seventh-day Sabbath, he would discern better the hopeless difficulty of the task before him. He would see that the task is a double one. First, he must establish and make plain the truth of his own particular proposition in behalf of the first-day Sabbath; and second, he must overthrow all theories of other Sunday champions with which it comes in conflict. Such being the case, it is not surprising that those who do realize the nature of the situation, should be reaching after something more powerful than their arguments to give the Sunday institution that prominence which they are determined it must have in the established practices of our nation.

L. A. S.

"BE OF GOOD CHEER."

THESE words were uttered by the Saviour to his disciples as he was about to be taken from them, and were designed to buoy their hopes while passing through the trials upon which they were to enter that very night. Knowing that after his death sore temptations would press them on every hand, and that because of their scattered condition, they would more easily become discouraged, he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

"In the world ye shall have tribulation." This includes all the vexations of life, and those events which cause distress and affliction. All these, even in their most extreme phases, were to be met by the disciples, yet notwithstanding this, he commands, "Be of good cheer; I have overcome the world." In other words, Do not lose heart, whatever comes; for I have been through more than all you will have to bear, and yet I have overcome it,—I have obtained the victory. "In me ye might have peace." No one, not even these disciples, whose privileges with Christ had surpassed those of all ordinary mortals, could possibly have the peace of which he was speaking, except it came through Him who is the Redeemer of the world. In his strength alone they could meet the trials through which they were to pass, without discouragement, and loss of that sweet peace he gives to all who trust in him.

When we stop to think what some of those endured who were the immediate disciples of Christ, we are obliged to acknowledge that they must have had more than mortal energy for their support during their seasons of affliction. At the very first, we find Peter and John imprisoned for healing the lame man, and preaching the resurrection of Christ. Acts 4: 2, 3. And when they were brought out, on the following day, and questioned by the authorities regarding the work for which they were imprisoned, a holy boldness seized upon these intrepid men, and they fearlessly proclaimed the name of Jesus as that by which they were actuated. Then the command was issued that the disciples should no more speak or teach in that name; but this did not daunt them. They immediately replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Instead of being discouraged at the rough usage which they met, they only appealed to God, as the Being who knew all things, and who had caused to be prophesied, that the heathen would rage, and the people would imagine vain things, to grant them all boldness, with which to speak his word. Not one complaining sentence was heard in all this; nothing that would have a discouraging effect upon others. Because of this, God witnessed to their petitions, and the place where they were, was shaken by his power to its very foundation.

From this time much power was given to the disciples to witness of the resurrection of Christ, and great grace was received by them. This was so much so in Peter's case that the multitudes of sick were healed by a touch. But even in the midst of all this the apostles were again shut up in the common prison. Did they become discouraged, and complain? Had they done so, their prison doors would not have been miraculously opened, as they

were, and the disciples again released to speak the words of life to the needy multitude.

Through all the abuse heaped on them, the disciples only rejoiced that they were counted worthy to suffer opprobrium for the name of Christ. Nothing of the kind was counted by them too severe. They were so trained in the school of affliction that when the time came for them to yield up their lives as martyrs to the cause they had espoused, they did so with cheerfulness, and counted it an honor. It was the same training, and the same spirit infused in the martyrs of the Dark Ages, that caused them to go cheerfully to the stake, and to sing their sweetest strains while in the deadly embrace of the devouring flame.

The Lord knew what was best for his people when he decided to let them suffer persecution for his sake. Were there no crosses to bear, no sufferings to endure in the service of the Lord, that would be the popular way, because it would be by far the easier. Moreover, it would require no test of faith, and all would adopt it from selfish choice, because it was the easier way. And further, if no trials accompanied that service, one could not be taught to rely upon God for needed help, because there could be no real sense of such need.

Had the world itself never been cursed after the fall, man could not have been made to feel his lost condition. If the beauties of Eden had continued as they were beheld by our first parents, and no blight or mildew had followed the fall; or had sickness, sorrow, and woe been withheld, man could not have been made to realize the necessity for a better place in which to dwell. On the other hand, he would have been perfectly contented, and would have passed his earthly career without a single longing desire for anything better.

In this light, we may more fully understand the words of God to the guilty pair, "Cursed is the ground for thy sake." Gen. 3: 17. The statement not only covers the idea that the curse came because of their great wrong, but it also implies that it was sent in mercy to them. As they were then fallen from God's favor, they and their posterity would need a continual reminder of their condition, and that which would prompt them to seek a better place of abode. From that time on until the controversy should end, trials and afflictions were to be the lot of the wayfaring traveler from this world to the kingdom of God.

And yet under these trying circumstances, the Lord says to every one, "Be of good cheer." When the sick man, trembling with palsy, was brought by his friends to the Lord, the gracious words met him: "Son, be of good cheer; thy sins be forgiven thee." In that terrible night, when the disciples were tossed upon the relentless waves of the stormy Galilee, until sore afraid in their danger, and were made to cry out in consternation, at the approach on the water, of what they supposed to be a grim specter of the night, suddenly a well-known voice came to them across the deep: "Be of good cheer; it is I; be not afraid." When Paul was carried a prisoner into the castle to save him from being torn to pieces by the infuriated mob, and he knew that nearly the whole populace were thirsting for his blood, he did not yield to discouragement. The Lord well understood the severe trials of faith yet in store for him, and the following night came and spoke to him that familiar sentence, "Be of good cheer, Paul." These words acted like magic upon the great apostle, and inspired anew his zeal in the Master's cause.

It is no less the duty of God's people now, individually to be of good cheer under all circumstances. He who yields to discouragement under difficulties, no matter how severe they may be, places himself where he cannot really hope for divine help. The Lord is not pleased with any who talk discouragement or darkness, in the least degree. Just as soon as one yields, in the slightest degree, to such feelings, his faith wanes accordingly. As it was necessary for the disciples to have trials in order to develop their faith, so it is well for us to have them in some measure now, that we may learn to trust in God in the time of trouble just before us.

But though all do not stand the test of trials and perplexities, but yield the truth instead, and go into the world, God will have a precious few who will endure to the end. And when the battle has been fought, and the victory gained, all who are found on the conquering side will look back over the trials of their lives as those things which drove them nearer to God, and aided them in gaining the victory. In view of the words of our Saviour, and the pleasant prospect to the overcomer, let all "be of good cheer."

J. O. COLLINS.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Pa. 125:6.

MEN WANTED!

THE world wants men—large-hearted, manly men—Men who shall join its chorus, and prolong The psalm of labor and the psalm of love. The times want scholars—scholars who shall shape The doubtful destinies of dubious years, And land the ark that bears our country's good, Safe on some peaceful Ararat at last. The age wants heroes—heroes who shall dare To struggle in the solid ranks of truth; To clutch the monster Error by the throat; To bear opinion to a loftier seat; To blot the era of oppression out, And lead a universal freedom in. And heaven wants souls—fresh and capacious souls; To taste its raptures, and expand like flowers Beneath the glory of its central sun. It wants fresh souls, not lean and shriveled ones; It wants fresh souls, my brother, give it thine, If thou, indeed, would be what scholar should. If thou wilt be a hero, and wilt strive To help thy fellow and exalt thyself, Thy feet at last shall stand on jasper floors; Thy heart, at last, shall seem a thousand hearts— Each single heart with myriad raptures filled— While thou shalt sit with princes and with kings, Rich in the jewel of a ransomed soul.

—Sel.

PENNSYLVANIA.

HUNTINGDON, HUNTINGDON Co.—We have our tent pitched a short distance from this place. We have held three meetings with good congregations; and some apparent interest. We are hopeful, and are trying to trust in the Lord for help. Our address is as above, Box 34. F. PEABODY. J. L. BAKER.

IOWA.

SHELLSBURGH, BENTON Co.—Tent No. 1 is now pitched at this place. This is a pretty little village of about 400 inhabitants. The people are friendly, and some interest is manifested to hear the truth. We commenced meetings June 13, with about 100 present. Since then the attendance has ranged from 100 to 200. Through the grace of God, we hope to be able to lead some to accept the message. June 22. J. S. HART. R. C. PORTER.

MEDIAPOLIS, DES MOINES Co.—We pitched our tent Monday, June 18, at this place. We have been hindered somewhat in tent work by rainy weather, but the interest in the meetings is rising, and the prospects seem fair at present. We desire the prayers of God's people for success in this work. We should be glad to have all Sabbath-keepers living near here, meet with us as often as they can, and especially on the Sabbath, at 2:30 P. M. Our address is as above. June 26. C. A. WASHBURN. J. J. ELLYSON.

