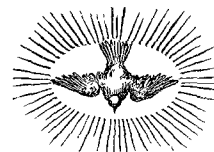


Advent Review



AND SABBATH HERALD.



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

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"THE COMING OF THE LORD DRAWETH NIGH." JAMES 5:8

BY ELD. L. D. SANTEE.

THE mourner's sobbings reach the pitying skies;
From darkened dwellings tears and prayers arise
To Him in whom the stricken heart can trust,
To Him that watches o'er our precious dust.
Is there no sunrise on earth's deepening gloom?
Is there no Saviour that can open the tomb?
A whisper runs along the listening sky—
"The coming of the Saviour draweth nigh."

Oh, wondrous coming! Darkened world and moon
Have told its nearness and the old world's doom.
Oh, grand event! The heavens and falling stars
Herald the Judgment and earth's closing wars,
And rich rewards for all the pure in heart,
Who for the truth have nobly borne their part;
Soon shall they enter paradise on high—
"The coming of the Saviour draweth nigh."

O paradise of God! no pain nor sin
Can mar the purity that reigns within;
No tears are there! no tired or weary feet;
But all the loved around the throne shall meet.
O heaven of God! my being longs for thee—
Longs for the change to immortality.
We watch with eager eyes earth's changing sky
To greet that welcome coming, now so nigh.
Oetopa, Kan.

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.

LABORS IN CHRISTIANA.

BY MRS. E. G. WHITE.

JULY 2 we arrived in Christiana. We were met at the station by friends, and taken to the rooms which had been prepared for us in a part of the old office building formerly used as a meeting-hall. These rooms were fitted up very comfortably, and were made attractive by a variety of house plants. We were glad to meet Bro. and Sr. Clausen, so recently from America, and other friends with whom we formed an acquaintance at our visit last fall.

Sabbath, July 3, we met with the church in their hall in the new publishing house, a pleasant and commodious place of worship. I spoke to them from 2 Pet. 3:11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." I urged upon them the importance, since they had received so great light, of having corresponding works. The genuine receiver of truth is a doer of the word, and not a hearer only. As the truth is brought into the life, the whole character is changed. "Old things are passed away; be-

hold, all things are become new." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The truly converted soul will become gentle and condescending. His character will be marked with simplicity. He will be spiritually-minded. Self-exaltation will cease. His affections have entered a new channel. He loves Jesus with the whole heart, and he loves his brethren as the purchase of the blood of Christ. Here is the fruit that will certainly appear in his life.

We have a most solemn faith. Believing as we do that Christ is soon to come, what manner of persons ought we to be in all holy conversation and godliness! What holy energy and diligence should be manifested in our lives! It should be our delight to do the will of God; and if we do his will, we shall be found of him in peace, without spot, and blameless.

An appointment had been made for me to speak Sunday afternoon at Laurvig, about seventy miles from Christiana. We went to this place by steamer, leaving Christiana at ten o'clock Saturday evening. The little steamer was so crowded that we could not obtain a state-room, but the seats in the ladies' cabin served us for berths. The night seemed long, and we were glad to see, about two o'clock, the red eastern sky foretelling the sunrise.

We arrived in Laurvig at 5 A. M., and were met by Bro. E. G. Olsen, and taken to our rooms at the hotel, where we spent the morning in sleeping. After taking dinner with Bro. and Sr. Olsen, we visited a beautiful forest park, an extensive grove of beech-trees, which is said to be the only beech grove in Norway. What especially interested me was, while it was a place of public resort, no alcoholic liquor of any kind was allowed to be sold there. Nothing stronger than soda water was dealt out to visitors.

In the afternoon I addressed a good congregation from Luke 10:25-28: "A certain lawyer stood up, tempting him, and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." I showed from the words of Christ what constitutes true holiness, that faith and obedience go hand in hand.

In this place, as in Örebro, are to be found the claimants of sanctification, some of whom, not satisfied with the boast of perfect holiness, make the most presumptuous claims, one man even professing to be Christ himself. This spurious sanctification has a bewitching power very similar to that of Spiritualism, and as difficult to break. Its advocates claim to be holy while they are workers of iniquity, calling sin righteousness, and righteousness sin. Satan uses this class to bring contempt upon Bible religion.

Under Bro. Olsen's labors a good interest had been manifested in Laurvig, and about twenty had begun to keep the Sabbath. We felt a deep interest in this little company. Some of its members were converted from a life of dissipation. The appearance of one of these brethren impressed me forcibly; his countenance bore in so marked a manner the impress of the spirit of Jesus that one could but say, This man is indeed born of God.

He is poor, dependent upon his daily labor for support, and on account of the Sabbath he expects to lose his position; he is no longer young, and infirmities press upon him; but he has the peace of Christ. The truth he loves has done much for him; there has been a decided change in his whole life. The fountain has been purified, and the change is evinced by the sweetness of the stream that flows from it. The renewed man can say, "For me to live is Christ." I much desired to see him; but duty called us elsewhere, and on Monday we returned to Christiana.

We felt much burdened for the church in this place; for we knew that it was not in a healthy condition. While some of its members were earnest and devoted, earnestly striving to follow Christ, there were others of that class whom the apostle calls vain talkers, whose mouths must be stopped. Their religion consists in prying into the affairs of others, as if the Lord had placed them on the judgment-seat to criticize and condemn their brethren. They have carried their reproaches and accusations from household to household, and instead of being promptly rebuked, they have found listeners. Those who thus give ear to these fault-finding ones are equally guilty; for they are encouraging them in their cruel work. Whoever lends himself to this work of evil surmising, reproach, and accusation, is rendering service to Satan, who is the accuser of the brethren, accusing them before God day and night. Those who have Christ abiding in the heart will not be engaged in any such work; they will be as far removed from it as the east is from the west.

Those who are associated together in church capacity have entered into a relationship with one another which implies mutual responsibility. They have individually pledged themselves to God and to their brethren to build up one another in the most holy faith,—to build up, not to tear down. No church can be in a healthy, flourishing condition unless its leaders shall take firm, decided measures to repress this fault-finding, accusing spirit wherever it exists. Its indulgence should be made a matter of church discipline; for it is a violation of the law of God, a violation of the rules which Christ has laid down for preserving order in the church. If these mischievous talkers are not subjected to church discipline they become confirmed in their evil work, and God charges the guilt upon the church.

It is impossible to express the pain and trouble caused by the false tongue. The atmosphere surrounding the soul is vital with influences for good or evil. There are persons whose presence leaves a taint on everything wherever they go. An intelligent Christian lady, after a scandal-monger had left her house, set all the doors and windows wide open to cleanse the atmosphere of its pollution. The professed followers of Christ should realize that the influence of their words and acts not only has a bearing upon themselves, but extends outside the church. If they could see the mischief wrought by their careless words, the repetition of vague reports, the unjust censures, there would be far less talking and more praying when Christians assemble together.

At the bar of God there will be opened before us astonishing revelations of the results of evil-speaking. At that bar the deceitful tongue, the cruel tongue, that has been so unsparing in its accusing and denunciation, will receive from the Judge of all the earth the same judgment that it

has passed upon others. Vain talkers will then be called to meet their work, to answer for the souls that have been turned from the truth by their wicked words.

The members of the church need to be educated to realize their accountability. They should feel that it extends to all the minutest acts of life, to the words and to the thoughts. We must individually meet our whole life again before God's throne, and give an account, not only for all we have done, whether good or evil, but for all the good we might have done yet failed to accomplish because we were not consecrated to God.

We spent two weeks in Christiana, and labored earnestly for the church. The Spirit of the Lord moved me to bear a very plain testimony. At our last meeting especially, I presented before them the necessity of a thorough change in the character if they would be children of God. When they come to worship before the Lord, it should be with subdued and reverent hearts. The house built for his worship is a sacred place, not a place for unholy feelings, malice, fault-finding, and bitterness of spirit. I urged upon them the necessity of deep repentance, confession, and forsaking of the sins which had shut away the sweet spirit of Christ from the church. We then called for those to come forward who would take a decided position on the Lord's side. Many responded. Some good confessions were made, and earnest testimonies were borne. We hope that this move is but the beginning of a decided advance on the part of many members of this church.

The Lord is willing to work for the church if they will in his fear go to work for themselves. They must individually make earnest efforts to reach a higher standard; but the church cannot rise while the mischief-makers are allowed to do their work of death. Each member of the church should do all in his power to eradicate this curse. God would have his children keep guard, not only over their words, but over their thoughts. Let the heart be closed firmly against all evil reports and meddling talkers, and let it be opened wide to receive God's light and love. Let the soul receive the impress of the divine image, that it may reflect Jesus to the world.

The grace of Christ in the soul is represented as a well of water springing up into everlasting life. The heart imbued with the spirit of Christ renders back love and obedience, gratitude and thanksgiving, thus showing forth the praises of Him who has called us out of darkness into his marvelous light. How terrible a thing it is to disappoint Jesus by failing to do this work which he expects of us, and which we can do if his light is shining in our hearts! The world is to be warned by the solemn truths which God has committed to his people. And the condition of the church is making its impression either for or against these truths. A perishing world has need of living Christian men and women, in whom Christ is abiding, and in whose daily life he is revealed. A church whose members are quickened by personal connection with Jesus will have an influence upon unbelievers. Their purity of character, their inflexible fidelity, their Christ-like meekness, are a light to guide other souls to Christ and to the truth.

Basel, Switzerland.

BE FAITHFUL.

BY MRS. M. E. STEWARD.

"He that is faithful in that which is least is faithful also in much." Luke 16:10. The principle of faithfulness is seen in trifles as much as in large things; if it governs us in the former, we may be trusted with things of more importance. Let us remember this, that just as we value a careful, trustworthy child, so God values his faithful children. We do well to bear in mind that everything we do must pass through the close scrutiny of the Judgment (Eccl. 12:14), and it will not matter so much to us whether the work were large or small as whether it can secure the commendation, "Well done."

Battle Creek, Mich.

—Among the pitfalls in our way
The best of us walk blindly;
So man, be wary, watch and pray,
And judge your brother kindly.

—Alice Cary.

GOD'S GUIDANCE.

BY J. M. HOPKINS.

Just as God leads me I will gladly go,
His wisdom cannot err, what's best he knows!
I trust his precious care to keep me still,
And faithfully will seek to do his will.

Just where God leads me I will follow on;
His eye will guide me till my journey's done.
Through darkest night as well as brightest day
He sees and owns and keeps me all the way.

Just when God leads,—my times are in his hands.
His present truth my life, my all, demands.
With joy I haste the message to obey,
Till Christ shall bear my waiting soul away.
Chatfield, Minn.

GOD'S CAUSE PROMINENT.

BY ELD. F. PEABODY.

"A CITY set on a hill cannot be hid." Why?—Because it is higher than surrounding objects. All attempts to hide it would be in vain. Christ uses this simple fact to illustrate the position his truth and people must occupy, that they may be seen and known far and near. His present truth for all ages has been of such a peculiar character as to separate his people from all others, and elevate them far above those around them. A few cases will illustrate.

There never was anything like Noah's work in all the world. It was calculated to attract attention. This was unavoidable. Every time his name was mentioned, his singular work would come to mind—building an ark. And we have no doubt that Noah and his work were more thought of and talked about, at that time, than anything else.

Abraham was called from his own land to another. A famine caused him to go into Egypt, where he was brought into prominence before the king. Another famine brought Jacob and his family into the same country. Through Joseph he and his family were brought into notice even before the king.

Moses led the children of Israel from Egypt, preceded by such demonstrations as to bring them into great renown. Everywhere it was known that this people had had a most wonderful experience. They could not have hidden that fact if they had wished to. Like "a city set on a hill," they could not be hid. The attention of heathen nations was directed to them. The report of God's mighty works for his people reached distant Jericho, and when Israel appeared before that city, "all the inhabitants of the land did faint."

Again, we see Daniel, though a captive, raised even next to the king. His influence was felt throughout that vast empire. His peculiar religion was known, and was used to test him, and, if possible, destroy him.

John the Baptist became known by the peculiar work which he did. Others preached, but the words he spoke were different, and they attracted attention. The people came to hear him in multitudes. He was far above the ordinary preachers of his day. Why was this? Not because of his noble birth or better advantages, but because of the truth he proclaimed. And the apostles of Jesus Christ, our Saviour, although poor fishermen, were elevated by engaging in God's work, till the eyes of all were turned toward them.

There were men in Luther's day who towered far above him in learning and reputation; yet God placed him where even the nobles of earth were envious of him. And so it is now in the closing work of God in the earth, preparatory to the second coming of Christ. God's work and people will always attract attention.

One thing we should notice: God's work and people in the past have invariably been brought directly into contact with the governments of earth. If they commenced ever so small at first, a few turns of God's wheel brought them face to face with the highest authority of earth. Will it be so with those under the Third Angel's Message? The history of the near future as given in advance says it will. With all the failures of the past before them, the governments of earth will again try to stop the work of the Most High and oppress his people. His law will be laid alongside of opposing laws of men, and the people will be asked to choose on which side they will take their stand. We know on which side the great mass will be

found; and we also know that when angry governments speak with the dragon voice, God's truth and work will develop characters who will stand like Daniel, Paul, Luther, and a host of faithful ones of the past.

God's work always comes to the front. His people cannot keep from the notice of the world any more than a city that is set upon a hill can be hid. God's present truth is always such that his true people will be the observed of all observers. It is so of individuals. Any one who lives out the present truth will be so unlike the world that even the mention of his name will cause his peculiar religious views to be brought to mind. It cannot be different, for that is just where God's truth has always placed his people. Daniel had to make a choice between the law of his God and that of the mightiest nation that was then upon earth. That one lone man of God stood out conspicuous to the gaze of the governors of that vast realm! What else could he have done that would have brought him into such notice? His faithfulness gave God an opportunity to get honor to his own name; for the king made a decree that all the men in his kingdom should "tremble and fear before the God of Daniel."

Who can read the prophecy relating to our own time and the near future and not see that the times are ominous? Already the nations of earth are laying violent hands on God's servants. How unwise! Why can they not see that the history of the past mirrors the fact that every blow struck in this direction only adds impetus to the rise of the truth of God? Every man who goes to prison for his loyalty to God, preaches to more people than a hundred men who are left at liberty. God's present work in the earth is being brought to the notice of legislators, governors, presidents, and kings. Who will aid in pushing it forward?—The very ones who are trying to stop it. Thus the wrath of man will be made to praise God. Dark clouds hang heavily upon the horizon, the storm is gathering, and ere long it will burst in all its fury. Every blast, every surging wave, will only lift God's work and people higher and higher, until a final triumph is reached, when all opposition will cease in an everlasting overthrow.

THE FATHER'S HOUSEHOLD.

BY W. S. CHAPMAN.

We find a great event foreshadowed by Daniel in these words: "I beheld till the thrones were cast down [set up], and the Ancient of days did sit. . . . The Judgment was set, and the books were opened" (Dan. 7:9, 10); and John, after being shown the same, gives us further details: "And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. . . . And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting." Rev. 4:2-4. He tells us further that these elders were clothed in white raiment, and that this raiment, the "fine linen, clean and white," is the righteousness of saints (Rev. 19:8), which is God's righteousness. Daniel tells us that the Father's garment is white as snow; and may we not reasonably presume that as he and the saints are thus clothed, all the members of his household are similarly attired, more especially as Christ tells us that the overcomer shall be so clothed (Rev. 3:5), and Matthew, in describing the angel that sat upon the stone at the sepulcher of Christ, says his raiment was "white as snow" (chap. 28:2, 3); while Mark says that the angel inside of the tomb was "clothed in a long white garment"? Chap. 16:5. Now we know that righteousness is perfection; because, as "all unrighteousness is sin" (1 John 5:17), or imperfection, righteousness, its opposite, must be sinlessness, or perfection. Satan was "perfect" till iniquity was found in him. Eze. 28:15. If the garment, then, is perfection, the whiteness of the garment, and of the hair of the head of the Father and Son and all the saints, must in color denote, not age, but perfection (perfect purity).

The Scriptures contain many allusions to the glorious light that emanates from God and the angelic host, frequently accompanied by details which enable the student to form some idea of their appearance, although a finite mind cannot, of course, conceive of their loveliness and grandeur. The psalmist, speaking to God, says: "Who coverest

thyself with light as with a garment" (Ps. 104 : 2); and John, in his vision, saw that the eternal city had no need of the sun, because "the glory of God did lighten it." Rev. 21 : 23. This light, or glory, Ezekiel attempts to describe minutely as it appeared to him to infold the person of our Lord: "And I saw as the color of amber [yellow], as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about it. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." Chap. 1 : 27, 28. With this description agrees that of John: "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot. . . . His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace." Rev. 1 : 10-15. So also Daniel's description of the angel Gabriel: "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz [yellow like amber]: his body also was like the beryl [bluish-green], and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass" (chap. 10 : 5, 6); and Ezekiel's description of the "anointed cherub" completes the picture: "Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius [blood red], topaz [yellow], and the diamond, the beryl, the onyx [parallel layers of various colors], and the jasper [various colors], the sapphire [blue], the emerald [rich green], and the carbuncle [deep red and scarlet], and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so." Eze. 28 : 12-14.