NEW YORK.

MEMPHIS AND SYRACUSE.—June 16 we began meetings in our 40 ft. circular tent at Memphis. At one time we almost despaired of getting a pitching ground, owing, no doubt, to opposition caused by prejudice. But after holding five meetings, the attendance and interest manifested give us courage to hope for good results.

We are only twelve miles from Syracuse, and shall do what we can to keep up the interest there. The State meeting held there was a source of good to the church. A. E. PLACE. F. M. WILCOX.

NEWBURGH.—There have now three meetings been held in the tent erected at this place, with encouraging prospects of a good interest. This is a city of about 25,000 inhabitants, on the west bank of the Hudson River, fifty miles above New York City, and noted as the head quarters of General Washington's army during a portion of the Revolutionary period. Many relics of that early struggle, as well as the personal effects of General Washington, are preserved in the ancient building known as "Washington's Headquarters."

I spent several weeks here last winter, and a few took their stand for the truth. Some of these are faithful, and others have given up the Sabbath. It is hoped to add to this little company enough to make a strong church. Much opposition has been manifested by the ministers, but they will not succeed in keeping all away from the tent. Considerable canvassing has been done in several small towns adja-

cent to this place, on the opposite side of the river, and the tent will probably be pitched in one of them, after remaining here a few weeks.

June 25.

H. E. ROBINSON.

MICHIGAN.

STOCKBRIDGE.—This is a village of about 500 inhabitants. We have our tents pitched in a quiet part of the town. We found very strong prejudice existing against our people, and every available influence used to keep the people from coming to the tent. For a time our congregations were very small, mostly young people. Learning that quite a strong temperance sentiment prevailed here, we advertised to give a temperance lecture, which was given last Sunday evening. Although services were held in three of the churches in the village, our tent was crowded with an intelligent class of people, with many outside of the tent. As the result, prejudice is giving away, so that we now have a congregation of from 150 to 200. We are in the midst of the Sabbath question. Quite an interest is being awakened. We desire to humble our hearts before God, and pray that his blessing may attend our work in the salvation of souls. H. M. KENYON. A. W. BATHER. M. S. BURNHAM.

June 23.

OHIO.

EAST LIVERPOOL.—On account of rainy weather and delays in getting our goods, we could not begin meetings until the evening of June 1. We began with a fair attendance, but the interest is better now than at first. We have presented five discourses upon the Sabbath and the law, which caused quite a stir among the people. As a result of the meetings thus far, three have fully decided to keep all "the commandments of God and the faith of Jesus;" and we have strong hopes for several more. We have organized a Sabbath-school of eighteen members, and the prospects are good for an interesting school. The people seem anxious to investigate, and purchase our reading matter very readily. A sister from Dunkirk, O., is canvassing this place for the "Bible Reading Gazette," and has taken upward of 100 orders. The Lord is certainly leading out in the work here, and to his name be all the praise for what is accomplished. O. J. MASON. E. T. RUSSELL. V. H. LUCAS.

June 21.

COLORADO.

PUEBLO AND DENVER.—May 20, Eld. Pegg and myself began a tent meeting at Pueblo. At first the attendance was fair, but most of them soon dropped off, till our congregation was very small. We held meetings three weeks, and then moved our tent to the other end of town, after which I came to Denver to spend a few days. I learn from Bro. Pegg that the attendance is much better. One family who have been constant attendants, have decided to obey the truth. Towns of this kind are the hardest I have ever found, in which to get the attention of the people. But God must have some jewels at Pueblo, and we hope to search them out.

I have spent a week at Denver, looking up camp-meeting matters, and working for the people. The laborers here are few, but God is helping them. New ones are constantly receiving the truth, and obeying it. Last Sabbath nine dear souls were baptized, Eld. C. P. Haskell administering the rite. Part of these have kept the Sabbath but a short time. Others will soon be ready for baptism. A good class of people are having the readings, and we hope for the best of results. If this large church will be faithful, God will be pleased to add to their numbers.

Bro. States and Anglebarger report a good interest at Del Norte. Nine have already signed the covenant there. Let all in the State pray for the success of these laborers. E. H. GATES.

MISSOURI.

BAKERSFIELD AND POPLAR BLUFF.—I have just spent one week with the brethren near Bakersfield, where I preached last winter. They have kept up their Sabbath-school and meetings, and received us gladly. Bro. James Klostermyer was with me, and assisted in the preaching. The meetings were characterized by a sense of deep humility and an outpouring of the Spirit of God. I organized a church of ten members, after which nine were added by baptism. Two others who could not be present, expect to unite with the little church soon. We celebrated the ordinances of the Lord's house with them, and left a good interest among those not of our faith, with the solemn conviction resting upon others in that vicinity, that this work is wrought in God. Their club of *Instructors* was increased to ten copies. The brethren here are poor in this world's goods, but we trust, rich in faith, and heirs of the kingdom.

We came to Poplar Bluff, in Southeastern Missouri, June 22, and began a series of meetings the same evening. Through the influence of kind friends, the use of the Disciple church is granted us for a few

days, until we can pitch our tent. We have now preached four discourses with some degree of interest. This is an entirely new field, and we hope to be remembered in the prayers of our people, that the Lord will be with us, and bless the work committed to our trust. J. G. WOOD.

June 25.

INDIANA.

AMONG THE CHURCHES.—From May 31 to June 4, I was with the church at Denver, and held six meetings, speaking mostly on practical subjects for the especial benefit of the officers and members of the church. From there I went to Bourbon, and held meetings from June 6 to 9. This was my first visit, although there had been a church organization there for more than twelve years. During my labors at this place, new officers were elected and an elder and deacon were ordained. Two were baptized. One was disfellowshipped, and two received letters to become members of the church at Lone Elm, Kan. I am quite certain that my visit was needed, and that good was accomplished.

June 10, I visited Warsaw, and held one meeting with that unorganized company, besides visiting Lake Side Park, in company with Bro. L. M. Dunlap. We were offered the free use of this beautiful grove for our Northern camp-meeting. It is situated at the northern limits of the city of Warsaw, between two lakes. Twenty of the enterprising business men of the place have purchased a magnificent oak grove, containing over twenty acres, and are fitting it up at a large expense. Their love of the beautiful seems to be prompting them to do this generous thing. They have named the place Lake Side Park. It has a tabernacle that is 70 x 100 ft., seated and furnished. No charges are asked for it, and they are anxious to have the meeting held there.

Sabbath, June 23, I was at Mechanicsburg, and baptized three willing souls, who became members of the church at that place. The Spirit of the Lord was present to witness to the ordinance, and to melt hearts to tenderness. WM. COVERT.

NAPPANEE, KEWANNA, FORESMAN.—Since my last report, I have labored at these places. I held meetings in the vicinity of Nappanee from May 18 to 20. I was glad to meet with this company, and to find them so earnest in the blessed truth. In the meeting on the Sabbath, the Lord came very near, and hearts were made tender. On Sunday a discourse was given, setting forth the subject of baptism and other Christian duties, after which eight precious souls followed the Saviour in the ordinance of baptism, in the presence of many witnesses. These eight and a few others entered into church organization. Bro. F. M. Roberts, who has spent some time in laboring with this company, was present and rendered good assistance in the meetings. He remained to follow up the interest, and to assist in erecting a house of worship, which we hope will soon be ready for use. May the Lord bless this little company.

May 22-28 I was with the company at Kewanna. The attendance was not very large, but those who came, seemed interested in the work. The preaching was of a practical nature. I was glad to find these brethren and sisters trying to live in harmony, and thus exert a good influence in behalf of the truth. They have recently lost, by death, two good members of their number. This seems to cause them to realize the greater responsibilities resting upon those who remain. I trust that love and unity may still bind these hearts together.

Bro. L. Thompson and myself are now holding tent-meetings at Foresman, Newton Co. We have held meetings one week. The attendance has been fair, but not as large as we had hoped to see. We trust that others may yet attend. This is a small village, so we must expect a large share of the attendance from the country. Thus far the truths presented have seemed to make a good impression on the minds of the people. Quite a number of our books and other reading matter have been circulated in this community, and some of the people are fully convinced that we have the truth. We hope to see good results. We desire to keep humble before the Lord, and to labor acceptably. B. F. PURDHAM.