A glance at the plate in the work, "Thoughts on the Revelation," in which is shown the colors of the precious stones which compose the foundation of the walls of the city of God, and which constitute the covering of the anointed cherub, as given by Ezekiel, together with the following description of the appearance of a cherub, as given by the same prophet, will enable one partially to realize the grandeur of their glory, the colors of which blend in waves of dazzling brightness, "as the appearance of the bow that is in the cloud in the day of rain." Ezekiel says: "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps [blown into waves of light by every passing breeze]: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." Chap. 1 : 5, 13.

With such pictures of immortal beauty before the eye, how easy it is to realize that "all have sinned, and come short of the glory of God" (Rom. 3 : 23)! and when one reads that Adam, when he walked with Michael in Eden, was crowned with this glory (Ps. 8 : 5), well may he exclaim with Paul, "O wretched man that I am! who shall deliver me from this body of death?" Rom. 7 : 24, margin.

The psalmist tells us (Ps. 97 : 2) that clouds and darkness envelop the glory of God (and presumably that of all of the angelic host). We know that Michael, to lay aside his glory, was born of a woman, so that he, as their Saviour, could mingle visibly with men, without a screen, as when he talked with Moses. Ex. 33 : 18-23. Is it not probable that the clouds and darkness infolding the angels, are a protecting shield that enables them, while remaining invisible, to draw near to mortals without endangering their lives by the brightness of their exceeding glory? Although the psalmist tells us that clouds and darkness envelop the glory of God and infold his person, yet we know that the Father's face, if nothing more, is visible to the angelic host, because Christ said that the angels do always behold his face. Matt. 18 : 10.

As to these thrones upon which the elders sit, and which surround the throne of God, we find that they are in the temple in heaven; because David tells us, "The Lord is in his holy temple,

the Lord's throne is in heaven." Ps. 11 : 4. Ezekiel tells us that God's throne rests upon a sapphire stone. Chap. 1 : 26. That this sapphire stone is the original, or "pattern," of the tablets given to Moses (Ex. 31 : 18) we have good reason to believe; as David says, first, that the commandments are righteousness (Ps. 119 : 172); secondly, that righteousness is everlasting (verse 142); thirdly, that the law (or the commandments) is the truth (*id.*); fourthly, that the world will be judged with righteousness and truth (Ps. 96 : 13); and, finally, that "righteousness and judgment are the habitation [margin, *establishment*] of his throne." Ps. 97 : 2.

One would naturally suppose that the bed, or resting-place, of God's magnificent throne, with its accompanying foundation stone and firmament, would be not only massive, but immovable; yet Ezekiel tells us that it is supported by living creatures, who transport it whithersoever the Father, the Son, or the Spirit desires to go: "Then I looked, and, behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." "This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim." Chap. 10 : 1, 20. "Whithersoever the Spirit was to go, they went, thither was their spirit to go." Chap. 1 : 20. The Spirit carries Ezekiel to the Lord's house, and he sees Christ descend from the throne and approach the door of the temple. He says: "Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house." "Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud." Chap. 11 : 1; 10 : 4. (In Ex. 29 : 41-43 one reads a counterpart of this very act of our Lord.) Previous to this, Ezekiel had been carried by the Spirit to the valley of dry bones, where the Lord bade him prophesy. Chap. 37 : 1, 4. Finally, seeing the Lord return to his throne to be borne upward by the cherubim, he says: "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight: . . . and the glory of the God of Israel was over them above." Chap. 10 : 18, 19; see also Rev. 4 : 2, 6-8.

Both Ezekiel and John state the number of these supporting cherubim to be four, and that they have an innumerable number of eyes. "And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." Rev. 4 : 6. "As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four." Eze. 1 : 18. "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had." Chap. 10 : 12.

We know that God works through agents; and Habakkuk tells us that he is too pure to behold evil or to look upon iniquity (chap. 1 : 13); while David says: "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91 : 11. May it not be, therefore, that these eyes assist in the work described in 2 Chron. 16 : 9: "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him"?

The form of these exalted angels, who have so precious a charge confided to them, is so extraordinary that both Ezekiel and John describe them in detail. Eze. 1 : 10; Rev. 4 : 6, 7. It may be interesting to note that the ensigns of the four divisions of the camp of Israel (Num. 2 : 3, 10, 18, 25) no doubt typified the appearance of the faces of these four cherubim. A more minute description of their general appearance is found in Eze. 1 : 4-14, while verses 15 to 19 describe clearly their mode of locomotion. The rapidity of the movements of these beings it is impossible to appreciate. Ezekiel says they "ran and returned as the appearance of a flash of lightning." Gabriel told Daniel that he was standing before the throne of the Father when Daniel commenced his prayer, yet he reached him while he was yet speaking. Dan. 9 : 21-23. That prayer can be repeated slowly in less than three minutes!

Ezekiel tells us that under the beautiful sapphire stone that forms the foundation of God's throne, and under its surrounding firmament, lies the terrible "whirlwind" of God, "a great cloud, and a

fire infolding itself" (chap. 1 : 4), which conceals the glory of the Father, and in the midst of which the cherubim dwell. Jeremiah tells us what this whirlwind will finally accomplish (chap. 25 : 31-33), while John describes its destructive effect upon the wicked in a few laconic but solemn words: "And fire came down from God out of heaven, and devoured them." Rev. 20 : 9. These supporting cherubim seem not only to dwell in the whirlwind, but also to control it; at least that inference can be gathered from the language of John: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . . And I saw another angel ascending from the east, . . . and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7 : 1-3. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues. . . . And one of the four beasts [chap. 4 : 6] gave unto the seven angels seven golden vials full of the wrath of God [chap. 15 : 1], who liveth forever and ever." Chap. 15 : 5-7.

And round the thrones, encircling these glorious creatures, stand an innumerable company of angelic spirits, ministers of fire (Ps. 104 : 4; Rev. 5 : 11), thousands of thousands, ready to go, at the bidding of the Father, whithersoever they may be sent. Ps. 103 : 20, 21. Outside, presumably, of this angelic host, stand another company of angels (cherubim, no doubt) with wheels, similar to the angels described by Ezekiel and John. David says of these: "The chariots of God are twenty thousand, even thousands of angels." Ps. 68 : 17. That these accompany the Spirit of God, carry the angel messengers of God on their missions, and will assist in the resurrection and translation of the saints and the execution of the Judgment seems evident from numerous expressions found in the Scriptures. That they hedge the righteous about to protect them, we are told in 2 Kings 6 : 16, 17, where we learn that the chariots surrounded Elisha. May not the manner of Elijah's ascension (2 Kings 2 : 1, 9-11) have been recorded as an example and evidence of how the work is to be performed when Christ shall come to claim his own? "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50 : 5), is the command that will go forth in that day. Is it not reasonable to suppose that it will be these chariot angels to whom the command will be addressed? That these angels take part in the execution of the Judgment is evident from the fact that Christ said, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13 : 41.

Is it to be wondered at that Isaiah, with a knowledge of the exceeding loveliness of God's temple and its household, should exclaim, "Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him"? Chap. 64 : 4. And in this light, how comforting appears the promise to the faithful, that they shall be "sons of God," and mingle with that throng of angelic beings who minister to the Father! With such a glorious hope before them, how can the people say, "What profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" Mal. 3 : 14.

"SHALL POSSESS THE GATE OF HIS ENEMIES."

BY ELD. E. R. JONES.

WHEN Abraham gained the victory in the great trial of his faith in offering up his son, God made him great promises, one of which was, "Thy seed shall possess the gate of his enemies." Gen. 22 : 17. The seed here spoken of is Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3 : 16. Who are his enemies? and what is it to possess their gate? are questions that arise, and in the correct answer to which all can but be interested.

The great enemies of Christ, which include all

others, are Satan, death, and the grave. The grave is Satan's prison-house. He, by death, thrusts the human family into his prison, and designs and desires to keep them there forever. In Isa. 14: 12-17, under the name of Lucifer, he is brought to view as he "that opened not the house of his prisoners;" or, as the margin reads, "did not let his prisoners loose homeward." "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11: 21, 22. Satan is the strong man armed; his palace is the grave, and his goods are dead men. The gate through which he thrusts his prisoners into prison,—the door through which he carries his goods into his palace,—is death. Christ is the "stronger than he" who shall come upon him, and overcome and take from him all his armor wherein he trusted, which is the power over dead men. When Christ comes upon him and takes it from him, then Satan no longer has unlimited control over death, or power to hold man therein forever.

Has this been accomplished? A key is the symbol of possession and power to control. If a man had the key to another's door, it would be understood by all that he had possession of the house, and could go in and out at will. "And thy seed shall possess the gate of his enemies." Does Christ now possess that gate? "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1: 18. When Christ went down into the grave, and rose again triumphant over death, he brought away the keys of death and the grave. He has now come upon the strong man, and taken from him all his armor wherein he trusted; and soon, thank God, he will go into his palace and divide his spoils. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Isa. 53: 12. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hos. 13: 14. Christ, the promised seed of Abraham, now has possession of the gate of his enemies, and by and by he will accomplish his pleasure in the utter destruction of the prison, its door, and its keeper.

THE OLD TESTAMENT.

BY PAUL E. GROS.

ALL Scripture came from God, through his dear Son, and should have our respect, and receive our earnest attention. The Old Testament is specially recommended to us as being a sure guide to salvation. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39. Thus said He who knoweth all things. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," says Paul concerning the scriptures taught Timothy, while young, by his grandmother and mother, who were Israelites, at the time when the New Testament had not yet been written. 2 Tim. 3: 15-17; 1: 5. Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed" (2 Pet. 1: 19); "that ye may be mindful of the words which were spoken before by the holy prophets." Chap. 3: 2. Paul teaches that we are "built upon the foundation of the apostles and prophets." Eph. 2: 20.

It is to the Old Testament that the Spirit of God directs us, to study the faith of the father of the faithful—Abraham—of Abel, Enoch, Noah, Isaac, Jacob, Joseph, Moses, and of the prophets. Heb. 11. James presents to us the examples of Job and Elijah as precious to those who look for the coming of our beloved Saviour. Chap. 5: 11, 17. The times of Noah and of Lot's wife are given by our Lord as being of practical importance in their lessons for us. Luke 17: 26, 32. The book of Daniel is also pointed out by our Lord as worthy of our careful study. Matt. 24: 15.

—"Real glory springs from the silent conquest of ourselves."

HOW TO COME TO CHRIST.

BY ELD. T. H. GIBBS.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. What text contains more consolation to the anxious inquirer than these words, which are full of tenderness, sympathy, and encouragement? One of the best arguments in favor of Christ's work is that it adapts itself to the wants of a fallen race.

Paul informs us, in Rom. 5: 18, 19, how man became estranged from his Maker, and also what restores his fellowship with him: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Hence we are benefited by virtue of Christ's obedience; and this is accomplished by our recognizing it and then being obedient ourselves. To acceptably recognize his work, is to carry out the instruction of Peter to the multitude, of Paul to the jailer, and of Philip to the eunuch; viz., repent of sin and be baptized.

The act of confessing and putting away our sins is a simple one, and comes within the comprehension of all; yet this work has a depth that is often overlooked. Our Saviour says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24), "forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. Pardon, full and free, reconciliation without money or price, but upon the conditions named,—when these have been faithfully fulfilled, may we not claim the promise, exercising faith that we are forgiven?—We certainly can.

How forcible are the words of Isaiah in describing the condition of men before they come to Christ: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Chap. 57: 20, 21. How dark, how corrupt the mind of man can become when under Satan's control! how restless! how agitated! Like the angry sea lashing the beach, so the conscience-smitten sinner is lashed and driven by his compunctions. But the righteous are not so; their peace is "as a river," calm and peaceful, and their "righteousness as the waves of the sea," continuously coming in. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Are not these contrasts sufficient inducement for us to come to Christ? Oh, why cannot all see these beauties, and flee from the wrath to come, when the way is so plain, the cost so little, and the reward so great! In contemplating these things, we are not surprised at John's breaking forth in wonder, "Behold, what manner of love!" as he reasons of the richness and fullness of this work.

Marthaville, La.

"NOT MANY WISE."

BY MRS. A. W. HEALD.

IN reviewing the history of God's dealings with his people, we find that in all ages he has revealed himself especially to the few, not to the learned. In the time of the flood, only one man was thus favored. "Noah, being warned of God, . . . condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7. When God would prepare a nation to receive and preserve his truth and to inherit the promised land, he called but one man, from Ur of the Chaldees, a heathen nation.

Our Saviour passed by the learned Jewish rabbis, and called "the twelve" from the humbler walks of life, choosing as his witnesses plain fishermen of Galilee and a hated publican. The proud Pharisees refused to accept the truth from these lowly followers. When the blind beggar had received sight, and had borne his testimony concerning the power of Christ, they said, "Thou wast altogether born in sins, and dost thou teach us?" John 9: 34. They said of the Saviour, "Whence

hath this man this wisdom, and these mighty works? Is not this the carpenter's son?" (Matt. 13: 54, 55)? "Can there any good thing come out of Nazareth?" John 1: 46.

We may inquire, Why has God thus "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty?" Paul has plainly given the reason: "The things which are despised, hath God chosen . . . that no flesh should glory in his presence. . . . That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1: 28-31.

"How hardly shall they that have riches enter into the kingdom of God!" But there is also a pride of intellect which is as directly opposed to the spirit of the meek and lowly Jesus, as the pride begotten of wealth. Indulged, it will just as surely exclude the soul from heaven. Pride is hateful to the Lord; for it renders man blind to spiritual truth. It is written, "Not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1: 26); "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29: 14); for "lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8: 9. "Professing themselves to be wise, they became fools." Rom. 1: 22.

In the light of these declarations of the revealed word, we may clearly see that the precious truths of the gospel could not safely be intrusted to the "wise men after the flesh." Hence, the joyful exclamation of Jesus, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."

Windham, N. H.

HUMAN NATURE.

BY ELIZA H. MORTON.

It is a true saying that human nature is the same in all ages; and experience and careful observation have demonstrated that things are so set one against another that there is not much difference in the natural goodness of mankind. Human depravity runs in different channels, and is made manifest according to the disposition of the individual. What to one man is an almost overmastering temptation, strong as a rushing whirlpool in its power, to another, of a different temperament, is as a cobweb that may be lightly brushed away. It is not well harshly to judge a fallen brother, even though his sin may seem more enormous than our own. The pressure of peculiar circumstances may yet develop in us faults of which we now have no knowledge, from the contemplation of which we would shrink in horror.

Satan is a diligent student of human nature. For cultivated minds he prepares the most alluring temptations, and presents them in the most refined forms. Clothed in garments of light, sin stands at the door, and too often enters the chambers of the heart in the most imperceptible and insidious manner. Coarser minds are captivated more easily, and hence less delicacy is needed in the manner of approach. But in either case resistance requires an equal amount of moral power and divine help.

God allows evil influences to be brought to bear upon his people, so ordering circumstances as to bring every weak point of character to the surface. He does this in order to develop what is in the heart, and to show his children the need of divine help and the power of almighty love.

"There is no man that liveth and sinneth not." Failure does not always mean defeat; for some fall only to rise stronger than before. Coleridge says that good and bad men are each less so than they seem. It is true that what to our eyes may seem a flaw ruining the character, may in the eyes of God be but a stain to be washed away in the blood of Christ, a mistake to be atoned for by an after life of devotion and usefulness; for,—

"He who with oaths his Master thrice denied,
Learned his own frailty, and was purified!
So he who errs and yet repents his sin,
Hath greater power all erring hearts to win.
Who longest and who farthest went astray
Can better point the perils of the way."

Portland, Me.

—Most of our comforts grow between our crosses.

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 WAITING ANGEL.

THE painter who should drop his brush
Because he could not seize the blush
Of heaven, when birds do dreamily stir,
And the first warm sun touches her,
Would not be worthy of his name.
He cannot copy the morning flame,
But with his best of artist wit
Lovingly strive to render it;
And heaven, in an ideal sense,
For him and us makes recompense.

The poet who should break his lyre
Because he could not make the wire
Echo the music of the spheres
In perfect time to mortal ears;
Translate all utterance of the gods
In the rude phrase of mortal clods;
Fling from its delicate frame of gold
The thunder, awful as it rolled—
No bard was he! He sings his best,
Celestial law provides the rest.

The man who will not gird his loins
For that which truth or love enjoins,
Because he knows his work when wrought
Will fall below his hope and thought,
Is no true workman. Let him do
The thing his conscience points him to,
And he shall find the seed he cast
Spring up, when many days are past;

Whilst every honest deed will bring
A training for the nobler thing
For which archangel duly waits,
Keeping Occasion's golden gates
For such as watchfully pursue
Her long, laborious avenue—
Many she calls, but chooseth few
To crown at last where crowns are due.

—Temple Bar.

A USEFUL HOUSEHOLD MAXIM.

AN oriental sage was once asked by his sovereign, also a wise and good man, to give him a saying that should be appropriate and restraining in times of prosperity and pleasure, and a consolation and comfort in times of adversity and sorrow. Difficult as was the task of finding some sentiment or truth that would be suitable to these widely opposite conditions, even the wise ruler was satisfied when the sage gave him the saying, "Even this shall pass away;" and it is said that he had it engraved upon a ring which he wore ever after.

But whether the ruler of a great empire found this a useful maxim or not, certain it is that for the ruler of the smaller empire of the home, the mother, it is a very comforting little sentence, and, if reflected upon, may oftentimes help her in those difficulties and trials in household life which can only be overcome by patience. The thread of family life, even in the best regulated homes, has an inherent tendency to get into snarls. As Mrs. Harriet Beecher Stowe says, "There never yet was that home or family where everything could be made to run 'just so.'" Things are always happening in the most unexpected manner; the best and most systematic plans are inadequate to meet all the emergencies that arise when the different individualities of parents, children, and servants all act and react upon one another. The best way in which these roughnesses, these tangles, can be straightened out is to wait a little, to let time help overcome the difficulty; and in order to do this cheerfully, it is well to say to ourselves, "Even this shall pass away."

Take, for instance, the discomfort and confusion that may overtake an ordinary-sized family when, on awaking some early autumn morning a cold, foggy, dismal, unseasonable rain is found to be falling. A fire must be built in the sitting-room or nursery on account of the baby or the very little ones, and the chimney will be almost sure to smoke. Warm garments are needed and called for by all the members of the family, and must be hunted out from among the packed-away winter clothing, which probably, only the mother knows where or how to find, if, indeed, she does in the sudden call for them. But the baby cries and demands her whole attention. The discomfort of the morning affects the spirit and temper of the cook as well as the kitchen fire, and, like all uncultivated spirits, she makes it an excuse for grumbling, bad service,

and in nine cases out of ten for positive insubordination and impertinence. The boys and men about the house are unreasonable and impatient in their demands for service and attention, and altogether it is a very uncomfortable domestic atmosphere that pervades the house.

How easy under such circumstances for the house mother to give way to temper, and raise a storm about the ears of the family that shall add tenfold to the general discomfort, and to say sharp and cutting words that shall leave the sting of unhappiness for days and weeks to come! How easy for her, also, to make her own labors more difficult and complicated by allowing the conduct of her servants to irritate her into doing or saying some rash thing which, while it affords a momentary gratification to temper or sense of power, reacts with most damaging and mortifying results upon her own convenience and comfort! How much better for her to reflect that, in a little time, these annoyances and this condition of things must necessarily pass away, and to preserve good temper and speak in gentle tones amid the surrounding confusion. And if the mother will but control her spirit and take a few moments for reflection; if she will but look up and beyond, even in the midst of labors, inconveniences, and discomforts, to what heights of spiritual serenity and comfort may she attain! And thus lifted above the earthly and material plane of life, she may calmly view and firmly guide the course of the domestic storm, and shortly diffuse over all the sunshine and calm of her own cheerful, unperturbed spirit.

And so of scores and hundreds of emergencies that happen, and that will happen to every house-mother. The sudden or lingering sickness of her children may throw all household methods into disorder; the necessity for changing servants on account of incapacity or insubordination, will for a time disturb and roughen the whole current of family life; the unexpected visitors, the inopportune callers, at times will discommode her and interfere with her plans of work; the muddy day comes, and the children spoil their clothes and track mud all through the house; the seamstress fails to come at the appointed time, or ruins the garments which are needed in haste; financial circumstances compel the use of outworn or inconvenient articles of furniture and clothing, or the doing without needed articles altogether. All these things distract and annoy and trouble, but they are only aggravated by being met in a complaining, irritable spirit. Far, far better to possess one's soul in patience and say, "Even this will pass away."

But a far deeper import will attach in the faithful mother's mind to this helpful and instructive saying when it is applied to the imperative, all-absorbing, and often exhausting care of children. The mother's life is frequently so wholly filled with providing for the material wants of her children that it seems for the time being to become dried up, and to lose all elasticity and freshness and beauty. She has no leisure for reading, for the practice of accomplishments, for intercourse with friends, or for any of the recreations of life. Patience, tired mother. These children are growing up; they will not always be little, and fretful, and troublesome; the house will not always be noisy and always getting out of order. . . . Then you can have order in your house; then you can have leisure and quiet. Be as happy as you can even in these busy, care-crowded days. Think how dreadful it would be to miss one troublesome little noise-maker from among the flock. . . .

In one other very important period in her children's lives will the thoughtful mother find the deepest import to this little saying. Nearly all children, especially nearly all boys, pass through a period in the development of their characters when they seem willful, unconscientious, impatient of reproof, sour, and rude. It is a period requiring the greatest patience and wisdom on the part of parents; for children must be led, and cannot be driven through it. It is in some degree the result of the mental and moral, as well as physical, struggles that are a part of the development from childhood to manhood or womanhood. Love and gentleness only can restrain now; for the boy and the girl are passing into the period when, if restrained at all, they must restrain themselves. But by the grace of God even this period will pass away, and faithful parents are often permitted to receive out of it sons and daughters who are spiritually new creatures; and so the maxim of the an-

cient sage and the words of the apostle teach the same lesson: "Even this will pass away;" and, "Ye have need of patience, that after ye have done the will of God ye may receive the promise."—*Helen E. Starrett, in Interior.*

THE PARENTAL "NO."

It is hard for parents to say "No," and harder still for them to say it so that the children shall know that "no" is meant. With the severe experience and training of the Fathers of our country—and these fathers embraced, in their methods and manners, all the mothers—has gone the meaning of many words which are spoken, and "no" is one of them. But there is no more important word for a parent to speak, none that he should utter more carefully, none that he should use with such certainty of its being understood. I shall never forget a scene that occurred years ago at Clarendon Springs. A father and his little son after a long walk were resting upon the grassy slope of a hill that ended abruptly in a precipice. The little boy, unconscious of all danger, asked to run about and gather flowers that grew near the brink. The father said, "No, my son." "Why mayn't I, father?" was the natural question of the little lad. Then up spoke a stern old man, with wrinkled face and silver hair, who was sitting near, "Because your father tells you so, boy."

His severe words gave an emphasis to the paternal "no" which was never forgotten; and that youth grew to manhood, and never again questioned the wisdom of his father's decision with another "Why mayn't I, father?"

Perhaps it is harder for parents to say "No" to daughters than to sons. Young men learn soon, if they learn at all, that obedience is a necessity in the management of business and of all affairs where duties are to be done and trusts executed. They see others do what they are told to do, without question and without hesitation, and they learn to give and to expect a prompt response to authority. But with young women it is different. It seems hard to cross their wishes, to tell them that what they desire to do is foolish and dangerous, and that they cannot do it. It is difficult to convince any woman by argument; for their reasoning faculty is not often very active, and if the affections are enlisted, it is impossible to carry any case by logic. The parent must be able to say "No" in such a manner that it will carry conviction which argument could not produce, simply because it is the word of one who is loved and revered. The daughter will say, "Father, I do not agree with you, but I know that you are wiser and more experienced than I am, and that you love me with all your heart, and I will obey you." It takes a dutiful and loving heart to make such an answer when interest or affection is involved; but if the parent has trained the child with that sweet union of love and law which is the best government for us all, the chances are that such an answer will be made. . . .

The parental judgment seems prejudiced to young eyes, and there is sometimes a lack of sympathy between the heart that beats slowly, as years retard its action, and the heart that throbs rapidly with each fresh impulse of youth. But if there is true love between parent and child, the child may be sure that the father's or mother's "no" is never a harsh, and rarely a prejudiced, decision. The parent who desires to make his children happy must begin while yet they are young, not to thwart them in every little impulse and action, but to say "No" when it is necessary and judicious, with such a solemnity and emphasis that it will no more be questioned or evaded than the laws of nature or the decrees of God.

Such wise and emphatic utterances will be heeded, and young men and women will be saved by this kind and decided negative from the mischief which weak fondness and unreflecting vacillation have wrought for many unfortunates. The old maxim is usually quoted for the young, "Learn to say no." We would apply it to fathers and mothers. Learn to say no; and to children we would say, "Learn to hear and obey no."—*Augustus, in Observer.*

—The spirit that is sweet, patient, unselfish, and thoughtful amid the frictions, irritations, and jostlings of the common days, is a royal spirit indeed.—*Presbyterian.*

Our Tract Societies.

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

AFTER.

"Weeping may endure for a night, but joy cometh in the morning."—*Ps. 30:5.*

AFTER the shower, the tranquil sun;
Silver stars when the day is done.

After the snow, the emerald eaves;
After the harvest, golden sheaves.

After the clouds, the violet sky;
Quiet woods when the winds go by.

After the tempest, the lull of waves;
After the battle, peaceful graves.

After the knell, the wedding bells;
Joyful greeting from sad farewells.

After the bud, the radiant rose;
After our weeping, sweet repose.

After the burden, the blissful meed;
After the furrow, the waking seed.

After the flight, the downy nest;
Beyond the shadowy river—rest.

—*Sel.*

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

No. of members.....	2,135
" reports returned.....	1,037
" members added.....	68
" dismissed.....	21
" letters written.....	2,133
" received.....	498
" missionary visits.....	3,483
" Bible readings held.....	1,913
" subscriptions obtained.....	1,325
" pp. tracts and pamphlets distributed.....	390,812
" periodicals distributed.....	39,266

Cash received on tract fund, \$1,138.61; on periodical fund, \$826.68; on foreign missions, \$686.86; on Michigan M. and C. M. fund, \$262.24; on other funds, \$381.02.

HATTIE HOUSE, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

No. of members.....	788
" reports returned.....	382
" members added.....	20
" dismissed.....	7
" letters written.....	410
" received.....	101
" missionary visits.....	620
" Bible readings held.....	301
" new subscriptions obtained.....	546
" pp. tracts and pamphlets distributed.....	625,473
" periodicals distributed.....	9,202

Cash received on membership, donations, and sales, \$928.40; on periodicals, \$470.88; on general fund, \$515.58; on depository fund, \$219.55; on T. F. T. D. fund, \$210.50; on N. E. school fund, \$166; on Australian mission, \$61; on English mission, \$35; on International mission, \$26.05; on European mission, \$6.40; on Scandinavian mission, \$17.06.

MARY V. THURSTON, Sec.

MICHIGAN TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the Michigan Tract and Missionary Society was held in connection with the camp-meeting at Grand Rapids, Mich., Sept. 20-28, 1886.

A preliminary meeting was held Sept. 19, at 9:30 A. M., when the President gave a brief synopsis of the work done by our Society during the past few months, and Eld. R. A. Underwood made some interesting remarks upon the missionary work. The Chair was authorized to appoint the necessary committees.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 30, AT 9 A. M.—Report of the last annual meeting was read and approved. The report of the meetings held at Battle Creek during the last session of the General Conference was also read. The report for the past year was given as follows:—

REPORT OF LABOR.

No. of members.....	2,135
" reports returned.....	3,167
" members added.....	365
" dismissed.....	99
" missionary visits.....	10,713
" letters written.....	7,310
" Bible readings held.....	3,447
" new subscriptions for periodicals.....	4,752
" pp. tracts and pamphlets distributed.....	1,520,054
" periodicals distributed.....	152,683

TREASURER'S REPORT.

CASH RECEIVED.

On tract fund,	\$5,150 98
" periodical fund,	4,035 43
" foreign missions,	7,823 97
" Michigan missionary funds,	2,142 59
" " general fund,	5,422 70
" South Lancaster Academy,	523 00
" Inter. Tract Society,	683 35
" Battle Creek College fund,	468 00
" other funds,	748 91
In donations to Outlook,	220 00

Total, \$24,218 98

CASH PAID OUT.

To S. D. A. Publishing Ass'n,	\$ 8,252 64
" S. D. A. P. A. on missions, etc.,	12,669 93
" Pacific Press,	2,793 95
" other publishing companies,	490 16
" S. S. Worker,	12 25

Total, \$24,218 98

FINANCIAL STANDING.

RESOURCES.

Due from S. D. A. Publishing Ass'n,	\$2,224 28
" districts,	1,864 46
" individuals,	2,089 45
" State tract societies,	65 22
" Battle Creek V. M. Society,	473 85
" " " R. M. " "	15 63
" Chicago mission,	87 43
" Mich. M. and C. M. fund,	1,844 60
Value of books on hand,	442 10
" office furniture,	35 00

Total, \$9,142 02

LIABILITIES.

Due Good Health Pub. Co.,	\$44 45
" Pacific Press,	87 70
" Outlook fund,	199 56
" individuals,	32 40
" Stephenson tract society,	11 91
" Mich. reserve fund,	5,225 35

Total, \$5,601 37

Balance in favor of Society, \$3,540 65

The Chair announced the following committees: On Resolutions, E. S. Griggs, W. C. Sisley, Eugene Leland; on Nominations, A. R. Henry, Wm. Ostrander, H. S. Lay.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 23, AT 9 A. M.—The President being absent on account of sickness, Eld. E. H. Root presided at the meeting. The Committee on Resolutions submitted the following partial report:—

Whereas, The past year has furnished many increasing evidences that the Lord's hand is in this work, and his blessing ever within the reach of all who will devote earnest and faithful efforts to the promulgation of his truth for these times, as manifest in the marked success which has attended the labors of some of his devoted servants; therefore—

Resolved, That we express our gratitude to God for the evidences of his great love and forbearing mercy as thus manifested toward us, his erring people; and that we hereby pledge ourselves to more entire consecration and earnest devotion and effort in his service for the year to come.

Whereas, There is a great lack of missionary spirit among our people, and there is danger of our missionary work's becoming formal; therefore—

Resolved, That we urge upon our brethren in all our churches to make Wednesday of each week a day of special prayer, that God's blessing may rest upon our missionary efforts.

Whereas, There are many young people in our Conference who might be efficient Bible workers and canvassers, if they were properly instructed; and—

Whereas, Our city missions, properly conducted, are successful in educating such persons; therefore—

Resolved, That we encourage our city missions by sending to the same provisions and such things as they may need, and by our prayers and means.

Whereas, Missionaries are wanted in all parts of the field, and those who are educated to sell our publications are the persons best fitted to enter new fields; therefore—

Resolved, That we consider it important that there be a special effort made for individuals of both sexes to gain an experience in selling such books as "Thoughts on Daniel and the Revelation," "Great Controversy, Vol. IV.," and the "Marvel of Nations."

Resolved, That we believe it to be the duty of our churches to put forth special efforts to enlighten those in their respective vicinities with the present truth.

Whereas, The *Signs of the Times* is especially prepared to enter new fields; therefore—

Resolved, That one of the following plans be adopted by each of our churches:—

1. That a club of *Signs* of five copies or more be taken by each church, and a canvass for the paper be made in the vicinity; and instead of asking the people to subscribe,

propose to send it to them four weeks on trial. One week after the paper has been sent, visit the families and call their attention to some article in the paper, especially the first article. The week following, visit them again, and on the fourth visit take "Vol. IV.," and make a special canvass for that book and the *Signs of the Times*.

2. That where our brethren cannot consistently carry out the above plan, they take the papers and correspond with some city mission that will do the work of canvassing for the paper, and the church see that it is mailed to the individuals.

3. That where our brethren prefer to re-mail the papers and correspond with the parties, some portion of country be selected, and every address therein be secured, and then send the paper to each individual, with proper correspondence, until the entire country chosen has been canvassed.

Resolved, That we believe the *American Sentinel* can accomplish good in the field that no other periodical which we have is fitted to accomplish, and that we will do all in our power to secure subscribers for it among all classes of people.

Resolved, That the *Gospel Sickle* should have a place in the canvassing field, and that we will aid its circulation by securing subscriptions for the same.

It was voted that each resolution be considered separately. The first six resolutions were spoken to by Brn. Haskell, Canright, Farnsworth, Underwood, and Carpenter, and were all adopted. The discussion of resolution seven was postponed until another meeting.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 24, AT 10:30 A. M.—The discussion of resolution seven was taken up, and on motion was amended as follows:—

Resolved, That we believe the *American Sentinel* can accomplish good in the field that no other periodical which we have is fitted to accomplish; and that the State Society take a club of fifteen hundred copies, and that the directors and others be earnestly invited to take steps to secure subscriptions for the same.

After remarks by Elds. Haskell and Farnsworth, the resolution as amended was adopted. The Committee on Resolutions further submitted the following:—

Whereas, There is connected with our College a missionary department under competent teachers, which has proved successful in educating hundreds of workers who are now in the field; and—

Whereas, Our directors have means of ascertaining who there are in their respective districts who might be benefited by attending the school; therefore—

Resolved, That we consider it the duty of the directors to make special inquiries as to who in their judgment should attend said school, and encourage them so to do.