June 26.

VIRGINIA.

WOODSTOCK.—In harmony with the resolution passed at our State meeting,—to hold a few weeks' meeting where we would be likely to hold our camp-meeting,—we pitched our tent at this place, and began meetings Wednesday evening, June 20, with about seventy-five present. All seemed to listen with a deep interest, while we tried to set before them the importance of becoming thoroughly acquainted with God's word, especially with that prophetic portion which has application to this generation.

Our tent is nicely located in a beautiful grove near the town. The attendance is good at each meeting, and a good degree of interest is manifested on the part of many to hear and understand all points of the faith which we, as a people, hold. This is the

county-seat of Shenandoah. Some ten or twelve years ago, Elds. Lane and Corliss held a series of meetings here. Thus we found considerable prejudice to begin with, notwithstanding many of the very best citizens attend our meetings, and take an active part in singing; and our temporal wants are well cared for. We have found a few who have not forgotten the truths to which they listened when the tent was here before. One man stated that he had felt that he wanted to unite with us then, and thought he would, before we closed our meetings. Last week quite a storm passed through this place, which damaged our tent considerably. We now expect to hold our camp meeting at this place, July 31 to Aug. 7. We hope this meeting will aid greatly in helping people to decide to obey the truth, as doubtless many will be thoroughly convinced of the truthfulness of our position on the Sabbath question, as well as on many other important points of our faith. Our address until after camp meeting will be Woodstock, Shenandoah Co., Va. M. G. HUFFMAN.
June 27. R. D. HOTTEL.

UPPER COLUMBIA CONFERENCE PROCEEDINGS.

The Upper Columbia Conference convened for its ninth annual session, on the camp-ground at Dayton, W. T.

FIRST MEETING, AT 9 A. M., MAY 31.—President, H. W. Decker, in the chair. Prayer was offered by Eld. A. T. Jones, after which credentials of delegates were called for. The churches at Boise City, Dayton, Echo, Farmington, Franklin, Highland Valley, Milton, Pataha, and Walla Walla, responded with a total of twenty-five delegates. Minutes of the last session were read and approved. J. W. Scoles presented a request from the church at Moscow, Idaho, to be admitted into the Conference. He stated that there was a church of twenty-three members, fully organized and provided with officers, at that point, and that they were in full harmony on all points of our faith. The request was granted by unanimous vote of the Conference, and three additional delegates were received to represent said church. A similar request was also made by Eld. D. T. Fero in behalf of the following churches: Alba, Ore., with twenty members; Spokane Falls, W. T., with seventeen members; and Medical Lake, W. T., with nine members. By vote of the Conference, these churches were all unanimously admitted, with their respective delegates.

On motion, the Chair appointed the usual committees, as follows: On Nominations, W. W. Steward, J. Hammer, Wm. Nichols; on Resolutions, A. T. Jones, D. T. Fero, E. L. Stewart; on Credentials and Licenses, G. W. Colcord, I. M. Johns, E. R. Jones; on Auditing, N. McCormick, A. Miller, A. J. Butler, T. Chabot, T. L. Ragsdale, A. Johnston.

By unanimous vote, all visiting brethren were invited to participate in the deliberations of the Conference.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., JUNE 1.—The Committee on Nominations reported as follows: For President, H. W. Decker; Secretary, J. W. Scoles; Treasurer, Mrs. L. A. Fero; Executive Committee, H. W. Decker, D. T. Fero, Wm. Kerr. After considering each name separately, the report was adopted.

The Committee on Resolutions asked for further time, which was granted.

The Treasurer's report was then presented as follows:—

Cash on hand May 31, 1887,	\$ 342 81	
Rec'd in tithe during year,	3,655 27	
	Total,	\$2,998 08
Paid out on orders,		\$2,503 99
Balance in favor of Conference,		\$494 09

The report was accepted. Eld. A. T. Jones remarked that the amount raised during the year was so nearly \$3,000, that it would be an easy matter to raise it to that figure, whereupon \$7.70 were immediately contributed, making the total tithe for the year \$3,005.78.

The Committee on Credentials and Licenses presented the following partial report: For credentials, H. W. Decker, D. T. Fero, G. W. Colcord, J. W. Scoles. These names were considered separately, and the report adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JUNE 3.—Two additional delegates were received, one each for the churches at Milton and Echo. The Committee on Credentials and Licenses submitted the following further report: For credentials, J. Bartlett; for license, W. W. Steward, E. L. Stewart, E. E. Andross. The report was adopted, after considering each name separately.

The subject of the school at Milton, Ore., next came up for consideration. Eld. G. W. Colcord made some remarks concerning the origin of the school, in 1886, and gave some interesting statements of its present workings, showing an enrollment of eighty-three scholars during the past winter. Bro. Wm. Nichols then presented a diagram of contemplated new buildings, and made some remarks in re-

gard to the proposed new boarding-house. Eld. W. C. White occupied the remainder of the time in giving an excellent talk relating to the subject of special education in connection with our work as a people, and how important it was that we take the right steps in this direction, and take them at once.

Adjourned to call of Chair.

FOURTH MEETING, AT 4 P. M., JUNE 3.—Eld. W. C. White continued his remarks on the subject of our schools, stating that unless they were conducted so as to give religious instruction, there could be no reason for maintaining them, as the public schools gave all the instruction which could be desired in the sciences, etc.; he said he believed the Bible should be taught every day, to each scholar in our schools. He referred to the plan of organizing our various schools on a uniform basis, and showed very clearly the advantages of this plan, by exchanging teachers on special branches, and thus bringing all our schools up to the highest plane of educational and religious work. Elds. Decker, Colcord, and A. T. Jones followed with short talks, heartily indorsing the foregoing remarks.

On motion, the Chair appointed a committee, consisting of Wm. Nichols, T. L. Ragsdale, and G. W. Colcord, to solicit subscriptions for building a boarding-house.

Adjourned to call of Chair.

FIFTH MEETING, AT 9 A. M., JUNE 4.—The Committee on Resolutions presented the following report:—

Resolved, That we render thanksgiving to God for the success that has attended the cause in the Upper Columbia Conference the past year; and that this shall be but an incentive to more earnest diligence in this good work in the future.

Resolved, That we render thanks to God for the prosperity which has attended our Conference school since its beginning, and more especially during the past year.

Whereas, We believe this school to be an important factor in the advancement of the work in this Conference; therefore,—

Resolved, That so believing, we hereby pledge our support, morally, financially, and by sending our children to the school, whenever practicable.

Resolved, That we cheerfully adopt the school plans recommended by the General Conference, and that we will work in harmony with these recommendations, so far as in us lies.

Whereas, It is essential to the efficient workings of our school that the present school buildings should be enlarged, and that a boarding-house should be built; therefore,—

Resolved, That we recommend that steps be taken to erect the necessary buildings in time to be used the coming school year.

Whereas, The principal object in all our school work is to teach the word of God; therefore,—

Resolved, That the Bible shall be the essential part of the study in every grade, and second to no other study in the school.

Resolved, That we recommend the Conference Committee to select such persons as may be adapted to the work, to go to Battle Creek, Mich., to take instruction in the special courses of training there provided, such as the training-school for nurses, the school of domestic economy, etc., that they may be fitted to help in carrying forward the work in our own Conference.

Resolved, That we rejoice in the prosperity and rapid spread of the third angel's message, and that we hereby renew our pledges to support the cause in all its branches.

Resolved, That we note with gratitude the rapid enlargement of our missionary operations in foreign countries, and rejoice not only that so many faithful men and women from this country are willing to devote their lives to this work, but also that God is raising up native laborers to join in the work.

Resolved, That we adopt the plans recommended by the General Conference, for the support of foreign missions; and in this adopt the plan of weekly donations to this branch of the work, as God has prospered us.

Resolved, That we recommend the appointment by the Conference Committee, of persons in each church, who shall make the subject of foreign missions the special object of their study and effort.

Whereas, There has been a large increase in the tithe in this Conference during the past year; therefore,—

Resolved, That we express our thanks to God, and earnestly urge our people to faithfulness in bringing all the tithes into the store-house of the Lord.

It was moved to adopt the above resolutions by considering them separately.—Carried.