Resolved, That in case of those who could attend the College if they had some assistance, but who have no friends to help them, their addresses should be taken and preserved, with such particulars in regard to their cases as may be necessary; and that they be forwarded to the president of the College, so that, if possible, a way may be opened for such persons to attend.

Whereas, The tract distributors constitute an effectual means of placing the truth before the people; and it is in harmony with the Spirit of God and the nature of our faith and work to avail ourselves of every such opening; therefore—

Resolved, That we recommend them to be placed in depots, hotels, and steamers, and such other places as are fitting, where they can be properly attended to.

Whereas, Health reform has been presented to us as the right arm of the Third Angel's Message, and the observance of its principles as essential to the building up of a perfect Christian character; and—

Whereas, Our people have failed to appreciate the importance of this branch of the truth, and have neglected to educate themselves in its principles, and practice them in their daily lives; and—

Whereas, Health reform has been represented by divine authority as an agent to be used as an entering wedge in the promulgation of the truth; and—

Whereas, Good Health, the denominational exponent of the principles of health reform, has in many instances opened the way for the development of an interest in our general denominational work, which has resulted in great good; therefore—

Resolved, That this Society should do all in its power to promote the cause of health reform in the denomination, by earnest efforts to increase the circulation of *Good Health* and other health literature among our people. And further—

Resolved, That a due proportion of attention should be given in our missionary and canvassing work to the introduction of health and temperance literature.

Resolved, That the officers of this Society be requested to arrange with the publishers of *Good Health* for 1,000 copies of that journal to be used as a pioneer paper, and in obtaining subscriptions during the next year.

Resolved, That the officers of this Society be instructed to purchase 100,000 copies of the new health leaflets, to be used in missionary work.

Whereas, There is an apparent lack of knowledge on the part of officers and members of the local societies in regard to methods of working; therefore—

Resolved, That special care be taken to elect to the office of District director only such men as will qualify themselves to give instruction in all branches of the work in connection with the other duties of the office, and who will devote a large portion of their time to the work.

After remarks by Elds. Haskell and Fernsworth, Dr. Kellogg, and the President, these resolutions were adopted. Resolution eight was then read, and remarks were made by Eld. Haskell, after which it was adopted.

FIFTH MEETING, SEPT. 26, AT 9:30 A. M.—Eld. Haskell made some remarks upon the missionary work in his usual earnest and impressive manner. The Committee on Nominations presented the following report: For President, Eld. G. I. Butler; Vice-president, W. C. Sisley; Secretary, Hattie House; Directors: For Dist. No. 1, Geo. O. Wellman; No. 2, John F. Carman; No. 3, Hiland Butler; No. 4, Andrew Maple; No. 5, J. D. Gowell; No. 6, M. B. Cyphers; No. 7, A. O. Burrill; No. 8, E. S. Griggs; No. 9, Leonard Lawrence; No. 10, Alex. Carpenter; No. 11, H. S. Lay.

Eld. Burrill moved that his name be withdrawn, and that that of T. W. Cole be substituted. It was carried, and the report as amended was adopted.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 28, AT 9 A. M.—Eld. E. H. Root presented the following resolution:—

Resolved, That Dist. No. 5 be divided, and that this Society permit those who may be officers in the district to make the division; that John T. Terrell be director of the southern part, and J. D. Gowell, of the northern, which will constitute Dist. No. 12.—Carried.

T. W. Cole handed in his resignation as director of Dist. No. 7, which was accepted, and Franklin Squire was elected to fill the place.

The President called attention to the resolution passed at the State meeting held at Charlotte, to remunerate the district secretaries. It was voted that this matter be referred to the officers for the ensuing year.

Adjourned *sine die*.

H. W. MILLER, *Pres.*

HATTIE HOUSE, *Sec.*

Special Attention.

"THE ABOMINATION OF ALL AGES."

SUCH is the term applied by W. H. Osborne, an Episcopal minister, to "a church controlled by, or controlling, the State by the carnal weapons of this world, not the weapons of Christ its founder." And this is the very abomination which the National Reform Association is laboring to set up in our own country, by such a religious amendment to the Constitution as will "place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land." In a discourse on "Christian Methods in Promoting Temperance," delivered in Music Hall, Springfield, Mo., Mr. O. said many good things concerning the relation of the church to the State, from which we quote the following thoughts. Our readers will find them well worth considering:—

"There is a fascination in many minds for any methods for bettering the condition of our race which are large and grand and magnificent in their scale. We are not content usually to deal with men's souls one by one, but we propose larger ways of doing things, by which we hope to sweep into heaven whole nations and peoples in one day. So thought that king of the heathen nation to whom Christianity was taught by the missionaries, and who ordered his subjects to the river to be baptized at the point of the bayonets of his soldiers. So thought Philip of Spain when he tried to convert the Netherlands by the military power of the Duke of Alva. So thought Charles IX. when he would make all France Christian according to his ideas, by the massacre of St. Bartholomew. So thought also Elizabeth and Laud in England, when they would enforce uniformity of worship by the power of the civil law and its penalties; so thought also Cromwell and the Puritans when they tried to Christianize England by calling in the aid of the

State to enforce Christian commands and compel the practice of what they deemed Christian virtue.

"The great problem of church and State, and the relation which they bear to each other, are brought to the front again in the discussion of Christian methods as distinct from State methods of treating intemperance.

"Many people are unable to see that the nature of the church and State are different, and that this difference must be recognized in temperance matters. We must not confound the State and church on this question.

"The function of the church is to teach men the gospel of Christ. Its teachers are preeminently its ministers, who are stewards of its means of grace. With this stewardship they ought to be content. It is their privilege to preach the word and administer the sacraments; and in doing this, they appeal to the free will of men, and are forbidden to resort to coercion to carry out their purposes. They are not permitted to coerce men into the kingdom of God, even if that were possible. The whole influence which they may exert must be moral and spiritual. Their weapons are not carnal, but spiritual, to tear down the stronghold of sin.

"The constitutional nature of the church and its functions are defined by Christ: 'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.' But forgetful of this saying of Christ against merging church and State, Christians and Christian ministers often have not only affirmed by precept and example that Christ's kingdom ought to be of this world's power, but that it is most proper and commendable to fight for this kingdom by invoking civil legislation in its favor. . . .

"The church as a corporate moral power has no more to do with civil legislation than it has to meet together in this State through its ministers, and enact laws against stealing under penalty of imprisonment, or elect a senator to the United States Senate.

"Consult the pages of our great jurist, Cooley, in his work upon 'Constitutional Limitations,' where he says: Consult the pages of American jurists and all jurists and statesmen of this age when men believe in keeping separate the functions of the State and church, and they will all pronounce with one voice that the essential function of a State is to prescribe law as a rule of civil conduct with a penalty as its sanction. The State ever undertakes to coerce men to obedience if they will not obey without; but the church cannot coerce. It can persuade men by the glory and beauty of righteousness, and by the tenderness and pathos and love of Christ. Thus far can she go, and no farther. But this boundary of her power makes her omnipotent. Hers is the omnipotence of love, which, more than the edicts of monarchs, more potent than the strength of the warrior, and mightier than all magistracies, conquers and wins the human heart to purity and godlikeness by the ineffable vision and attraction of the majesty of eternal right. . . .

"I do not oppose prohibition as a State measure. If the citizens of this country think it advisable, effectual, and expedient as a police regulation, Christians, as citizens, may vote for such a State measure. But let it be understood that the church of Christ is opposed to prohibition or civil legislation when they are offered as church measures for regenerating the world. Put prohibition where it belongs—upon the platform of a State measure; but don't foist it upon the church of Christ as a moral, religious, and Christian measure. Thus the right relation between the function of the State and church will be preserved, and Christianity in its corporate life and action will not be liable to the rebuke of making itself that abomination of all ages, a church controlled by, or controlling the State by, the carnal weapons of this world, not the weapons of Christ, its founder. . . . Let those who have so great expectations of the civil law's help in putting away this sin, listen to the wise words of John Milton concerning the quality of such legislation:—

"Though you may take from a covetous man all of his treasures, he has one jewel left—you cannot bereave him of his covetousness. Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, you cannot make them chaste that came not hither so. Look how much we expel of sin, so much we

expel of virtue. This justifies that high providence of God, who, though he commands us to temperance, justice, and continence, yet pours out before us ever in profusion all desirable things.'

"And if again you are impatient with the slowness of the Christian methods of dealing with this sin, remember, I entreat you, in the midst of your clamor for speedier methods, in your judgment, that he who believeth shall not make haste, and that God does not reap his harvest at every political election time."

THE SEVENTH-DAY BAPTISTS.

HAVING just returned from the General Conference of the S. D. Baptists, perhaps a word or two in reference to that people may not be uninteresting to the readers of the REVIEW.

Their meeting was held in the public square of the beautiful village of Milton, Wis., beginning on the 22nd, and ending the 27th, of September. Over fifty ministers were present to participate in the deliberations, besides laymen as delegates. A large concourse of people attended, some 1,500, perhaps, being the maximum. The audience tent of the S. D. Adventists of Wisconsin was used on this occasion, while an eighty-foot tent spread its broad shadow for dining purposes, some eight hundred people partaking of the bounteous feast spread for all who wished to satisfy the demands of hunger.

Among the questions discussed was, Denominational Growth: Is it Desirable? How Can it be Brought About? From remarks made, it would appear that the denomination is scarcely holding its own. The Sabbath school society also complained of a decrease in numbers, though few seemed satisfied to receive this as a fixed fact.

Resolutions were passed expressing a belief in the coming of the Lord, but saying nothing of its nearness; and in the resurrection of the dead, but nothing was said in regard to time or manner. Collections were taken for the tract society and the missionary society, which are separate organizations. Among the things donated for this purpose was a beautiful silk quilt, valued at \$125, upon which \$106 were raised, the same to be sent to their missionary in China. Two gold rings were found among the contributions, which were auctioned off to the highest bidder, and resulted in no little merriment, and \$72. The local elder showed himself to be possessed of peculiar qualifications for that calling, as well perhaps as for the ministry of the word.

One thing was particularly noticeable in the remarks of all when discussing their success as agitators of the demands of God's law; and that was, no recognition was made of any assistance from any sources outside of S. D. Baptists. This was the more remarkable in view of the fact that dolorous notes were heard of their own people's forsaking the Sabbath law of Jehovah, and turning for profit or pleasure to the world, which was even now convinced by their self-sacrificing efforts that no sancity belonged to the Sunday; and they look forward to the time when the "Sabbath reform" shall have converted the world.

The choir consisted of some fifty members, and discoursed very excellent music, correct time and distinct utterance being particularly noticeable.

W. S.

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

—A great sun of everlasting love shines upon the globe of our life with tropical force, but we get away to the North Pole of doubt and fear, and then complain that the sun has such little heat, or that he is so long below the horizon. He that will not go to the fire ought not to complain that the room is cold.—Bible Banner.

—A commonplace life, we say, and we sigh;

But why should we sigh as we say?

The commonplace sun in the commonplace sky

Makes up the commonplace day.

The moon and the stars are commonplace things,

The flower that blooms, and the bird that sings;

But sad were the world, and dark were our lot,

If the flowers failed to bloom and the sun shone not.

And God, who seeth each separate soul,

Out of commonplace lives makes his beautiful whole.

—Susan Coolidge.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 19, 1886.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

ONLY THE COVERS LEFT.

THE following anecdote illustrates most strikingly what many of the modern clergy are doing for the Bible. When a text does not suit them, they can often find what is, to their own minds at least, a very plausible way of discarding it; or if they cannot quite do that, they change it over to suit their own feelings or prejudices; just as it was lately declared in a religious paper that when Christ told his disciples that they should wash one another's feet, he meant that they should black one another's boots. Some throw away the entire Old Testament, on the ground that we have outgrown that. Others, for the same reason, throw away the Gospels, as all they record took place before the day of Pentecost, where they place the opening of the new dispensation. Some throw away the Revelation, on the ground that it is a sealed book, and boldly take the ground that the apostles were mistaken in this or that utterance which they cannot understand. Thus there isn't much of anything left of the blessed Bible but the covers. The *Canadian Baptist* has the following telling anecdote on this point:—

"Mr. Moody tells a pithy story of a young man who held out a book to his pastor, saying, 'Here's your Bible,' and turning the leaves, showed him the volume with many books cut out altogether, and hardly a whole page among those that were left. 'Why, what do you mean?' asked the doctor of divinity; 'that is not my Bible.' 'Yes, it is,' was the reply; 'I have followed your preaching for ten years, and whenever you have discredited a book or verse or explained it away as uninspired or mythical, I have cut it out; and this is what is left of your Bible.' 'Let me have it,' said the pastor. 'Oh, no,' said the young man instantly, 'I am going to hang on to the covers anyhow.'"

THE ARK AND THE COVENANT.

THE 21st verse of 1 Kings 8, reads: "And I have set there a place for the ark wherein is the covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt."

This text is quoted with great assurance by those who desire to prove that the covenant made with Israel, when they came out of Egypt,—the old or first covenant which has been done away,—was the ten commandments; for here, they say, Solomon affirms that this covenant was in the ark; and there was nothing in the ark but the ten commandments.

In reply to this it is only necessary to say that the word "wherein" does not refer to the "ark," but to the "place" just before mentioned. Solomon had made in the temple a place for the ark; and in the same place was the covenant which was written in a book and placed in a coffer by the side of the ark. Deut. 31:24-26 records in these words the instruction which was given to the Levites in this matter: "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bear the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Prideaux in his "Connection," vol. i, p. 152, explains this to mean in a small chest or coffer by the side of the ark, not inside of it, and quotes the Chaldee Paraphrase of Jonathan Ben Uzziel in support of his position.

We have lately received a communication from a correspondent, in which he says:—

"In your tract on 'The Two Covenants,' in your comments on 1 Kings 8:21 you remark that 'the key to the explanation of this passage lies in the antecedent of the word "wherein." Further on, you state that 'Hebraists tell us that the grammatical construction refers it unquestionably to the "place." Will you be so kind as to furnish us with the names of a few authors who so construe it?'"

In that expression we had reference to Hebrew scholars with whom we had personally conversed, and not to commentaries upon the passage. Expositors

do not seem to have supposed that there was ground for any question to arise over the passage sufficient to demand a criticism, and so have paid no particular attention to the construction.

The word "wherein" is from the two Hebrew words *אשר-שם* (*asher-shām*). The first is the regular relative pronoun, "who" and "which." The second is the adverb of place, "there." Literally, it would be translated "which-there;" and to these two words thus joined together, the lexicons give the simple definition "where." Had reference been made to the "ark," the relative would have been used with a demonstrative, preceded by a preposition, thus: *אשר בו* "in which;" literally, "which in him."

Thus there seems to be no room for doubt as to the construction of 1 Kings 8:21, nor any ground to suppose otherwise than that the word "wherein" refers to the place where the ark was, and not to the ark itself.

THE NEW JERUSALEM.

REV. 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

The new heaven and earth. By the first heaven and first earth, John unquestionably means the ones which now are. Some have supposed that when the Bible speaks of the third heaven, in which are paradise and the tree of life (1 Cor. 12:2; Rev. 2:7), it refers to the heaven which is yet future, and does not prove that there is a paradise and tree of life literally in existence at the present time. They base their views on the fact that Peter speaks of three heavens and three earths: those before the flood, the ones which now are, and the ones which are to come. But all theories based upon this one fact are overturned by this first verse of Rev. 21; for John here reckons but two heavens and earths; the ones which now are, he calls the first; so that the future new heavens would be the second, and not the third, as Peter reckons. Hence it is certain that Peter did not design to lay down a numerical order, that we should speak of the one as the first, the other as the second, and the last as the third. The object of his reasoning was simply to show that as a literal heaven and earth succeeded to the destruction of the earth by the flood, so a literal heaven and earth would emerge from the renovation of the present system by fire. There is no proof therefore that the Bible, when it speaks of the third heaven, refers simply to the third state of the present heaven and earth; for then all the Bible writers would have been uniform in their reckoning on this point. Thus the arguments of those who would endeavor to disprove of the idea of a literal paradise and tree of life at the present time, fall to the ground.

We believe the Bible recognizes three heavens, all existing in the present constitution of things; namely, the first heaven, which the fowls of the air inhabit; the second, the region of the sun, moon, and stars; and the third, high above them all, where paradise and the tree of life are found, where God has his residence and his throne, to which Paul was caught up in heavenly vision, to which Christ ascended when he left the earth, where he now shares the throne of his Father as priest-king, and where the glorious city stands, awaiting the saints when they enter into life. Blessed be God that from that bright land intelligence has been brought to this far-off world of ours! and thanks to his holy name that a way has been opened from the dark places of earth, which leads like a straight and shining path of light up to those blest abodes!

Verses 2-4: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, "The tabernacle of God is with men, and he will dwell with them." The conclusion naturally follows, that the tabernacle here mentioned is the city. This same city is called in John 14, the Father's house in which there are many

mansions. If an objection should arise in any mind that this is too permanent a place to be called a tabernacle, we reply that the word "tabernacle" sometimes means a permanent dwelling-place. And it seems that the great God takes up his abode on this earth. We do not suppose that God is confined to this, or any other one of the worlds of his creation; but he here has a throne, and earth enjoys so much of his presence that it may be said that he dwells among men. And why should this be thought a strange thing? God's only begotten Son is here as a ruler of his special kingdom: the holy city which is called the Father's house, and which, it is natural to suppose, will be the most beautiful and glorious place in the universe, will be here; the heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Saviour's parables, there will be more joy in heaven over one world redeemed, than over ninety and nine which needed no redemption.

"And God shall wipe away all tears from their eyes." He does this not literally; for there will be no tears in that kingdom for him to literally wipe away; but he does it by removing all the causes of tears.

Verses 5, 6: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

He that sits upon the throne is the same that is mentioned in verses 11 and 12 of the preceding chapter. He says, "I make all things new," not, I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true and faithful. And when this is accomplished, "it is done." The dark shadow of sin has forever passed away from the universe. The wicked, root and branch, are wiped out of the land of the living, and the universal anthem of praise and thanksgiving (Rev. 5:13), from a redeemed world and a clean universe, goes up to God.

HOLINESS—PECULIAR.

A CORRESPONDENT sends us an account of a "Holiness Camp-meeting," at Storm Lake, Iowa, which closed Aug. 30, after having continued ten days. In addition to what is stated in the following communication, we may mention that one of the leading spirits of the meeting, according to reports in the local papers, the pastor of the M. E. church of the place, in his prayer on Sunday evening, uttered the petition that the Lord would either convert or kill the Universalist minister of the place. The report attributes to him this exclamation: "O Lord, convert the Universalist minister of Storm Lake, or kill him—drive him out of town. If you cannot free us of him any other way, kill him with a blow from his fast horse." He then went on to predict the death of said minister within thirty days, as his prayers, he said, are always answered. What kind of "holiness" a man could possess who would utter such a prayer, we leave our readers to judge. Of the meeting, our correspondent, E. M. Aldrich, says:—

"Inclosed I send an advertisement of a Holiness camp-meeting, which closed here Aug. 30. I have never seen nor heard anything to compare with it. It is stated that fully one thousand who were in attendance professed holiness, and the most attained to that state at the above meeting. I was on the grounds Sunday, the 29th, and tried to form some idea whence their power came. That there is a power among them no observing person can deny; but what that power is that controls the minds of the best men of our town and country, was what I wished to discover. Men and women of high standing in the business and social world were drawn under its influence, with apparently no power to resist. So manifest was this influence, I had no desire to enter the large tent where they held their meetings. I am satisfied that it is some influence that controls the mind like mesmerism. I noticed that persons of frail constitutions were the first to give way to this influence, and that as soon as they came under its control, every look of solemnity was gone. Their talk was trivial; and such exclamations as, 'I'm holy! I'm saved! I'm fully sanctified!' were heard on every hand. But when we come to measure them by the word of God, we find they cannot stand the most simple test.

"But as to some of their professions of faith. They claim that this will go on until righteousness covers the whole earth; that soon this power will be

so great that such miracles as were performed by Christ and the apostles will be a common occurrence; also that Christ is soon to come and set up his kingdom, and reign a thousand years. Could Satan ask for more? Could anything be better prepared for him to step in, representing the Lord, to carry on the great deception?

"This movement is permeating all denominations in Northwestern Iowa, and I am satisfied no S. D. Adventist should have any connection with it. Those engaged in this work are sending out tents all over the country, staying from one to two weeks in a community. And wherever they go, they gain their adherents. Each tent company consists of ten or twelve persons, whom they call a praying band. This is enough to form a nucleus from which this power seems to arise. They push their work with great vigor, and cause great excitement wherever they go."

THE DEBATE AT DES MOINES GIVEN UP.

Word from Iowa recently received brings the information that the proposed discussion between myself and Eld. Dungan, of the Disciple Church, will not come off as was appointed. The facts in brief are these: During our large camp-meeting at Des Moines last June, there was evidently a deep impression made upon the people. The Disciples have a church and a university there. Many people of that denomination were quite stirred over the preaching they heard at the meeting, and proposed a discussion. As we are opposed to debating unless really compelled to do so in defense of the truth, we gave them no encouragement; but this did not satisfy them. They were continually talking and urging it, and, to remove all objections, offered to furnish a house and also to board me. As we have a young mission there, our brethren feared that it would give an impression that we were afraid to defend the truth if we refused to debate. Therefore, finally we told them that, if they would do all they agreed to, they might choose their man, and if we could agree on the terms we would meet them.

The leaders in this were some young men from their university. We did not know what position they occupied or how responsible they were, nor did we stop to inquire. The next day these young men returned to our camp with Prof. Dungan, of their university, Eld. Lucas, the editor of their paper, Eld. Cornell, with whom I had formerly twice debated, and several other of their leading men. Elds. Haskell, Smith, Morrison, McCoy, and myself, and several others of our leading brethren met them. We had a very pleasant though brief interview, and readily agreed on the questions to be discussed, the rules, time, and everything concerning the debate. It was distinctly stated before all that they were to furnish a house free. When they suggested that a small admittance fee might be taken up, we said that we would not allow that, as it would keep away many of the people who might wish to attend. So they dropped the matter without urging it at all.

Under date of Sept. 10, Eld. Dungan wrote me, saying: "I find the party that was to furnish the house for the debate unable to do so. The best offer is the Standard Theater, at \$20 a night. Now I will take the chances by raising at least a part of the amount by a door fee, or I will divide the risk and the income with you. But as I am not able to pay for the hall myself, I cannot provide a place for the debate without help."

Of course we refused to make any such change in the conditions, and wrote Eld. Dungan to that effect. We are now told that the parties who urged on the debate are irresponsible. It seems to us that Eld. Dungan and the responsible men that were present ought to have been aware of that fact at the time, and not have waited till now to tell us so. And further, it seems to us, if their brethren who were to back them failed them, that their leading men who were present and assented to the agreement, should have felt themselves bound to make it good. We certainly would have done so if we had made such an agreement. It is remarkable also that the *Oracle*, their paper published at Des Moines, and edited by Eld. Lucas, who was their chosen moderator for the debate, came out a few days since with an offer to furnish a hall for a debate between the Adventists and the Spiritualists. It is a little singular that their people could furnish a hall so readily for such a debate, but could not furnish one for their own use, according to agreement.

At last, however, a hall was found that could be had for \$7 an evening, or \$70 for the entire debate.

The students in their university raised \$40 of the sum, but found their other brethren unwilling to help at all toward raising the balance needed. At least, so I am informed.

As far as I can see, Eld. Dungan seems to have been willing to do his part to carry out the discussion, and I judge that we would have had an interesting debate. But it seems that his brethren did not think they would gain anything by so doing, and failed to support him; so the matter was dropped.

Expecting the debate to come off, I have tried to post up thoroughly, as I thought it was my duty to do. I feel that the Lord has blessed me in this, and I have obtained many precious ideas and facts on the subjects of the Sabbath, law, and covenants. I shall endeavor to bring these out in some form, so as to preserve them for myself; and that others may have the benefit of them if they so desire.

D. M. CANRIGHT.

Being present at the interview above referred to, I can testify to the correctness of the statements Eld. Canright has made concerning it, and the conditions agreed upon for the debate.

U. SMITH, *Editor REVIEW AND HERALD.*

THOUGHTS ON PRACTICAL SUBJECTS.

BE POSITIVE.

THE man who impresses others, who converts others, who carries conviction with him, is the positive man, the one who is sure that he is right, and shows it in every expression. The uncertain man, who is always offering apologies for his opinions, who is always qualifying what he says, and splitting hairs, convicts nobody, even though he has the truth on his side. His very manner awakens doubt as to the truthfulness of his position. But the positive, enthusiastic man, who expresses his opinions without a doubt, who talks as though he knew he was right,—that man is always a power. The rule is, Be sure you are right, and then say so, with all the emphasis and assurance that you are capable of. If you are in doubt about your position, study it until you settle the matter, and be sure you settle it right. Too much argument is a bad thing. A few points well made, and driven home, are sufficient.

BE ENERGETIC AND ENTHUSIASTIC.

Energy and enthusiasm, what can they not accomplish? They are more than talent and learning, and, in fact, they often seem too strong for truth itself. Everything has to give way before them. Look at Peter the Hermit, a man of small capacity and narrow ideas; but with his unbounded energy and enthusiasm he swept all Europe like a hurricane. You will often see a man with a little bullet head and a handful of ideas accomplish more than a whole regiment of slow, logical, cautious men. Dr. Arnold says: "The difference between one boy and another consists not so much in talent as in energy." Sir Thomas Buxton says: "The longer I live, the more I am certain that the great difference between men is energy. Invincible determination and honest purpose once fixed, and then it is death or victory." Brethren, if you want to succeed, put enthusiasm into what you do.

READ OR STARVE.

A man who at length became one of the great lords of England, rose from a humble state to fill the highest office in the nation by his indomitable perseverance and hard study. For long years he met with no success, and almost starved. Many a man would have quailed and whined and made a failure; but no, this only spurred him on to greater exertions. When distaste, disinclination, or weariness crept over him, as they will over the most determined men, he would write and set before his aching eyes, "Read or starve!" three monosyllables which have achieved as many miracles as the magic word "Failure." He did read, but he did not starve. Look at the lives of most great men, and you will find that here was the secret of their success. It was not luck or chance, but it was hard work long continued. Look at the enormous amount of work which some men undergo to obtain only trifling accomplishments. "You will see a man for years practice on his fiddle to draw sweet music from its strings. You will see another man practice for years to bring down a pigeon on the wing; another will devote half his life to acquiring the art of balancing himself on a rope, or standing on his head upon the top of a pole." Then

all the world wonder, and pay their money to see it. If ministers would make half the exertion, they would shake the world with their power.

KEEP A NOTE-BOOK.

One of the most valuable things a literary man can do is to keep in his pocket a little note-book. In it, put down any excellent thought which may occur to you at any moment, whether it come to you by reading, reflection, or observation. By doing this, you will treasure up, retain, and hold some of the most precious thoughts, which otherwise would escape you. This is what the great scholars of the world have done, and it is what every one should do. Whether riding, talking, or conversing, if a good, bright idea comes to you, write it down. The very act of doing this will impress it on your mind when otherwise you would soon forget it. And then you have the book to refer to, to refresh your mind. It takes but a moment, but it is an invaluable habit.

TAX YOUR MEMORY.

The mind which is never severely taxed, becomes lazy; hence, the person who wishes to have a strong, retentive memory, should often tax it to its utmost. It is said that the father of the great Sir Robert Peel used to try his memory in every way. Every Sunday, on returning from church, he would take him into a private room and make him repeat just as much as possible of the sermon. In this way he formed the habit of noticing and remembering what he heard. It was the secret of his great success. Another man tried the memory of his boy by requiring him to walk by a store, and then name just as many articles as possible which he had seen in passing. It is remarkable how a little practice increased his ability in this line. We do not know what we can do until we try.

D. M. CANRIGHT.

Ministers' Department.

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

READ YOUR BIBLE THROUGH.

WHEN a minister enters a new field, it is necessary for him to be acquainted with his weapons of warfare. The public largely estimate his knowledge by the amount of reading he has done. Suppose he should be asked, How often have you read the Bible through? and should have to reply that he had not once done so, what kind of an impression would he leave? His influence, in that neighborhood at least, would be greatly diminished. Preaching, and yet never read his Bible through! David refused to go out to meet the Philistines clothed with Saul's armor, saying, "I cannot go with these; for I have not proved them." How many of us are wont to be content with the armor of others! We store our minds with what other men have taught us, without proving for ourselves what is truth.

"Searching" the Scriptures may not imply a systematic course of reading them, yet the one should not prohibit the other. Points are gathered in reading the Bible through by course that in searching for texts bearing upon particular truths would be passed by, although contained perhaps in the next verse. A good systematic method for reading the Bible consists in numerating the pages, and ascertaining how many should be read each day in order to read it through in a certain time. The ordinary minion 12mo. reference Bible contains something near twelve hundred pages; and to read it through in a year would require the reading of three and one half pages each day. To arise early in the morning, and spend one hour in reading and meditating upon this portion of my Bible each day, is, in my experience, a profitable manner of spiritual preparation for the day's work. To read hastily, without due meditation, is to read without profit. For an ordinary reader, an hour is a sufficient length of time to peruse the above number of pages, and the benefit thus derived is inestimable.

"It is one thing now to read it with delight,

And quite another thing to read it right."

I heard of one man who read the Bible through twenty-one times, and finally came to the conclusion there was nothing in it. Such readings are unprofitable; and while we endeavor to let the world know that we have read the Bible through, we should also let them know that we have drank at its fountain and eaten of its substance.

Reading in course should not prevent continued searching. The soldier must keep his armor bright, and ready for action at any moment. At the same time we should gather from other sources whatever may be admissible in proving our points, and substantiate that which we would teach from the Scriptures by reference to standard authors, so that the world may know that we are not wholly our own interpreters. And, above all, we should ask for that wisdom from God which will enable us to be workmen for him that "need not to be ashamed, rightly dividing the word of truth." J. P. HENDERSON.

WHAT ONE MAN CAN DO.

I HAVE just been reading a brief sketch of the life and labors of Henry P. Haven, a man who was noted for his success in business, and equally so for his zeal and labors in religious matters, especially in the Sunday-school work. He was a member of the International Lesson committee. It is remarkable how much some men do accomplish, and just as much so how little some others accomplish. His life illustrates what can be done by an ordinary business man in the way of religious work while he also attends to his secular business.

Mr. Haven was left fatherless when he was four years of age. His mother was very poor, and at a very early age he had to learn how to do hard work. When but eight years old, he did a large amount of farm work. As they were very poor, he had few educational advantages. At the age of fifteen, he was employed as clerk by a merchant in New London, Ct. Through hard work and most careful industry, the young man gradually made his way up, till he became head and chief manager of the firm. The business of the house was whaling. Mr. Haven, at various times, sent out over two hundred vessels, large and small, to various parts of the globe; to the Indian, South Pacific, and Arctic Oceans, from Baffin's Bay to Behring's Strait.

He engaged to a large extent in the seal industry, in the Arctic and Antarctic circles, and in shipping guano, giving personal attention to the provisioning and manning of these vessels. He was president of a railroad, and a director of three banks. He was chairman of the board of education in his own city, and took an active interest in the State normal school. He was secretary of a missionary society, and vice-president of three Bible societies. At one time he was mayor of his city and a representative in the State legislature. Notwithstanding these many duties, he was a faithful husband, father, and citizen.

One would suppose that a man conducting so large a business, could certainly have little time for religious work; yet Mr. Haven did a large amount of such work; in fact, more than some men who give their whole time to it. He was active in all the exercises of his church, often conducting Sunday-school institutes, and assisting in the State Sunday-school conventions; but his chief work was as Sunday-school superintendent.

At the age of twenty-one, while yet a poor clerk, and hard at work, Mr. Haven started a Sunday-school four miles out of the city. That Sunday-school he conducted for the balance of his life. At the close of the first twenty-five years that the school was held, out of 1,279 sessions, Mr. Haven had been present 1,099 times. At the same time he was also superintendent of a large city Sunday-school, and was as punctual there as at his country school. He was constantly seeking to improve his school by new methods. One evening every week, notwithstanding all his multiplied business, he spent with his teachers. Very frequently, also, he would invite the school to spend an evening with him at his home. Every Monday morning he gave an hour to the study of his work as superintendent. He often conversed with his teachers as he met them on the street, or as he saw them in their places of business. He knew all his pupils by name, and often stopped to talk with them. For one while, he also filled the place of a local preacher in a poor district where no preacher could be obtained. He gave to the Bible a vast amount of study.

As I read this sketch of his life, I felt that it ought to shame many of us for the little we accomplish in the Master's cause. So many, even of our best members, feel that it is too heavy a tax for them to take sufficient time for study to lead a Sabbath-school, or even to teach a class in the Sabbath-school; in fact, many of them complain that they are so busy they

have no time even to get the lesson. Now, what are these brethren doing? Perhaps one has a farm of eighty acres; another owns a little store; this one runs a blacksmith shop; that one works at the carpenter's trade; and so on. How the life of such a man as Mr. Haven ought to shame us. The fact is, a proper amount of time given to religious work does not hinder a man in his secular business; on the contrary, it really assists him. If the mind is kept constantly on the stretch in one line of thought, it becomes wearied and over-strained, and finally inefficient. Changing the current of thought, and studying a different subject, often relieves the mind, increases mental vigor, and really prolongs life. This is a secret that few have learned. But it was the real basis of Mr. Haven's success in both lines of his work. How did he succeed in accomplishing so much?—In the very way that all successful men succeed; namely, by systematic and orderly arrangement of his work. He was a man of rigid system. His biographer says: "That he was methodical to an extreme degree follows as a matter of course from the many labors undertaken and performed by him. Without system and a close attention to it, so much and so varied labor would have been out of the question." Yes, and that is usually the secret of success. These haphazard, happy-go-lucky people never accomplish much, any way. I wish every minister would read this sketch of Mr. Haven's life. It might induce them to more activity.