Resolution one was spoken to by Elds. Decker and Fero, showing how the prospering hand of God had attended the work in this Conference during the past year, as shown in the addition of four new churches, the erection of one good building, and an increase of over seventy-five in membership; he referred to the spirit of consecration which seemed to be coming in among both ministers and members, and thought the future was full of promise.

Resolution two passed without remark. Resolution three was spoken to by Elds. White, Fero, and Scoles, and by Bro. Wm. Nichols and W. R. Jones.—Adopted. Resolution four was adopted, after remarks by Prof. F. S. Hafford. Remarks were made on resolution five by Elds. Colcord, A. T. Jones, E. R. Jones, and by Bro. Nichols, and adopted by the delegates, after which the congregation expressed their approval by a rising vote. Resolution six passed,

after remarks by Eld. Colcord. Resolution seven was then read, and remarks were made by Eld. White, to the effect that the present truth, instead of shutting us out of the world and its employments, should open the way by which we might reach the people; and that those who go out as missionaries should be prepared, when necessary, to alleviate physical suffering. With this in mind, there should be young people in this Conference, to go to Battle Creek, and take advantage of the opportunities to be gained there in this direction. Sr. M. E. Johnston, of Boise City, Idaho, also spoke on this resolution, after which it was adopted. Resolution nine was spoken to by Eld. White, who made the statement that we have at present over thirty-five American missionaries in foreign lands, and that many natives in those lands are learning how to present the truth to their fellow-men in a successful manner. The resolution was adopted.

Adjourned to call of Chair.

SIXTH MEETING, AT 5 P. M., JUNE 5.—Resolution ten came up for discussion, and Eld. White, at the request of the Conference, gave an extended talk in regard to the workings of our various foreign missions and their present needs, after which Eld. A. T. Jones spoke to the effect that we should carry out the Scriptures as pertaining to the resolution, and very earnestly urged our people to come up in this part of the work. This resolution, together with resolutions eleven and twelve, was unanimously adopted.

The Committee on Credentials and Licenses made the following final report: For license, F. S. Hafford, H. W. Carr, J. A. Armstrong.

Adjourned *sine die*.

H. W. DECKER, Pres.

J. W. SCOLLES, Sec.

THE BURLINGTON, VT., MISSION.

SINCE my last report, I have spent most of my time in this city and vicinity, except about three weeks among the churches of Northfield, Warren, and Waitsfield, and with some of the isolated ones at Montpelier. I endeavored to encourage and strengthen all at these places, and we hope that all will, like Moses of old, "esteem the reproach of Christ," and the persecutions and buffetings of Satan against them, for the truth's sake, "greater riches" than this world can afford them.

Our meetings in this city, since the very first, have either been held in the old mission house, or at the homes of some of the Sabbath-keepers, but our numbers having so much increased, it has seemed necessary to obtain larger quarters. So we have engaged for one year, a good hall in a newly erected block, in nearly the center of the city and at very reasonable terms, considering the location; by some quite providential openings, we have been enabled to get it in readiness for public meetings. One of the leading men in the city (a Congregationalist) has kindly given us the free use of settees and a pulpit for one year; and several others have already donated toward the rent and other necessary expenses. We earnestly hope God's blessing will attend the efforts put forth in bringing the knowledge of present truth more publicly before the people here.

The tract and missionary society here have just ordered a club of ten *Sentinels*, besides a *Signs* club already in use. The Sabbath-school has a club of fifteen *Instructors*, besides quite a number of *Good Healths*, *Reviews*, and some *Sickles*. Since the first camp-meeting here, four years ago, followed by the faithful mission work superintended by our beloved Bro. Peebles, upward of thirty have taken their stand on the Sabbath and kindred truths, and not one of these has yet apostatized, while others are interested. Brethren, pray that this company of commandment-keepers may continue adding to their numbers such as shall, with themselves, be prepared for the soon-coming King, and to hear the welcome words, "Well done," and thus enter into the joy of their Lord, with all the saints to sing the song of "Moses and the Lamb."

Bro. W. C. Watson and family having been called to the eastern part of the State, and Bro. P. F. Bicknell's duties calling him from here most of the time, our mission family at present numbers but four.

June 26.

F. S. PORTER.

HEALTH AND TEMPERANCE WORK IN SOUTH AFRICA.

AT the present time, there is probably no part of the world where intemperance, of the most bestial type, prevails to such an extent as in the Dark Continent. The opening up of vast territories of this hitherto little known land, by Stanley and other explorers, has prepared the way for the introduction of alcoholic liquors, to such an extent that in many portions bottles of rum are the principal medium of commercial exchange, taking the place of money or other form of currency. Civilization has driven out the slave-trader, but has let in the whisky-dealer; and there can be no doubt that the wretchedness and crime resulting from the unrestrained cupidity of the latter, far exceed the evils resulting from the infamous traffic of the former.

In view of these facts, it is evident that there is no part of the world in which the active prosecution of temperance work is more called for than in Africa.

By a letter received not long since from Eld. D. A. Robinson, until recently located as a missionary of this denomination at Cape Town, South Africa, we learn, and with much pleasure, that there is a great interest in temperance work among the best people of the Colony, and that those who are able to lecture acceptably on these subjects, are well received. Without asking permission to do so, we shall take the liberty to quote a few paragraphs from Eld. Robinson's letter, in which I feel sure the readers of the REVIEW will be interested. The letter was written April 2, 1888:—

DEAR BROTHER: Here we are, tossing about in the Bay of Biscay. The wind is blowing a gale, and the sea is running high. But another day will bring us across to Plymouth, and Wednesday we hope to reach London. I enjoy the rough sea quite as well as the smooth, for a change, but my wife is a very poor sailor. Well, as you know, my sojourn at the Cape was rather limited. Seven and one half months elapsed from the day we landed till we embarked for London. During the last four months I gave twelve public temperance lectures, to audiences numbering from 125 to 450. The health science leaflets and social purity pamphlets you first sent, were about all gone when the others came. The monthly sales of *Good Health* we had gotten up to between 300 and 400. My plan was to work it up to 1,000 copies per month, which I think could have been accomplished in a few months more. Three of the last four lectures I delivered were given 200 miles in the interior, and the last one 800 inland. These I gave by special request the week before I left, and to crowded houses. The last one was at Grahamstown, 800 miles northeast from Cape Town. Not less than 450 were present. Mr. Reid, who acted as chairman, bought my charts the next day, before I left. I sold all the charts you sent, and my own also. I had an extra set of the temperance charts,—the first ones you got out on rollers, — and these were sold, too. I am glad to say that every lecture on temperance I have given, has been at the public expense. This means expense of halls, advertising, and traveling. I have traveled over 3,000 miles in Africa, and I think the total expense of it to the Conference or myself will not exceed ten or twelve dollars. Of course, I have not made a specialty of the temperance work, but have made it subservient to other branches of the cause.

J. H. KELLOGG.

WISCONSIN HEALTH AND TEMPERANCE SOCIETY PROCEEDINGS.

The second annual session of the Wisconsin Health and Temperance Society was held in connection with the camp meeting, at Neenah, Wis., June 12-19, 1888.

FIRST MEETING, AT 6 P. M., JUNE 14.—President, W. W. Sharp, in the chair. Prayer was offered by Eld. W. S. Hyatt. The Secretary being absent, B. M. Shull was elected Secretary *pro tem*. It was voted to waive the reading of the minutes of the last meeting. The President gave a brief outline of the work during the past year, showing that the interest in the health and temperance work has increased. Societies have been organized in different parts of the State, and meetings are now held monthly or semi monthly.

By vote, the Chair was empowered to appoint the usual committees, which were duly announced as follows: On Nominations, T. B. Snow, F. W. Field, F. H. Westphal; on Resolutions, I. Sanborn, J. W. Westphal, E. W. Webster.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., JUNE 15.—The Committee on Nominations reported as follows: For President, W. W. Sharp, Madison, Wis.; Secretary and Treasurer, Mary T. Westphal, Hancock. The names were considered separately, and the report was adopted.

The Committee on Resolutions submitted the following report:—

Resolved, That our heartfelt gratitude is due to God for the success that has attended the cause of health and temperance, as connected with the third angel's message.

Resolved, That we appreciate and commend the earnest efforts of our canvassers and ministers, in making our health publications the entering wedge for the introduction of present truth.