D. M. CANRIGHT.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

515.—NO ADDRESS.

M. B. C.: No. 5, current volume of the REVIEW, contained an explanation of the point involved in your query. If you will furnish us your address, a copy of the paper mentioned will be sent you.

516.—VISITORS AT CHRIST'S SEPULCHER.

How many and what visitors were at Christ's sepulcher on the resurrection day? A. M. M.

This is a question that has been and still is difficult to answer satisfactorily. In searching for a solution, the student cannot fail to notice this feature; viz., that the evangelists evidently did not deem the subject one of special importance, otherwise they would have been more explicit in their statements relative to it. The point of importance in this matter seems to have been to preserve a record of certain competent witnesses who were early at the tomb after Christ's resurrection, and who saw him quite soon thereafter. The number of those witnesses, and the exact order in which they visited the sepulcher, are unimportant issues, and are treated as such by the evangelists. In chapter 28:1, Matthew states that "Mary Magdalene and the other Mary" came to the sepulcher. Mark (chapter 16:1, 2) says that "Mary Magdalene, and Mary the mother of James, and Salome," came unto the sepulcher at the rising of the sun." This does not contradict Matthew's statement, and varies from it only by using a different expression to designate the time, and by naming a third person, "Salome." Luke does not definitely name those who visited the sepulcher. After relating the circumstances of the visit of certain ones, he says: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles." Chapter 24:10. From this statement we may conclude that there were several women in the company that visited the sepulcher, although Luke does not say in so many words that all who told those things to the apostles did visit it. In John's account of the transactions of that morning, only one woman is mentioned—Mary Magdalene. Luke (chapter 24:12) states that Peter went to the sepulcher as soon as he was told the news by the women. John (chapter 20:3) says that Peter was accompanied by another disciple, "whom Jesus loved," by which we understand that John is meant. Thus we have the names of six different persons who visited the sepulcher on the resurrection day, and a strong intimation that there were several other visitors.

517.—ON WHAT DAY OF THE WEEK DID PENTECOST FALL?

Did not Pentecost always come on the day following the seventh Sabbath? See Lev. 23:15, 16. T. H. G.

The passages referred to read thus: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even

unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." These words give information with regard to the establishment of the feast of Pentecost. It was to be celebrated on the fiftieth day after a certain date, and that certain date is identified by the words "from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering." These two expressions refer to one and the same day, or rather, the latter explains the former, and gives the key that enables us to know just what day is intended by the expression "morrow after the Sabbath." As stated in the 4th verse of this chapter, "the feasts of the Lord, even holy convocations," are here proclaimed. The first one mentioned is the passover.

By reading verses 6 and 7, it will be seen that this feast was to be celebrated for seven consecutive days, the first of which was to be the 15th day of the month. The 7th verse states that this first day of the feast, viz., the 15th day of the month, should be "a holy convocation," and that no work was to be done therein; that is, it should be a sabbath. Notice that the first day of the feast always came on the 15th day of the month; hence it would come upon a different day of the week every year. Verses 10 and 11 direct that when the children of Israel should come into the land of Canaan, they should offer a wave-offering, to be waved by the priest "on the morrow after the sabbath" of the feast. We have seen that the "sabbath" of the feast, or "holy convocation" was always the first day of the feast, which comes on the 15th day of the month Nisan. Thus the wave-offering was given on the 16th day of the month. According to the 15th verse, they were to begin here to count the seven full weeks that should reach to the Pentecost. The 16th day of Nisan was to be the first day of that period of seven weeks, or forty-nine days, and the fiftieth day would be Pentecost. Thus Pentecost would not fall upon the same day of the week every year, any more than the passover would.

The occasion for the question of our correspondent, is the use of the word "sabbath" in verses 15, 16. With regard to this word, as used there, Gesenius, in his Hebrew Lexicon, under *Shabbath*, says: "4. Sometimes a *sabbath* is nearly the same as a *week*. Lev. 23:15, 16. Here the seven complete sabbaths are parallel to the 'seven weeks' of Deut. 16:9." He says that the Chaldee word for Sabbath also means "week."

The English translation of the Scriptures for the Jews, as authorized by the "Union of American Hebrew Congregations," renders verses 15, 16 thus: "And ye shall count unto you from the morrow after the holy day, from the day that ye bring the omer of the wave-offering, that it be seven complete weeks; even unto the morrow after the seventh week shall ye number fifty days." Thus it is seen that in this version, the word "sabbath" does not appear in those texts. The term "holy day," instead of "sabbath," is used to designate the first day of the feast, and "week," instead of "sabbath," is used in the other instances, thus harmonizing with the construction given by Gesenius.

The conclusions to which we arrive are these: 1. The word "sabbath" as used in the expression "the morrow after the sabbath" (verse 15), signifies the first day of the feast of the passover, which was always the 15th day of Nisan. 2. The word "sabbaths" and "sabbath" as used in the expressions "seven sabbaths" and "seventh sabbath" (verses 15, 16), signify "weeks" and "week." Thus it appears that the Sabbath of the Lord, as commanded in the fourth precept of his law, is not referred to in any particular in these texts.

518.—GIFTS WITHOUT REPENTANCE.

What does Paul mean in Rom. 11:23 by gifts, etc., "without repentance"? G. W. D.

The verse reads thus: "For the gifts and calling of God are without repentance." The idea designed to be conveyed by this passage, is the same as that expressed in James 1:17; viz., that with God there "is no variableness, neither shadow of turning." What God purposes and promises will most surely be accomplished; he will not repent of his purposes, and revoke or change them.

—Do not say, "It does not pay to begin what we will probably never finish." The beginning may be the part assigned to you.—W. H. Best.

—If the prayer-meeting is dull, whose fault is it? Would n't it be better to go and try to put some life into it than to stay away and grumble? Mere fault-finding never helped either the thing complained of or the complainer.—*Ex.*

—It is, doubtless, well for us to suffer, in some form, that we may know how to pray for, and otherwise aid, our fellow-men, as far as mortals may. And how kindly is it ordered that in helping others we obtain relief for ourselves. Should we not pray more and do more for the Lord's afflicted children? Although afflictions are good for them, yet much grace is needed to bear them and profit by them. Would we not be better, as well as more hopeful Christians, if we were more sympathetic?

Progress of the Cause.

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

FAITH'S HOPE.

BY ANNIE TEAGUE.

My hope looks forth to another clime,
Where suns ne'er set, nor frosts of time
Through gates of pearl can e'er steal in,
Nor blight, nor chill, nor pain, nor sin.
Its fair trees wave o'er sparkling rills,
That flow from light-bathed smiling hills,
Through peaceful vales, where heavenly dew
Caress bright flowers of matchless hues.

There in safe paths the feet may stray,
No dangers lurk along the way;
And bowers invite the calm repose,
O'erhung with vines, perfumed with rose.
There glad fruits crown that bounteous land;
And sweet the toil of the thrifty hand,
That builds and plants, assured that there
The vine and fig his own shall bear.

O glorious land! whose city waits,
In jeweled walls, with pearly gates!
I long to join thy grand review
Of saints, who fought the good fight through.
I list to hear thy trumpet note,
Whose vibrant voice through earth shall float.
I watch to see thy banner fling
Its bright folds o'er the coming King.

A feast is set, a bridal rare,
When comes the King to his temple fair;
And gifts are brought no eye hath seen,
Of crowns and thrones of kingly sheen.
Hosannas fill the templed space,
From every kindred, tongue, and race,
Nor moon nor stars their radiance bear,
For God is the light and glory there.

Faribault, Minn.

CENTRAL EUROPE.

THE cause in this field makes some progress, notwithstanding the fact that there are constant difficulties to be encountered. The experience of the past few months has developed some truly encouraging phases in the work, and has witnessed the trial of some experiments which have not been without success. I will speak of some of the new features of the work in this mission, and of the results which they seem to promise.

Those who have given most thought to the character of the field in Europe, and have studied most closely the peculiar elements to be encountered in the work here, have been, we believe, thoroughly convinced that here, even more than in America, the judicious circulation of our publications will be one of the great agencies whereby the message will be brought before the people. The practical question is, How is this to be accomplished? How are the masses to be reached with our publications in such a way that their attention will be favorably attracted to them?

Without doubt, stronger prejudice exists here against things that are new, than in the New World. Especially is this true in regard to religious thought, in which the people have been taught to revere that which has been long established. This prejudice must be broken through; the people must be brought to see that there are truths outside of the narrow circle of their established faith. But in order to accomplish this, they must be led to read, to investigate, and to search for themselves at the great fountain of truth. This will require patient, persevering effort. At the same time, when we consider how great the work is, and how short the time in which to accomplish it, it is evident that efforts proportionate to the magnitude and importance of the work must be made to reach the masses more rapidly than has been done in the past.

The people of Switzerland, more, perhaps, than those of any other country in the world, have the custom of celebrating national and local fêtes. The number of them and the amount expended therefor would seem astonishing to those not accustomed to such gatherings. They are attended by thousands of people, those that are national being attended by people from all parts of the country. The question has been raised whether or not these fêtes can be utilized as a means for getting present truth before the people. The general character of these gatherings and many of their adjuncts, would not seem favorable to this. The people are assembled for pleasure, and for the indulgence of the almost universal habit of drinking; yet they are attended by the best class of people, and are considered highly respectable.

This year, one of these national festivals—the federal fête of the gymnasts—was to be held on the military grounds in front of our new publishing house. Although the fête would last but four days, preparations for it were going on for months beforehand. An immense substantial building, costing \$14,000, was erected, and most profusely decorated. The

grounds were fitted up with the greatest care, and lighted with electricity. The entire expense of the building and fitting up of the grounds could not have been less than 150,000 francs, or \$30,000; and all this for a fête of four days' duration! More than 2,000 athletes were expected to take part in the proceedings, and thousands of people were to be in attendance.

After careful consideration, it was decided to try the experiment of a general distribution of our periodicals on this occasion. In order that this might be attended with the best results, a special edition of both *Les Signes* and the *Herold* was prepared, embracing as good a variety of articles on the present truth as their space would permit, with engravings illustrating the articles on prophecy, and a page of illustrated statistics, showing the comparison between the expenditures for intemperance, war, and crime, and the amount expended for missions in different countries, and in the entire world. The papers, except the last page, were devoted entirely to the direct presentation of different points of the truth. The last page was devoted wholly to the fête, and was arranged with the special object of having something that would interest those who might receive the papers, and would lead them to preserve them for future reading. It was not, of course, to be expected that on such an occasion the people would have either time or disposition to read; but it was thought that this page could be prepared in such a manner as to lead the people to take the papers with them to their homes, and read them at their leisure. To accomplish this, a special engraving of the fête grounds and buildings was prepared. The remainder of the page was filled with an address to the public and to the gymnasts, informing them that the object of the publishers was to furnish them a desirable souvenir of the occasion, one that would add something serious and profitable to its pleasures, and respectfully requesting them to carry the paper home with them, to be read when they should have leisure. With the exception of the last page, and the title on the first page indicating that they were special editions prepared for the fête, the style and form of the papers were the same as the regular issues.

The preparations of the ground were not completed so that the photograph could be taken until noon of Thursday, June 15, and the fête was to commence Sabbath, the 17th; but by special effort the engraving was secured ready for printing Sunday morning. A special permission was secured, after much hesitation on the part of the authorities, for running our presses on Sunday. The first form of the papers had been printed, and by ten o'clock, our brethren were distributing the journals to the immense crowd which thronged the grounds. At first they were not very readily taken; but after a little time, as the people saw what they contained, particularly the engraving, it was impossible to supply the demand for them, although they were given only to those who seemed to have an interest to receive them, and whose appearance indicated that they would be likely to give them an intelligent perusal.

From this time forward the number distributed was only limited by the capacity of the press for turning off the sheets, first in German, then in French. Doubt the number distributed might have been used could they have been printed and prepared. Not only were they distributed on the ground, but at the depots, as the people were leaving for their homes. The German element was much more prevalent than the French, and about four times as many copies of the *Herold* were distributed as of *Les Signes*. The total distribution was 10,000 copies of the *Herold* and 2,500 copies of *Les Signes*.

The effect of this distribution and the manner in which the papers were received were a surprise to all who took part in the work. Notwithstanding the large number distributed, it was a surprise to find no evidence that the papers were thrown away or destroyed; and though the distribution continued long after the novelty of the thing had passed, the papers were respectfully accepted, and oftentimes earnestly sought for by those who were evidently very anxious to receive them. It was an interesting sight to see the people on the street, at the stations, and in the cars reading the journals of the fête, and carefully putting them away for future reference. What the result of this distribution will be we cannot tell; but we have every reason to believe that thousands of these journals were carried away by the people to be read in the quiet of their homes.

The secular press of the city spoke in a most respectful manner of the distribution, and it has been thus spoken of by journals in other parts of Switzerland. We have reason to believe that a most favorable impression was made upon the public, and the direct results of the effort have been encouraging. Since that time, people from the city have attended our regular Sabbath meetings, and at least two persons, to our knowledge, have commenced to keep the Sabbath. We feel that we have abundant reason to be encouraged to make future efforts of this kind, to reach the general public with the truth. The entire cost of a distribution of this kind, where the papers are printed in such large editions, is but a trifle more than would have to be paid for postage to send the papers to foreign countries.

The experiment with tents which has been made this season in France and Italy, is also encouraging. This effort has demonstrated that it is possible for us to hold successful meetings in this manner in these countries. The effort at Nîmes was commenced under great difficulties so far as disturbance from the roughs was concerned, and the workers had to meet many perplexities in obtaining permission to hold meetings, such as our brethren in America know nothing about; but by patience and perseverance these obstacles have been overcome, and the authorities have finally granted the protection which they at first refused, and have set aside the rigid formalities of the law requiring special permission for each meeting held. According to late reports, seventeen persons have embraced the Sabbath, and the interest still continues. Bible readings have been employed with good success, both in the tent and at private houses. Such readings are held regularly three times each week in the tent, in the afternoon, and sometimes as many as eighty persons have attended. A hall has been rented in which the meetings will be continued when the tent is taken down, and everything causes us to hope for the permanent establishment of the work in this city.

The *Union*, the organ of the Young Men's Christian Association of Southern France, whose editor resides at Nîmes, is publishing a series of three articles, two of which have already appeared, concerning Seventh-day Adventists, giving a history of the denomination, and a statement of their doctrines. The articles are written in a most candid and liberal spirit, the one setting forth our doctrines being especially a fair, impartial, and original presentation of our faith. The following introductory paragraph will illustrate the spirit in which the article is written:—

"The Adventists, like all evangelical Christians, believe in the inspiration of the Scriptures, in the fall, and in a free salvation by the expiatory sacrifice of Jesus Christ. They are, then, members of the great Christian family. They are entitled to the Christian affection of all children of God. Whatever may be their peculiar doctrines, however erroneous they may appear to us, we ought to extend to them a brotherly hand on the common ground of charity. 'Every one that loveth Him that begat, loveth him that is begotten of him.' These articles cannot fail to call attention, at least, to our work, and will inspire a desire to investigate our doctrines.

Although the results with the tent in Italy have not been so encouraging as in France, yet there has been a good attendance; and as the interest still continues, we hope for good results.

Some months since, *Le Jour du Repos*, a journal devoted to the special defense of Sunday, began an attack upon our people in general and *Les Signes des Temps*, and Sr. White in particular. The editor was evidently in correspondence with those who have carried on such an unprincipled opposition to our work in America. In fact, he had correspondence from America which represented our people in the worst light possible, and reiterated the falsehoods concerning Sr. White and her work which have been so many times refuted there. After a time, another religious journal in France, in the vicinity of the company I have mentioned in a former report, and where there are now eleven persons who have embraced the Sabbath by reading, followed the example of the *Jour du Repos*, and went even farther in misrepresenting us. We addressed a letter to the editor of each of these journals, correcting their misstatements and misrepresentations, which we asked them to insert in their journals. As they did not do this, we published a supplement with our number of June 17, in which we printed these letters, and presented in a general way the opposition which had been made against our work, and in particular against the work of Sr. White. We have recently received from the editor of the *Jour du Repos* a letter retracting his misstatements, which he requests us to publish in *Les Signes*, as his journal has ceased to appear. We have reason to believe that this attack has done more good than harm, and has helped to bring our work to the attention of the people without in any great degree creating prejudice against it.

We were greatly rejoiced to learn that Bro. Konrad, after an imprisonment of forty days at Perekop, in the Crimea, was set at liberty the 10th of September. We have received very encouraging news from him of his visits to the friends in Crimea since his liberation. He sends a large order for books to be used by Bro. Perk, who will engage in the colportage work. The manner in which the truth has already made progress in Russia by means of our publications, seems indeed remarkable; and although for the present the way for public labor seems to be hedged up, we believe God will still bless the distribution of reading matter there, so that the good work begun will go forward. B. L. WHITNEY.