Resolved, That we recommend all our people to live according to the principles of health and temperance, in the matter of not eating between meals, and in refraining from the use of such injurious articles as tea, coffee, and pork.

Resolved, That we recommend that each church or company of Seventh-day Adventists be made, as far as possible, a health and temperance club, and that an earnest and continued effort be made to get every Seventh-day Adventist to become a consistent and faithful "teetotal pledge" member.

Resolved, That we recommend the organization of health and temperance reading circles as much as possible.

Resolved, That we earnestly request the Wisconsin Conference committee to have some laborer devote at least a portion of his time especially to the work of health and temperance.

These resolutions were considered separately, and after being spoken to by Brn. McCoy, Sharp, Sanborn, Breed, and others, were adopted. Eld. L. McCoy attended the camp-meeting in the interest of the health and temperance work, and rendered valuable assistance in this branch. Sunday afternoon he gave an interesting lecture to an attentive audience. Adjourned to call of Chair.

W. W. SHARP, Pres.

B. M. SHULL, Sec. pro tem.

HEALTH AND TEMPERANCE WORK.

Those who are interested in this branch of the cause will be glad to learn of the progress being made in various directions, to which it is the purpose of this article to call attention. By invitation of Eld. Morrison, I spent a day at the Iowa camp-meeting, and am glad to report a good interest in the work in that State. Although the president of the Health and Temperance Society, Eld. Daniells, has for many months been absent from the State, having gone as a missionary to New Zealand, the secretary was able to make a report which showed that the society was neither dead nor sleeping, and that there was quite an interest in the work, notwithstanding the small amount of labor which had been done in this direction. This was certainly encouraging. Another cheering feature was the fact that so large a number of persons showed an active interest in the subject. Almost an entire day was devoted to the interests of this society, and the meetings were well attended. By the recommendation of the officers of the Conference, Eld. Wakeham was nominated for president of the society for the coming year, it being anticipated that he will be able to devote considerable attention to the special work of the society during the year, as he is also president of the State Sabbath-school Association, and expects to travel extensively in the interests of the two associations.

This was my first visit to the State of Iowa; and it was indeed a pleasure to witness the same interest in the great truths of reform as elsewhere, and to find the same eagerness on the part of the people for information. The earnest interest shown in this part of the work by both the president and the secretary, as well as the leading ministers of this Conference, insures a lively interest and an encouraging degree of progress for the coming year.

In response to an urgent invitation from the president of the Minnesota Conference, I also spent a day at the camp-meeting in that State. The report of the secretary showed that, although the president had been absent for more than six months, the work of the society had gone steadily forward, and that more had been accomplished in this State during the year than in any other State in the same time. Eld. Phelps, the secretary of the society, has devoted his entire time to the work of the society, and has traveled from place to place, holding meetings in the interest of the health and temperance cause, giving lectures, organizing clubs, and in other ways advancing the work. He has a deep interest in this branch of the work, and it is to be hoped that in time there may be developed in every State at least one laborer who will have a special burden for the advancement of the principles of health and temperance reform.

A request was also received from the president of the Wisconsin Conference for labor on these subjects at the camp-meeting in that State. As I had a previous engagement, making it impossible to be present at this meeting, I requested Eld. McCoy, of Iowa, to visit this meeting in the interest of the health and temperance work. Eld. McCoy has recently connected himself with the Sanitarium, by invitation of the managers, in the capacity of chaplain, a position which he occupied acceptably a number of years ago; and he has always felt a deep interest in the work of our health and temperance organizations. Eld. McCoy reports a good interest in the work in Wisconsin, and excellent prospects for the coming year.

I was sorry to be unable to respond to the invitation of Eld. Chadwick, of Pennsylvania, to attend the camp-meeting in that State, as it occurred at the same time as the meeting in Minnesota. The fact that a meeting was desired, shows, however, that the interest in that State is alive, and we trust that the report of the meeting will show commendable progress during the year. It is not to be expected that everything will be accomplished in one year; but if we can only keep the interest alive, and secure a little progress each year, we shall in time accomplish results which will well repay the efforts made.

J. H. KELLOGG.

DAKOTA CANVASSING.

The canvassing work in Dakota is well established on a solid foundation. Although the canvassers there are but few, with an extensive yet sparsely settled territory, they have had excellent success working in companies. Bro. Devereaux has labored hard to instruct and organize companies, and the result of his labors was shown in the number of well-trained canvassers on the camp-ground, and by the amount of books sold during the past year. Here, as elsewhere, was noticed the beneficial results of the company plan of conducting the canvassing work, as compared with the work in States where canvassers have worked alone. Those who had been working in companies were of good courage, and enthusiastic in the work, while those who had worked alone, with but few exceptions, were about discouraged, and nearly ready to give up the work, and most likely would have done so, if they had not been persuaded to join a company, and try it again.

This Conference is also deeply interested in the work, and is doing everything possible to increase the interests of the canvasser; and if the crops this

year shall prove good, we may expect to find the State of Dakota well up toward the front rank in the canvassing work.

CLEMENT ELDRIDGE.

CANVASSING IN WISCONSIN.

While this branch of the work is not so far advanced as in some other Conferences, there is no cause for discouragement. This has been an experimental year with Wisconsin, as well as other States; and while the canvassing work has not come fully up to the expectations of the officers of that Conference, they have given it their hearty support, fully believing it to be an important factor in our work. Wisconsin is a good field for canvassing; and, if we can judge from the interest manifested in the meetings held for giving instructions in canvassing, we may expect a large increase in the work accomplished this year. Bro. B. F. Schull was appointed State agent.

The brethren of Wisconsin fully realize the importance of the canvassing work, and are prepared to hold up the hands of the canvasser in the field, and we are sure that Bro. Schull may feel assured of their hearty sympathy and support.

CLEMENT ELDRIDGE.

A GOOD WORD FROM THE SOUTH.

The following is from a letter lately received from a minister in the South, who has been keeping the Sabbath several months:—

"The books and pamphlets received, and all in good order. Many thanks for the much good you had to say in your Christian and brotherly letter. Patience in my present state is the only course open to me now, a conclusion reached after mature reflection. Publicly, in my present situation, I can do but little, privately a great deal more. It may be providential that I have not been able to sound any of our clergy on this question. Patience will help in time. I intend to send one or both copies of the 'History of the Sabbath' as a present to Scotland. May God bring home his blessed truth to dear old Scotland. His ways are indeed wonderful.

"I wish you could see the preambles and resolutions I have prepared on the Sabbath question, and which I expected to bring to a vote at our late convocation at — but Providence forbade the step, so I desisted. But the thing is 'a stone in my pocket,' as they say, and at a more auspicious opportunity, I shall, with the help of God, discover old Goliath, *alias* 'Sunday observance.' Enclosed, you will find a check for the books sent me. Please apply the remainder to the good cause of propagating the Sabbath truth. May God bless his work and laborers abundantly, is my prayer." * * *

Special Notices.

TO CANVASSERS IN PENNSYLVANIA.

At our recent camp-meeting, Bro. E. W. Snyder was appointed to act as State agent for Pennsylvania, in the interests of the canvassing work. His permanent address will be Williamsport, Pa., Box 2716. He will devote his entire time to organizing companies of canvassers, and giving instruction to those who are engaged, or wish to engage, in this important branch of the work. All books should be ordered of the State secretary, but all applications for agency or territory, or correspondence pertaining to the same, should be addressed to Bro. Snyder.

During the last two years I have done the best I could to look after the canvassing work, in connection with my other duties, but have not been able to do it justice at all. Not having had a practical experience myself in selling books by subscription, I could not, even if I had the time, give what has been most needed by the majority of our canvassers; viz., practical instruction in the work. Bro. Snyder has had successful experience in this work, and will do all he can to assist others to succeed in it also. Let all of our ministers, church clerks, agents, librarians, directors, and any one else who knows of any one who, with assistance and encouragement, would take hold of this work, write at once to Bro. Snyder. We have the best books in the world, and we have the sense of doing a sacred duty in selling them. Let us all take hold together, and give this work an impetus that it has never had in Pennsylvania.

L. C. CHADWICK, State Sec.

TO CHURCH TREASURERS IN PENNSYLVANIA.

HAVING been chosen to act as Conference treasurer for the coming year, I wish to make the following suggestion, which may save some expense in sending money. If you live near a bank, or any one who has a bank account and will sell you his check without extra cost, I can use all such checks without discount. Deposit the money to your own account, and draw a check payable to me, and send it on. This will save the discount in buying a draft. The

same will apply to others who may be sending money to this office. A few cents saved to the cause in each church, amounts to considerable in the whole Conference.

Let the tithe be sent in promptly this quarter, as the recent settlement with Conference laborers exhausted the Conference funds. If you do not live near a bank, send by money order, postal note, or registered letter. Send your first-day offerings with the tithe, but specify them separately.

L. C. CHADWICK, *Conf. Treas.*

CAMP-MEETING FOR WEST VIRGINIA.

It has been decided to hold this meeting at Clarksburgh, July 24-31. The time is rapidly approaching, and we hope that all the brethren in the State are preparing to attend. Shall we not see all at the camp-meeting who were present last year? A number of new ones who have lately embraced the faith, will be at the meeting, and we desire you to become acquainted with them. The Lord has blessed us in many respects during the past year. None have been stricken down by death; but this year may be the last time that some of us will have an opportunity to attend a gathering of this kind. Such opportunities come only once a year.

This will be the most important meeting ever held in West Virginia. The business of the Conference, Tract Society, and Sabbath school Association will be transacted at this time, electing officers for the coming year, and laying plans for the future of the work in the State. The General Conference promises us good help; and, dear brethren, if you could realize the value of the instruction that will be given, and how much you will lose spiritually by remaining at home, it seems to me that no trivial matter could keep you away. There are those among us who never think of staying away from the camp-meeting; for to them it is one of the necessary duties, that must be attended to, as much as the work of sowing and harvesting their crops; and the Lord blesses them in so doing. Such are full of courage in the work; while those who do not value these privileges so highly, and excuse themselves and remain at home, become discouraged.

We have witnessed the result of so doing in the past, and feel that it is a dangerous course to pursue, as it tends to more worldly-mindedness. Our ministers are few, and it is impossible for our churches to enjoy much of their labor. These meetings are designed for the especial benefit of our brethren. Those with the best talent are selected to attend these annual gatherings, and these feel the burden of the work, and are prepared to give just such instruction as is needed.

We believe the Lord is blessing us in our preparations. We have secured the fair-ground, a beautiful location, for much less than other denominations have been able to procure it, for the same purposes. The railroads grant us half fare. Those coming by rail must procure round-trip tickets, paying one fare. The reduction of fare, however, on the railroad will not be given until the week of the camp-meeting, or commencing July 23. Ample provision will be made to care for all who come. There are plenty of stables on the ground to accommodate teams, if our brethren choose to come by private conveyances. There will be plenty of tents pitched upon the ground to accommodate all who come, for the use of which no charge will be made. There will be a workers' meeting the week previous, and we greatly desire that all of our church, T. and M., and Sabbath-school officers shall be present to receive instruction, especially those who have been selected to bear responsibilities in different departments.

Dear brethren and sisters, shall we not attend en masse, and make this the best meeting ever held in the State? Come at the beginning of the meeting, prepared to remain until the close, Tuesday morning, July 31. Bring your children; we hope that none will leave their children at home, who are old enough to be benefited by the special effort that will be made for them. May God greatly bless this annual gathering!

W. J. STONE.

News of the Week.

FOR WEEK ENDING JUNE 30.

DOMESTIC.

—The scaffolding of a ten-story building in New York collapsed Thursday, Gus Clifford, William Tremblin, and Dick Thorn, bricklayers, being killed by the fall.

—Six and thirty-five hundredths inches of rain fell at Mattoon, Ill., Tuesday, by accurate measurement, submerging thousands of acres, but doing the crops more good than harm.

—Gold has been discovered along Bean Blossom Creek, in Brown County, Ind., and farmers in hundreds are deserting their rural pursuits to wash the sand for the precious metal.

—Fire at South St. Louis, Tuesday night, destroyed the

store-house and hoisting apparatus of the Jupiter Iron Works, involving a loss of \$70,000, and throwing 125 men out of work.

—Ten thousand acres of growing corn in Central Illinois, near Tuscola, were flooded by the heavy rain of Wednesday, and part of that city was submerged, fifteen families being compelled to move.

—A resident of Newport, Ky., is said to have invented a smelting furnace, by which he can produce aluminum from common clay, at a cost of one dollar a pound. Aluminum now sells for one dollar an ounce.

—The Puritan Congregational Church of Wilkesbarre, Pa., was struck by lightning last Sunday evening while service was being held. Many of the audience were prostrated by the shock, but no one was killed.

—The new calendar of the New York State Court of Appeals to be taken up in October, is the largest ever prepared by this court; and if no assistance is given by a commission of appeals, it will take four years to dispose of the 1,250 numbers.

—The small steam yacht "Enid," containing a pleasure party of eight, was struck by the steamer "James W. Baldwin" a mile north of Newburgh, N. Y., Wednesday evening. Two of the occupants (ladies) were drowned, and several others injured.

—A report comes from Wichita, Kan., that the county of Greenwood in that State is terrorized by a fear of mad dogs. Nine persons were recently bitten by a mad dog which went through the county, and three of them have since died. A wholesale slaughter of the dogs is in progress.

—The strike of members of the Amalgamated Association of Iron and Steel Workers was begun Friday, the representatives of the mill owners refusing to sign the scale. There was but little discussion, the closing conference lasting but twenty-five minutes. Fully 100,000 men are affected.

—The pension bill to which President Cleveland has just affixed his signature relieves the widows of veterans of a wrong that has hitherto been practiced upon them. Under the new law the date of their pensions begins with the death of their husbands; under the old law the date began with the filing of the claim.

—On Monday, June 35, the National Republican Convention, in session at Chicago, nominated on the eighth ballot Gen. Benjamin Harrison, of Indiana, grandson of the famous William Henry Harrison, as its candidate for President of the United States. Hon. Levi Morton, of New York, was later nominated for the vice-presidency.

—As indicating the extent which the movement for woman's suffrage has at present attained, the *Illustrated Christian Weekly* says: "Twenty years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming Territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario, and Nova Scotia. In Croatia, Iceland, Denmark, Tasmania, and Madras they also have suffrage. Women have school suffrage in fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin. In Kansas, women are eligible to any municipal office. Whatever our opinion, it is well enough to keep informed as to facts."

FOREIGN.

—At the election in Mexico, Monday, Diaz electors were generally chosen, and members of Congress were elected who are favorable to the present administration.

—It is asserted that the greed of speculation is working great changes in the architectural features of Rome, and even threatens the complete destruction of the eternal city in its historic and artistic character.

—The *Freidenblatt*, published in Vienna, confirms the statement that Emperor William will visit the czar at St. Petersburg in the first fortnight in July, and that he will afterward visit Emperor Francis Joseph.

—The pope is preparing a second rescript relating to Irish affairs, the principal point in which will relate to the Vatican's absolute neutrality in politics, which the pontiff will undoubtedly do his best to make apparent.

—The floating of a \$20,000,000 three per cent loan in London, and the \$15,000,000 bond guarantee to the Canadian Pacific Railway, have increased the debt of the Dominion government to \$310,000,000, or \$63 per capita.

—A dispatch dated Shanghai, June 27, says that nine government officials at Seoul have been beheaded in the streets by the populace. Foreigners have taken refuge at the consulates. The outbreak is attributed to Chinese instigation.

—A very strict anti-liquor law exists on the statute books in the northwest territory of Canada, and is so rigidly enforced that the old toppers are forced to resort to pure alcohol, cologne, flavoring essences, elixirs, and even "patu-killer" nostrums to satisfy their cravings.

—Under a new school law which has been framed in Germany, the schools on very warm days are closed, and study is suspended. When the thermometer rises to 20 degrees Reaumur (77 degrees Fahrenheit) in the shade at ten o'clock in the morning, a holiday may be expected by the scholars in the afternoon.

—The recent discoveries of the Irish "deep sea expedition" has confirmed the conclusion reached by the "Challenger" expedition in 1873, that the distribution of marine animal life has no depth limit. One very frail living form was dredged up from a depth of three miles, where it existed

in almost absolute darkness, at a temperature near freezing, and where the water pressure was about three tons to the square inch.