Sept. 24.

WEST VIRGINIA.

PAW PAW, KANAWHA STATION, ETC.—The meetings at Paw Paw closed Sept. 13, after our having given fifty-one discourses. The attendance was good to the last, not less than five hundred being present the last Sunday evening. Five signed the covenant, and

many declared that we have the truth. We sold twelve dollars' worth of books, and obtained six subscriptions for the *Sickle*.

Sept. 14 to Oct. 5 I held meetings at Kanawha Station, and gave one discourse at Parkersburg and two at Flat Woods. The discourse at Parkersburg was well received. At Flat Woods the brethren are firm in the truth. At Kanawha Station some rather unpleasant things had occurred; but I labored as best I could in the fear of the Lord, and he blessed the effort put forth. Ten were baptized, seven were added to the church, and one was disfellowshipped. The ordinances were celebrated, which was a precious season. Tithes were paid to the amount of twenty-three dollars, and others promised to add to this amount. This church now numbers fifty-seven members, and they have a Sabbath-school of ninety-five. The outside interest is good. If this company will do right, their numbers may increase.

I now go to Marion county for a few days, thence to my home in Missouri. My acquaintance with the West Virginia people, and labors among them, have been most pleasant. May the Lord bless these dear brethren and sisters, and care for his own precious cause in this State. I am of good courage and hope.

Oct. 4.

C. H. CHAFFEE.

NEBRASKA.

CULBERTSON.—At present I am laboring again in the western part of this State. Last Sunday I had the privilege of receiving two members into the church, who had just made a start in obeying the truth. A vigilant missionary society of thirteen members was organized. We hope our brethren in this section will soon follow this good example, and go and do likewise. May the blessing of God rest richly on his work in this part of his vineyard.

Oct. 7.

FRIEDRICH JÖRG.

NEW YORK.

WATERTOWN.—The work in this city, through the blessing of God, is in an encouraging condition. Although the weather was such that only a few could attend our late camp-meeting, its influence was excellent, and those who did attend were favorably impressed. We are now holding our third series of tent meetings, on the north side of the river, in a 40-ft. circle tent, which is warmed by a large stove. There is a good interest manifested thus far. The tent is pitched in the midst of a Catholic stronghold; but we believe that there are honest souls in this part of the city, and with the Lord's blessing we expect to hold the fort. The number of Sabbath-keepers is increasing. We expect to build a house of worship here this fall. We desire to praise the Lord for his blessings already received, and hope for more to follow.

J. E. SWIFT.

LOUISIANA.

MARTHAVILLE.—I have been here three weeks. The weather has been disagreeable much of the time, which has interfered with the attendance; nevertheless the Lord has prospered the word spoken. Sixteen adults have taken a firm stand for the Lord's Sabbath, and the interest is still good. I hope for more soon. I never saw people appreciate the truth more than they do here in the South. Surely the Lord has "much people" in this sunny clime. The most difficult truth to establish will be that of health and temperance. Pork is the principle article of diet, and tobacco—oh, how the people are bound by this monster!—men, women, young ladies not excepted, and small children! One sees them everywhere, chewing, smoking, or "rubbing snuff," and sometimes doing all three! My heart goes out in earnest solicitation for these dear people, that we may "present every man perfect in Christ Jesus." Bro. Winn has sold a large number of our publications throughout this part of the State, which has created an interest to hear; and not only here, but calls for labor are coming in from various parts of the country. One brother says he will pay for a tent if laborers are sent to use it. My wife and Sr. Goodwyn are continuing the Bible-reading work in New Orleans. I shall probably return to that city about Nov. 1.

Oct. 6.

T. H. GIBBS.

OHIO.

WASHINGTON C. H.—Since our good camp-meeting, I have been assisting Brn. Guilford and Haughey in their tent meeting at and near the above-named place. We pitched our tent in the city again, but the interest did not seem sufficient to justify our remaining there, so we pitched it three miles out in the country, where some interest had been awakened. Brn. Guilford and Haughey have had charge of the meeting in the country, where I have spoken a few times; but my labors have been principally in town, doing missionary work, and following up the interest there. Since our return from camp-meeting, several good souls have expressed their determination to keep all the commandments and the faith of Jesus. There

are now eighteen or twenty in Washington C. H. and vicinity who are keeping the Sabbath of the Lord, and others are interested, for whom we have hopes. I go home to-day on account of sickness in my family. But the brethren before mentioned remain to follow up the work. We obtained several new subscriptions for our good church paper, the *REVIEW AND HERALD*, which we believe will do much in establishing these dear souls in the truth.

Oct. 12.

W. J. STONE.

KANSAS.

TOPEKA.—Our summer's labor in this city is now closed. We administered the ordinances yesterday, at our closing service. I am now on my way to the Wichita camp-meeting. My heart rejoices at the work the Lord has wrought for his people in Topeka this season. Fifty-six persons have signed the covenant, and several who have not yet signed it are keeping the Sabbath. Thirty-two have been taken into the church, and others will soon be prepared to come in with us.

Our brethren are now making arrangements to build a church, which I believe is a move in the right direction, and I hope to see the building completed in the near future.

The Topeka mission has been discontinued. Six of those who were connected with it as Bible workers, have gone to other fields to labor for the Master. May God grant that they may be efficient laborers to gather many sheaves for the heavenly garner. A similar mission will, no doubt, soon be opened in some other growing town in Kansas. The greatest desire of my heart is to do something for the blessed Master, who has done so much for me.

Oct. 10.

WILL D. CURTIS.

MICHIGAN.

ALMA.—On our arrival home, we were heartily welcomed by our people and the citizens. Our village has doubled its number of inhabitants, and there is some inquiry after the truth. We have spent a little time with this church, who seem hungry for the word. Two have been added to their number by baptism. There are others whom we are interested for, and for whom we shall labor, while settling in our home once more, from which we have been absent for nearly three years.

A. O. BURRILL.

NADEAN AND STEPHENSON.—Since my last report, I have labored some in Nadean. I held a few French services in a school-house there, by means of which some have become interested. Although some were bitterly opposed, and tried to hinder my efforts, yet I can say that the Lord is a great help in time of need.

I met with the church at Stephenson in their quarterly meeting. We celebrated the ordinances of the Lord's house, over twenty taking part. The Lord came very near to us, and blessed us much. The following day we met for a business meeting, and also held a tract society meeting. Some \$39.17 were paid in tithes, besides pledges. I greatly rejoice in the Lord, and am trying to make preparation to meet him when he comes.

Oct. 7.

NAPOLEON PAQUETTE.

NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the New York Conference was held on the camp-ground at Watertown, N. Y., Sept. 15-21, 1886.

FIRST MEETING, SEPT. 16, AT 9 A. M.—President in the chair. After the opening exercises, the roll of churches was called, and twenty-nine delegates, representing fifteen churches, presented credentials. Several brethren who had been elected, but had no credentials, were present, and by vote were received as members of the Conference. The Chair was authorized to appoint the usual committees. The Chair gave an explanation concerning the basis of representation in choosing delegates, stating that each church irrespective of numbers is entitled to one delegate by virtue of its organization, and to one additional delegate for every ten members.

The committees were named as follows: On Nominations, P. Z. Kinne, Daniel Bowe, Wm. E. Lewis; on Resolutions, H. E. Robinson, A. E. Place, U. Smith; on Credentials and Licenses, E. W. Whitney, J. E. Swift, A. H. Robinson; on Auditing, S. N. Washbond, Irving Whitford, Daniel Bowe, Ira Abbey, I. N. Russell, Edson Dow. The brethren from abroad and all members in good standing were invited to take part in the deliberations of the Conference.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 19, AT 9 A. M.—Churches not fully represented, increased their delegation by choosing from members present. Thirty-four were chosen, and four more presented credentials. The Batavia church was presented for admission into the Conference. The motion for its acceptance was carried.

The Committee on Nominations reported as follows: For President, M. H. Brown; to act with him as Executive Committee, Harmon Lindsay, P. Z. Kinne,

W. H. Eggleston, N. S. Washbond; Secretary, J. E. Swift; Treasurer, Wm. E. Lewis. The report was adopted, and the persons named, elected.

The Committee on Credentials and Licenses submitted the following partial report: For credentials, R. F. Cottrell, F. Wheeler, C. O. Taylor, M. H. Brown, E. W. Whitney, H. E. Robinson, A. E. Place, J. E. Swift, E. E. Miles; for license, J. V. Willson, Wm. Herd; for colporteur's license, Wm. H. Wild, W. A. Hicks, W. D. Blount, Wm. E. Tyrel, Wm. Hubbard. The report was adopted by considering each name separately.

The Treasurer's report was as follows:—

Cash on hand Sept. 3, 1885,	\$ 190 91
Received on tithes,	4,315 04
“ in donations,	457 50
“ on pledges to ten-thousand-dollar fund,	1,525 05
“ on pledges to tent fund,	20 00

Total, \$6,508 50

Paid out during the year, 6,419 30

Balance on hand Sept. 14, 1886, \$89 20

Valuable remarks were made by Eld. E. W. Farnsworth upon the Treasurer's report and the necessity of all our members' paying tithes, after which the report was accepted.

Moved, That the report of the Treasurer and such resolutions and parts of the Conference proceedings as will be of special interest to our members be published, and that the preparation of this publication be referred to the Conference Committee.—Carried.

The Committee on Resolutions submitted the following report:—

Whereas, We hold education to be an important factor in the closing work of God; and—

Whereas, We believe that the Battle Creek College and the South Lancaster Academy are provided with facilities which, with the blessing of God, especially fit them to impart just the instruction that our people need; and—

Whereas, This Conference should feel a special interest in the South Lancaster Academy, it being so located as to better accommodate the generality of our members; therefore—

Resolved, That we will use our efforts and influence to induce as many as possible to attend the Academy; but that if those living in the western part of the State consider it more convenient to attend the College at Battle Creek, we will encourage them to do so.

Resolved, That in connection with one or more of our city missions we will have, as soon as circumstances permit, a training-school for the instruction of laborers in the different branches of its missionary work.

Resolved, That we recommend our churches as far as possible to establish local schools for the instruction of those who are too young, or for any other cause are unable, to attend the above-named schools.

Whereas, The Bible and the testimonies to the remnant church have clearly set forth our duty to devote a tithe of all our income to the support of laborers in the cause of God; and—

Whereas, We further learn from the same sources that there is a general failure to fully comply with this requirement, thereby robbing God; and carefully compiled statistics show that there is still a manifest lack with many in our Conference to deal honestly with the Lord, thereby preventing his blessing and hindering his work; therefore—

Resolved, That we most earnestly entreat our brethren and sisters to take hold of this part of the truth in a practical manner; and that we recommend that the delegates chosen for this session of the Conference labor in their respective churches during the coming year, in connection with the ministers and directors of the tract society, to secure the needed reform upon this point.

Resolved, That in future our ministers' tithes be paid to the Conference through the respective churches of which they are members, instead of directly to the Conference as heretofore.

The resolutions were adopted by considering each one separately, after being spoken to by Elds. E. W. Farnsworth, D. B. Oviatt, and E. W. Whitney. Bro. Whitney further presented the following:—

Whereas, There is but little being done in our State to place the light of present truth before the German, French, and Italian people; therefore—

Resolved, That we will by means of subscriptions and correspondence, and in every possible manner, engage in this branch of God's work, and that we will seek out persons among us who can be fitted for labor among these nationalities, and that we will do as much as we are able to fit such persons for this work.

This resolution was adopted.

THIRD MEETING, SEPT. 20, AT 5 P. M.—The Committee on Nominations further reported as follows: For Camp-meeting Committee, H. F. Foster, Superintendent, W. D. Blount, E. C. Hoxie, H. R. Wilcox, F. A. Hall; Auditor, A. E. Place; General Conference delegates, M. H. Brown, Harmon Lindsay, P. Z. Kinne. The report was adopted by considering each name separately.

The Committee on Credentials and Licenses submitted the following additional recommendations: That ministerial license be granted to P. Z. Kinne, and that the license of Bro. J. F. Stureman be re-

newed; that colporteur's license be granted to Brn. Norman Kling, C. L. Taylor, and S. M. Cobb. The report was adopted by considering each name separately. It was afterward decided to renew the credentials of H. H. Wilcox, and grant ministerial license to F. M. Wilcox.

The auditor gave a verbal report, stating that he found the Conference books properly kept, and the accounts accurate, with the exception of a few trifling clerical errors, which were corrected. His report was accepted. Upon invitation, Eld. D. B. Oviatt made some valuable remarks concerning the work in the Conference. Elds. E. W. Farnsworth and M. H. Brown also spoke encouragingly, urging all to take hold of the work of God anew.

Moved, That a vote of thanks be given to our Camp-meeting Committee for their faithful and self-sacrificing labor.—Carried.

Voted, That a vote of thanks be given to Bro. Weaver for his kindness in furnishing us the ground, and for other favors received.

Moved, That a vote of thanks be given to the Ogdensburg and Lake Champlain, and Rome, Watertown, and Ogdensburg railroad companies for reduction of fare to attend this meeting.—Carried.

The Secretary was instructed to notify the parties to whom a vote of thanks had been given of the action of the Conference.

Adjourned *sine die*. M. H. BROWN, Pres.
J. E. SWIFT, Sec.

MICHIGAN S. S. ASSOCIATION PROCEEDINGS.

The first meeting of the ninth annual session of the Michigan Sabbath-school Association was held on the camp-ground at Grand Rapids, Mich., Sept. 18, 1886, at 11:50 A. M. President, M. B. Miller, in the chair. Prayer by Eld. Fargo. The Secretary being absent, G. A. Hare was chosen secretary *pro tem*. Bro. Ostrander offered some earnest words on the importance of a deeper interest in the Sabbath-schools as a means of holding our young people and keeping the children from drifting into the world. The Chair was instructed to appoint the usual committees on nominations and resolutions. The Chair suggested the propriety of appointing an auditing committee, stating that the nine S. S. conventions held in the State the past year had incurred some necessary expense. The Chair was empowered to appoint this committee. Committees were as follows: On Nominations, J. L. Rummery, H. S. Lay, E. S. Griggs; on Resolutions, G. W. Morse, D. M. Canright, Mary Root; on Auditing, W. C. Sisley, E. H. Root, Eli N. Hatt.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 23, AT 11 A. M.—Minutes of the last annual session were read and approved. Committee on Resolutions submitted the following:—

Resolved, That during the coming year we will hold at least twenty-five Sabbath-school conventions in this State.

Resolved, That the interests of the Sabbath-schools in our Conference are of sufficient importance to warrant the President and Secretary in visiting the different parts of the Conference in their interest.

Resolved, That we will endeavor to establish teachers' meetings in all our schools where it is possible.

Resolved, That it is the duty of all our schools to supply themselves, as fast as they are able, with all the needed helps to make a school interesting and profitable.

Remarks upon the resolutions were made by Eld. Canright, the President, and others, and interesting reports were given of the conventions held at Denver, Osseo, Allegan, Ithaca, and Cedar Lake. The President stated that the conventions the past year had been a success, from three hundred to five hundred dollars having been paid to the city missions as a result. The first two resolutions were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 24, A. M.—The last two resolutions were read and considered. Upon inquiry, it was found that of the one hundred and twenty Sabbath-schools in this Conference, only fifteen of those represented on the ground were holding teachers' meetings. Remarks with reference to the importance of teachers' meetings and the time they should be held were made by Brn. Canright, Morse, and others. In harmony with the suggestion of the President, the resolution in question was so amended as to read:—

Resolved, That we will endeavor to establish teachers' meetings in all our schools.

The resolution with reference to Sabbath-school supplies called forth earnest and interesting words from Eld. Canright. As a list of supplies with which every school should be furnished, he named class record books, record book for school, bell, maps, envelopes, blackboards, reference books; such as Bible Dictionary, Concordance, "Story of the Bible," Commentaries, etc. The books last named the teachers should possess individually. In connection with his remarks, he favored the meeting with an excellent blackboard exercise, showing how any one who is able to hold a board and handle a piece of chalk is capable of interesting the children by means of this valuable and useful exercise. It does not require special talent; but any one who possesses the will

may interest and impress the children. And there is no work more important than that these impressions be deep and lasting. The resolutions were adopted separately.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 27, AT 10:30 A. M.—Committee on Nominations submitted the following: For President, M. B. Miller; Vice-president, C. C. Lewis; Secretary, Vesta D. Miller; Executive Committee, J. Fargo, D. H. Lamson, D. M. Canright. The report was unanimously adopted.

Adjourned *sine die*. M. B. MILLER, Pres.
CARRIE A. WELLS, Sec.

ILLINOIS S. S. ASSOCIATION PROCEEDINGS.

The eighth annual session of the Illinois S. S. Association was held at Clinton, in connection with the camp-meeting, Sept. 8-14.