—A dispatch dated Sundsvall, Sweden, June 26, says: "The town of Umea, on the Gulf of Bothnia, has been partly burned. The damage at Sundsvall and Umea will reach \$5,000,000. Immense tracts of forest land have been burned over. A drouth has prevailed for a long time, rendering the woods very dry. This condition and the prevalence of wind-storms made the flames spread with great fierceness and rapidly.

—The pope has issued an encyclical on liberty, in which he says: "Human liberty, in individuals, as in societies or governments, implies the necessity of conforming to a supreme rational law which emanates from God. The church is not an enemy of honest, legitimate liberty, but is an enemy of license. It condemns false liberalism or naturalism, which declares that there is no supreme law, and that every one must form his own faith and religion. Such doctrine tends to destroy the consciousness of the difference between good and evil, between justice and injustice, and makes force the sole basis of society. The church is not an enemy of democracy, and rejects no form of government."

—Advices from Nova Scotia state that the second log raft being constructed at Finges Board, in the Bay of Fundy, is rapidly nearing completion, and will be launched within two or three weeks. This new structure is entirely different from the last one, which went adrift while being towed to New York by the steamer "Miranda." This new raft is not cigar-shaped like the last. The various pieces of timber are all put together in such a way as to form the perfect model of a ship, being cut away sharp forward, full in the center, and decreasing as the spars work aft. In all, 31,000 logs are to be used in the construction, the spars ranging in size from twenty-five to 200 feet. The raft, from point to point, measures 5700 feet, or nearly 150 feet longer than the former one. It will be sixty-five feet broad, and thirty feet deep. The steamboat "M. B. Mure" will be used to assist the raft; but as a sort of auxiliary, six masts will be erected. These will be given yards, as on a sailing vessel, and an enormous spread of canvas will be put on the spars, to aid the safe navigation of the raft. A large house will be erected on the upper part of the raft, to shelter fifteen sailors.

RELIGIOUS.

—At a meeting of the sacred college held in Rome on June 28, the pope declared himself opposed to Catholics' participating in political election in Italy.

—The total cost of the recent Methodist General Conference is said to have been \$75,000, or over \$3,000 a day, which made \$20,000 in excess of the sum provided by the churches.

—A number of Dundee gentlemen have purchased a bark, to be sent on a commercial and missionary expedition next July, into the Arctic Seas about Pond's Bay, to Christianize the natives. If the report from this expedition is favorable, a Polar mission will be carried out.

—It is stated on the authority of the Young Men's Christian Association that in Illinois there are several churches that exist without a single male member. It is also stated by the same authority that there are 600,000 men in the same State between the ages of sixteen and forty, of whom 550,000 are not connected by membership with any Evangelical Church.

—The *Harvest Field*, published in South India, says it could mention twenty or thirty places in which Brahmins have formed themselves into societies for the sole purpose of studying the Bible. No missionaries are admitted to their meetings, but they occasionally submit questions to missionaries by messenger, and the answers are reported back to the meetings of the societies. A writer says, "Even in monasteries of this land, and by some of the high priests of Hindulism, the Sanskrit Bible is to-day a book anxiously studied."

—The *Oberanika Cattolica*, the official papal year book, issued by the authorities at Rome, has been published for the year 1888. It makes St. Peter the first pope, and Leo XIII, the 263rd pope from St. Peter. The number of cardinals is sixty-one, there being nine vacancies in the college of cardinals, which numbers seventy. The oldest cardinal is Dr. Newman, of England, whose age is eighty-eight years. The youngest is an Italian named di Rendl, who is only forty-one. Of the present college, eighteen were appointed by Pius IX., and forty-three by the present pontiff. Four of the cardinals are Romans, twenty-eight are Italians, and twenty-nine are of other nationalities. There are thirteen patriarchs, 185 archbishops, and 752 bishops. The whole Roman hierarchy consists of 1,254 persons.

Appointments.

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

The quarterly meeting for the East Otto, N. Y., church will be held July 7, 8, at Ellicottville, at the house of Bro. McKay, who will conduct the meetings.

D. A. BALL.

QUARTERLY meeting for Dist. No. 2, N. Y., will be held with the church at Roosevelt, July 14, 15. We desire a general attendance of all the friends at this meeting.

F. WHEELER, *Director.*

THE quarterly meeting for Dist. No. 6, Kan., will be held at Wamego, July 15. Brethren, this is a work in which we should all be interested...

THE next annual session of the Virginia S. S. Association will be held in connection with the camp-meeting at Woodstock. I desire that all S. S. officers be present at this meeting...

Obituary Notices.

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

HASTINGS.—Died in Boston, Mass., June 21, 1888, Martha C., wife of the late L. W. Hastings, of New Ipswich, N. H., aged sixty-nine years.

DENNIS.—Died at Eastmanville, Ottawa Co., Mich., May 28, 1888, Sr. Mary A. Dennis, in the sixty-eighth year of her age. Sr. Dennis commenced the observance of the Sabbath at Hancock, Wis., at the same time as did her husband, Moses Dennis...

HATCH.—Fell asleep at East Elma, Erie Co., N. Y., June 10, 1888, Sr. Alvira Hatch, in the fifty-second year of her age. For several months, Sr. Hatch had suffered greatly from various ailments, but consumption was the final cause of her death.

GARRETT.—Died near Springville, Iowa, May 9, 1888, Laura, daughter of Robert and Eunice Garrett, aged 21 years, 9 months, and 25 days. Sr. Laura took a noble stand for God and his truth, and had observed the Sabbath for nearly a year and a half.

OLIVER.—Died at Garden City, Minn., April 24, 1888, of consumption, Laura Oliver, aged 19 years, 2 months, and 17 days. Some five years ago, she embraced the truths of the third angel's message, under the labors of Elds. W. B. White and Wm. Schram...

REYNOLDS.—Died at Baldwinville, Mass., May 11, 1888, our dear mother, Electa Richmond, aged eighty-seven years. Mother was among the number who looked for the Lord in 1843-4. She passed through the disappointment, and embraced the truths of the third angel's message in 1859...

OLDS.—Sr. Emma M. Olds, wife of Harvey Olds, fell asleep in Jesus at her home in Marvln, Phillips Co., Kan., June 19, 1888. Sr. Olds was born in Chautauque County, N. Y., Jan. 20, 1834. At the age of eleven she removed with her parents to Williams County, Ohio.

MOTE.—Died of consumption, near Bunker Hill, Ind., June 22, 1888, Sr. Emma Susan Mote, aged 23 years, 2 months, and 1 day. Nearly a year ago Sr. Emma felt it her duty to accept Christ; and

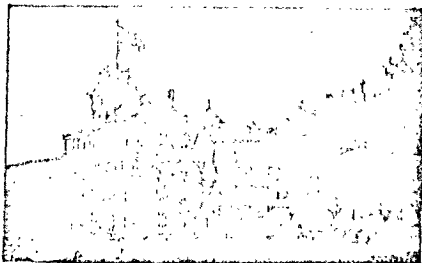
after being instructed upon faith and baptism, she was baptized by the Baptist minister. She earnestly desired to live a devoted life, and to learn all the truth she could. She had previously received some impressions of present truth, and by carefully reading her Bible, she became convinced, in a short time after her baptism, that she was not living up to all the requirements of God's word.

B. F. PURDIAM.

ADDRESS.

UNTIL further notice, the address of Mary F. Westphal, Secretary of Wisconsin Sabbath-school Association, also of Wisconsin Health and Temperance Society, will be 204, 18th St., Milwaukee, Wis.

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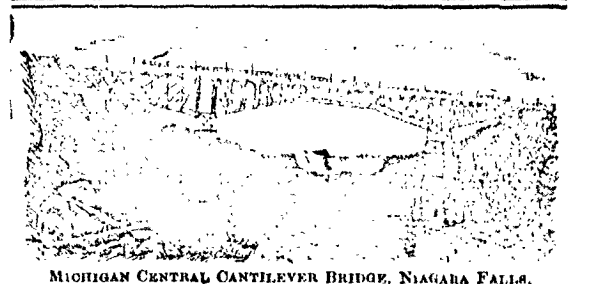
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The Review and Herald.

BATTLE CREEK, MICH., JULY 3, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

NEBRASKA, near Oxford,	July	5-9
Nebraska, Ainsworth,	"	19-23
Georgia, Reynolds,	"	18-24
West Virginia, Clarksburgh,	"	24-31
GEN'L CONF. COM.		

LATER CAMP-MEETINGS FOR 1888.

WEST VIRGINIA,	July	24-31
Virginia,	"	31-Aug. 7
Ohio,	Aug.	10-21
Texas,	"	14-21
Michigan, Alma,	"	14-21
" (Northeastern),	"	21-28
" (Southern),	"	28-Sept. 4
Vermont,	Aug.	28-Sept. 4
Illinois,	Sept.	4-11
Maine,	"	4-11
New York,	"	11-18
Nebraska,	"	11-18
Indiana,	"	11-18
Colorado,	"	18-25
Michigan, (gen'l camp-meeting),	Sept. 25-Oct. 2	
Tennessee,	Oct.	2-9
Missouri,	"	2-9
GEN'L CONF. COM.		

The attention of travelers is called to the changes in the railway time tables, in our Traveler's Guide department, which appear for the first time with this issue.

To the many objects in the United States, both natural and artificial, which surpass all other objects of their kind in the world, another is now added—the largest drawbridge in the world—the bridge spanning the Arthur Kill, and connecting the States of New Jersey and New York.

Russia's march to India is steadily progressing. The great trans-Caspian railway from Mikhailovsk, on the Caspian Sea, was formally opened to Sarmacand, a distance east of about nine hundred miles, on Sunday, May 27. The day was the anni-

versary of the coronation of the Emperor Alexander III., and the occasion was marked by the booming of cannon and the most imposing ceremonies. Luncheon was served at the official residence of General Rosenbach, governor of the Turkestan territory, and the toast proposing the health of the czar evoked the most enthusiastic cheers.

Another great engineering enterprise is now fairly inaugurated. The directors of the company formed under the leadership of the late Captain Eads, to construct a ship railway across the Isthmus of Tehuantepec, Mexico, between the Mexican Gulf and the Pacific Ocean, met on June 9, in Jersey City, and gave the contract for the construction of the road to the Atlantic and Pacific Railway Company. The work is to be completed in five years. Ships will be lifted in cradles, drawn across the Isthmus on the multifold track by steam engines, and lowered into the Pacific Ocean without disturbing their bulk. It is expected that this road will be in successful operation before the DeLesseps Panama Canal is completed, even if the latter is ever completed.

Bro. L. C. Chadwick, of Williamsport, Pa., writes us that the tongue of falsehood and slander against our work has been quite busy there since the late camp-meeting, setting forth in a false and exaggerated light some recent cases of departure from the faith. As the matter got into the papers, Bro. C. prepared a reply, which appeared in the Williamsport daily *Gazette and Bulletin*, of June 25. He has a quantity of the papers on hand, which will be sent for two postage stamps each, to any who may desire them. The outlook, he says, is good for several additional Sabbath-keepers in the city soon.

Men consider themselves the lords of the world. But, says the *Scientific American*, there is "another sort of earth occupiers" who are battling incessantly for their existence here, in opposition to man. "They are smaller," continues the authority above quoted, "but if they can whip us, they have undoubtedly as good a right to the world as we have." These are the destructive insects from which it is said that but few, if any, vegetable forms of life are free. They cause a loss to the cotton crop of fifteen million dollars annually, the apple crop about the same, the potato crop half as much more, and so on, aggregating, it is estimated, one hundred and fifty millions of dollars annually. And to this must be added the cost of material and the time spent in fighting them to secure the proportion of the crops that is saved.

Sabbath, June 30, the Tabernacle pulpit was occupied by Bro. W. W. Prescott, who impressively set forth the special reasons we now have for holding fast the profession of our faith unwavering unto the end, and showed how much more inexcusable and censurable is doubt and unbelief now than it was at the time of the first advent, on account of the greater amount of evidence clustering about the present truth for this time. After the sermon the congregation repaired to the river front on the Kalamazoo, owned by the church, where two candidates were buried in baptism by Bro. Corliss. At the social meeting in the afternoon, we were cheered by the presence of Bro. G. W. Colcord, of the Upper Columbia Conference, and J. G. Matteson, recently from Norway, the former of whom had been absent eight years, and the latter eleven. They each bore a cheering testimony to the goodness of God, and the progress of the work in their respective fields of labor. Altogether, it was a day of encouragement and good cheer.

TABLE OF DONATIONS FOR FIRST-DAY OFFERINGS.

We ask our people to note carefully the following table. It is the first of a series which we hope to see published each quarter, in the REVIEW AND HERALD, showing the amount of contributions for foreign missions made in the different Conferences. Many of these will be a surprise to the officers of their respective Conferences. This table, of course, is very imperfect, as the work was only begun last quarter. We expect the amount will be very much more next quarter, as the distribution of boxes has not yet reached all our membership. Some of our Conferences have hardly got started yet. We have great

hopes of the success of this plan, and we shall watch its development with great interest.

LIST OF CONFERENCES, WITH THEIR FIRST-DAY OFFERINGS FOR THE QUARTER ENDING MARCH 31, 1888.

NAME.	AMOUNT.	NO. MEM.	AMOUNT PER MEM.
Michigan,	\$ 379 98	4355	\$.087
Iowa,	177 06	1756	.10
New England,	124 22	729	.17
Minnesota,	98 90	1689	.055
Illinois,	68 79	783	.085
Wisconsin,	50 46	1685	.03
New York,	49 58	810	.061
Pennsylvania,	45 64	780	.058
North Pacific,	44 55	370	.12
Kansas,	42 50	2000	.021
Missouri,	34 86	802	.04
Dakota,	34 29	632	.054
Nebraska,	20 65	700	.03
Dist. of Columbia,	13 18		
Colorado,	12 25	229	.053
Indiana,	10 10	1121	.009
Texas,	6 65	390	.018
Kentucky,	6 59	125	.053
Tennessee,	5 00	162	.03
Ohio,*	21		
Miscellaneous,	11 05		
Total,	\$1,231 46		

*More will be sent soon.

G. I. B.

ENFORCING THE PAPAL RESCRIPT.

The recent papal rescript condemning the boycott and "plan of campaign," as employed in the Irish home rule contest, already affords new though unnecessary evidence of the undiminished power of the shackles of popery. Striking as it did at the most cherished plans of the pontiff's Irish subjects, it seemed for a time that the rescript would be disregarded, and the sayings verified of those who maintain that the hold of the papacy upon its subjects is giving way before the intellectual progress and civilization of the age. But all the triumphs of intellect and diffusion of knowledge which have made this century famous, have not caused victory to desert the papal standards. The bishop of Limerick and the archbishop of Dublin have stood by the rescript to the letter, and propose to see it enforced. In answer to the plea that the pope issued his decree in ignorance of the facts, the archbishop replies that such a statement is an insult to the pope; that boycotting and the "plan of campaign" must be held to stand condemned without condition or limitation, and warns the people that disobedience will be followed by excommunication. And yet this bishop proclaims himself as a nationalist, a home ruler, and a land reformer. What he has done is just what every true Catholic must do. He must be a Catholic first, and what portion of his talents and energies are not absorbed by his allegiance to Rome, can be devoted to the interests of his country.

It is interesting to notice in this connection that the archbishop, in enforcing the claims of the pope's decree upon his clergy, hit upon the same little sophism so often used here by those who are seeking to legalize the Sunday Sabbath. He told them that the papal rescript was not issued as an interference in politics, but in condemnation of those who corrupt and violate God's law, and this affords a beautiful parallel to the assertion that the decree for Sunday rest is not an interference in matters of religion, but merely a secular necessity. Ostensibly, the rescript was not designed to interfere in Irish politics, and yet that is just the purpose, and all the purpose, it accomplishes; and so the decree for Sunday rest does interfere directly with the enjoyment of religious freedom, though its ostensible object is something very different. For the purposes of the papacy, such an argument is well enough suited, but for the support of Christian institutions and practices, it is altogether unfit to be used. It is fitting, however, that such an argument should be advanced in support of the Sunday Sabbath,—an institution which has only papal authority for its existence. L. A. B.

NOW READY!

A NEW 48-page edition of the tract, "Progress and Principles of Seventh Day Adventists," has just been issued, containing in condensed form all that is indicated by the title. Under "Organization," the work of our General and State Conferences, Tract Societies, Sabbath-school, and Health and Temperance Associations, is briefly referred to; followed by sketches of all our publishing houses, colleges, health institutions, foreign missions, etc., concluding with an outline of the doctrines of Seventh-day Adventists.