FIRST MEETING, SEPT. 8, AT 9:50 A. M.—Prayer by Eld. Kilgore. Minutes of the last session were read and approved. On motion, the Chair appointed the following committees: On Nominations, Philip Marsh, Alfred Hobbs, and L. A. Logan; on Resolutions, D. M. Canright, A. F. Ballenger, and B. F. Merritt.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 9, AT 9: A. M.—The Committee on Nominations reported for President, A. O. Tait; Vice-president, A. F. Ballenger; Secretary and Treasurer, Mrs. A. B. Tait; Executive Committee, A. O. Tait, Geo. A. Droll, and A. W. Rothwell. The persons named were elected.

The Committee on Resolutions reported as follows:—

Resolved, That during the coming year we will hold at least four conventions in this Conference.

Resolved, That the Sabbath-school interests in our Conference are of sufficient importance to warrant the President and Secretary in visiting different parts of the Conference.

Resolved, That we will endeavor to establish teachers' meetings in all our schools where it is practicable.

Resolved, That it is the duty of all our schools to furnish themselves, as fast as they are able, with all the needed helps to make their school interesting and profitable.

These resolutions were fully discussed and unanimously adopted.

Adjourned *sine die*. A. O. TAIT, Pres.
JENNIE E. OWEN, Sec.

NEW YORK H. AND T. ASSOCIATION PROCEEDINGS.

The eighth annual session of the New York Health and Temperance Association was held in connection with the camp-meeting at Watertown, Sept. 15-21, 1886.

The first meeting, called by the president Sept. 19, at 5:30 P. M., was held immediately after a meeting of the Sabbath-school Association, and opening exercises were omitted. The Secretary's report was read and approved.

On motion, the Chair appointed the following committees: On Nominations, H. E. Robinson, P. Z. Kinne, J. V. Willson; on Resolutions, A. E. Place, M. H. Brown, E. W. Whitney.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 21, AT 5 P. M.—The Committee on Nominations presented the following: For President, J. E. Swift; Secretary, Ella M. Swift. The names were considered separately, and the nominees were elected.

The Committee on Resolutions reported as follows:—

Whereas, We believe it to be our reasonable service to present our bodies a living sacrifice, holy and acceptable unto God; and—

Whereas, We believe that our present happiness and usefulness and future well-being depend in large measure upon our practicing the principles of true Bible temperance; therefore—

Resolved, That we each, as members of this Society, will live up to the light that we have upon this subject, and as far as our influence extends try to help others to understand and practice this important part of good religion.

Whereas, We recognize the importance of the light and instruction which come to us in the "Health Science Leaflets" and through the columns of *Good Health*; therefore—

Resolved, That we will do all we can to sell these excellent publications to others, that they also may receive the benefit of these carefully prepared helps.

Interesting remarks were made by many concerning the benefit derived from practicing temperance principles. Quite a goodly number supplied themselves with the "Health Science Leaflets," and four new members were added to the Society.

Adjourned *sine die*. J. E. SWIFT, Pres.
ELLA M. SWIFT, Sec.

INDIANA CAMP-MEETING.

This meeting was held on the fair grounds in the town of Wabash. During the greater part of the workers' meeting, Eld. G. B. Starr was present.

About two hundred Sabbath-keepers were on the ground the first Sabbath. The camp was put in good order, and two or three meetings were held each day of the workers' meeting. These were meetings of valuable instruction. Many expressed themselves as being greatly benefited thereby. After Eld. Canright's arrival, Eld. Starr returned to Chicago. The attendance from the outside was excellent, and a growing interest was manifested to the last. Reports were printed in the Wabash papers, and in the leading journal of the State, published at Indianapolis.

About five hundred brethren were encamped upon the ground. All branches of the cause received attention. The state of the finances in this Conference is improving. Reports showed that about one hundred and fifty persons have received the truth the past year. A special effort was made to start the canvassing work in the State, and one of the best men of the Conference was selected to devote his time to this branch of the cause. We shall expect to see Indiana lead out in this direction.

The closing Sabbath meeting was one of marked interest. After the sermon in the morning, forty or more, the greater part of whom were seeking the Lord for the first time, came forward for prayer. This work was continued in the afternoon, when sixty or seventy came forward to seek God. Immediately following the sermon Sunday morning, nearly two thousand people repaired to a suitable place, where Elds. Covert and Henderson baptized forty-three candidates. It was a most touching scene. The large congregation was especially affected by the baptism of the last two candidates, who were crippled ladies, one of whom was placed upon a cot to be lowered into the watery grave. It indeed seemed like a burial, as we saw that helpless soul thus buried in baptism. A very large audience was also present in the afternoon and evening.

Our brethren felt that this was the best and most successful camp-meeting, in many respects, that they ever enjoyed. All go to their homes full of faith and courage. Eld. Wm. Covert was again elected president of the Conference. Monday, at 2 P. M., our own brethren, with several from the city, assembled to witness the solemn ordination of Bro. John Covert. At the close of this service, I was obliged to leave for the Kentucky camp-meeting, but Eld. Canright remained until Tuesday morning.

R. A. UNDERWOOD.

MISSOURI CAMP-MEETING.

This meeting was held at Harrisonville, Cass Co., Mo. I reached the ground Thursday morning, and Bro. R. M. Kilgore, Friday eve. The meeting was good. There were fifty tents pitched, and about 300 brethren and sisters were encamped on the ground. About twenty-five of these came from Arkansas, mostly with teams. The distance is nearly 200 miles, and yet these brethren seemed to consider it no burden or hardship, although many of them have little of this world's goods. We were sorry to see no more interest manifested by the brethren and sisters living north of the river; with a membership of nearly one hundred and fifty, only ten came to the meeting, although Harrisonville was much more accessible to them than to the brethren in Arkansas. I am sure that our brethren and sisters who live in Northern Missouri are meeting with a great loss in absents themselves from these annual meetings, and I fear they will feel less and less inclined to come each year they remain away. The "cares of this life" (Luke 21:34) is one reason assigned by our Saviour why the day of God will overtake some unawares. It will certainly be so. The meeting passed off with the greatest unanimity throughout. With scarcely any change, the old officers were re-elected to their places. The resources of the tract society have been increased about \$400 the past year; still there is quite a heavy debt at the REVIEW Office which should be lifted. The tithe of the Conference amounts to \$1,200 more this year than last; but the average still falls far below what it should be. Five new churches were admitted. About one hundred and fifty persons have embraced the truth in the Conference the past year.

We had an excellent meeting on the Sabbath. Over one hundred came forward for prayers, many for the first time, and nearly all of them bore feeling testimonies. On Monday thirty-three were baptized by Brn. Jones and Watt. The brethren raised in pledges about \$1,600 to sustain their city missions at St. Louis and Kansas City. These missions have been quite successful the past year, several having embraced the truth in each place. In Kansas City a church has been organized.

I see no cause for discouragement in Missouri. The cause is slowly gaining ground, and many calls for labor are coming from all parts of the State. Quite a number of Bible workers have been at work the past year, and there will be more the present year. A good interest was awakened in the village where the meeting was held. The tent was crowded every evening, and a good impression was left. We heard of several who had decided to obey the truth. The brethren returned to their homes with good hope and courage in God and his cause. May God bless the work in Missouri.

E. W. FARNSWORTH.

CAMP-MEETING AT SAUK CENTER, MINN.

THE tent meeting at this place, conducted by Brn. Curtis and Coon, resulted in awakening quite a deep and extensive interest, and about twenty-five have embraced the truth. Although two camp-meetings had already been held there, it was thought best to have another as a proper conclusion to the tent effort. This was the fourth camp-meeting in Minnesota this year, and, like those previously held, it may be regarded as an occasion of real profit to those who attended and to the cause at large. These valuable means of grace have thus been brought within the reach of all our people, and most of them have availed themselves of the opportunity of attending one or more of these meetings. Those who have not done so, have sustained a loss which they cannot appreciate; and those who stay away are generally the ones who can least afford to do so.

Our Sauk Center meeting was quite similar to the one at Owatonna, though not as largely attended by our own people. The camp was very convenient to the town, and consisted of about twenty-five small tents, two meeting tents, and the book tent. The outside interest and attendance were good. At first the weather was very cold and stormy. On the first morning the ground was frozen quite solid, and our large tents being down, it was with difficulty we succeeded in raising one; but plenty of stoves and wood made every one comfortable. The weather was beautiful after the first day. The greatest cause for regret was that more were not present to enjoy the blessing of this good meeting. The Lord waited to bless his people, and especially was that blessing realized on the Sabbath. Many took a firmer hold on the truth, and some for the first time entered upon the service of God. Nearly all signified their intentions and desires to seek God by the sacrifice of contrition. The effect of the meeting upon the citizens was evidently good.

On Monday eight were baptized, and perhaps as many more will receive the rite at another time. Meetings in the interest of the Sabbath-school and other branches of the work were held each day. The wants of the cause were presented, and nearly three hundred dollars were subscribed to the church in Minneapolis, and quite a sum to the camp-meeting fund, which for the number present and their financial strength was liberal. The Lord has blessed us with a good harvest this year, and I trust our brethren will realize the propriety of dealing liberally with his cause. All were satisfied that the meeting had been a profitable occasion, and we parted with regrets that it was over so soon. G. C. TENNEY.

THE NEVADA CAMP-MEETING.

THIS annual gathering of the friends of present truth in Nevada was held according to appointment Sept. 15-22, 1886. Our people were not so fully represented at this meeting as at the one held last year in Carson City. How solemn the thought that some of this highly-favored people will continue to neglect duty, and thus compel the angels to write for them a dark life record! Although it is true that the cause is young, and its friends comparatively few, in this State, nevertheless it is right that only eighteen tents and less than fifty regular campers constituted the chief features of the camp-ground?

Prof. S. Brownsberger and Eld. E. R. Jones were both expected, but were hindered from being with us; and Bro. F. T. Lamb reported such an interest in his field of labor at Unionville, Nev., that he was excused. The burden of conducting the services therefore fell heavily upon Eld. J. N. Loughborough, who did all of the ministerial work, except as he was assisted by the writer. The preaching was mostly practical, and met a ready response in the hearts of old and young believers. On the Sabbath, every member of the congregation, excepting one, a child, manifested a determination to draw nearer to God, and "go forward." Only three were baptized; but others expressed a desire to receive that rite in the near future. Before, during, and since the camp-meeting, twenty-four names have been secured to the covenant.

I never witnessed a more friendly feeling, in general, than during the tent meeting and camp-meeting. These new friends of the cause are to be allowed the free use of the main auditorium of the county court house, including fuel and lights, save that they will be expected to remunerate the janitor for his services. This is for weekly or occasional meetings, no religious body being permitted to conduct a protracted effort therein. The tent will not be taken down before Oct. 4; and in the meantime, daily services will be held in it, besides readings at the homes of our brethren and sisters. I expect to obtain a few more names before I leave for the California State Conference. G. W. COLCORD.

CHANUTE, KANSAS, CAMP-MEETING.

OUR excellent camp-meeting, lasting ten days, is now in the past. We believe this meeting will prove a lasting benefit to the southern part of the State. About two hundred and fifty were encamped on the ground, and the attendance from the city increased

the congregation every evening to six or seven hundred. Brn. Cook, Bagby, Sharp, Barton, Page, and the writer were in attendance. From the first, entire harmony prevailed on the camp-ground. It was a matter of wonder to the people in town to see a quiet, orderly camp-meeting. Only a short time before, a similar meeting had been held by the holiness people, and nearly all went away disgusted.

During the day, the preaching was largely practical, while the outside attendance in the evening seemed to call for doctrinal sermons. Several altar services were held, and the question was pressed home upon all, Are you clear before God? In many cases, sins were confessed and forgiveness asked. Twenty were baptized the last day of the meeting, two of whom were so crippled that they had to be carried into the water. It seemed good to see them coming into line with the company that shall soon feel the thrill of an endless life, "where the lame man shall leap as an hart."

We owe the permanent benefit obtained at our meeting more to our thorough organization than to any other human agency. Bro. Cook has been the means in the hand of God of developing this great blessing in Kansas. For several years this has been one of the chief objects for which he has labored. He has sought to establish some system of labor that would be so thorough as to reach every one, and to have the labor done by those most efficient. In this State, workers' meetings commence several days before the camp-meeting proper. At these, the most devoted and earnest brethren and sisters attend, and by seeking the Lord together, obtain a good degree of his Spirit, and receive that preparation that they need to fit them for the work of the meeting. The spirit that they manifest is partaken of by others as they come on the ground, and in this way a tone is given to the meeting that insures a right beginning. As soon as they arrive, the camp is districted. About three family tents are assigned to the charge of some suitable leader. These family devotions immediately follow breakfast, usually from eight to nine A. M. At nine o'clock, a workers' meeting is held, where each leader reports the condition of the tents under his charge, and the names of those unconverted or of those needing special help. These names are divided among the workers, who then direct their efforts to private individual labor. Between the regular services, all are encouraged to gather in small companies, and in quiet places, to seek the blessing of God. In the afternoon the camp is subdivided into companies of four or five persons each, to give chance for more thorough instruction, and to encourage freedom of expression in those who are just starting. In addition to this, one of good judgment, having a wide acquaintance, is selected to have especial oversight of the work, to change leaders where thought best, and to appoint special laborers for cases that are especially difficult.

All this is in addition to the regular services; and the result is, that our camp-meetings are of far greater benefit to our people than they were a few years ago. A Baptist minister living in Chanute, with his wife and daughter kept last Sabbath, and expresses his deep thankfulness for the light of present truth. A young man at our closing meeting expressed himself as expecting to be a Sabbath-keeper after this.

At the close of the day there is a ministers' meeting, when the work for the following day is agreed upon. The "Testimonies" were read and commented upon in the morning meetings with beneficial effect. Our parting meeting was especially affecting. We clasped hands with the knowledge that we should never all meet again. Tears were on many faces as we separated; but we thought, We shall soon meet on the further shore, in that blessed home so near at hand. A deep interest is developed by the camp-meeting in Chanute, and Bro. Sharp remains to carry on the work. L. D. SANTEE.

News of the Week.

FOR THE WEEK ENDING OCT. 16.

DOMESTIC.

—Buckner & Woolbridge, proprietors of a tobacco warehouse at Hopkinsville, Ky., failed Wednesday, for \$85,000.

—The Beck & Marshall Carpet Company of St. Louis failed Monday for \$70,000, the principal creditors being in Chicago and Cincinnati.

—At Detroit, Monday, Judge Brown, of the United States Circuit Court, decided that the law against importing labor is constitutional.

—An unknown three-masted schooner suddenly sank out of sight when three miles off Port Colborne, Ont., Thursday afternoon. It is feared that the crew perished.

—The visible supply of wheat and corn is, respectively, 52,787,435 and 13,577,642 bushels. Since the last report, wheat has increased 1,567,083 bushels, and corn has been augmented 152,612 bushels.

—The products of the mines of Montana for the year are estimated as follows, gross value: gold, \$3,450,000; silver, \$9,600,000; copper, \$8,000,000; lead, \$1,250,000; total, \$22,300,000.

—De Rivera & Co., the New York sugar merchants who failed last July, filed their schedules Wednesday. The liabilities are nearly \$1,500,000, with actual assets of but \$7,371.

—Judge Gary, of the criminal court of Chicago, has overruled the motion for a new trial of the eight convicted anarchists, who will now have to suffer the penalty for their crime.

—The sea wall protecting Eads' jetties, at the mouth of the Mississippi, was badly damaged during the recent storm. Concrete blocks weighing several tons were washed away or torn from their foundations.

—Prairie fires in McIntosh county, D. T., have destroyed barns, houses, hay, and grain, in some instances rendering families destitute. The county is reported to be a blackened waste for miles in all directions.

—Millions of acres of grazing lands in Indian Territory have been burned over by prairie fires, and large numbers of cattle are said to have perished in the flames. Great quantities of hay and fodder have been consumed.

—There were 1,000 less business failures in the United States and Canada, with nearly \$20,000,000 less liabilities, in the first 9 months of the year than in the corresponding period of a year ago.

—The Mayor of Charleston, by authority of the city council, has withdrawn his appeal for public aid, in the belief that the collections for the suffering city will be sufficient for their temporary relief.

—A valuable gold mine has been found near the boundary between Alaska and British Columbia. The discovery is likely to be exciting, not only from the existence of the precious metal, but because the boundary line has never been definitely settled.

—The overdue steamer *Anchoria* arrived at St. Johns, N. F., at 3 o'clock Monday morning. The passengers are well. Two births and two deaths occurred during the voyage; and for some time, owing to lack of provisions, the passengers and crew had been put upon an allowance of two meals a day.

—While officiating at the altar in a Polish Catholic church at Pittsburg, Pa., Sunday, an attempt was made to assassinate the Rev. Father Miskewitz, an unknown person firing at him through a window. The bullet passed within six inches of the priest's body, and the affair caused intense excitement among the congregation.

—The Hydrographic Office at Washington received last month about a dozen letters from officers of steam and sailing vessels who had used oil during storms at sea, all of whom agreed that it almost instantly spread over the surface, and reduced the threatening billows to long and heavy but harmless swells.

—A hurricane prevailed for nearly thirty-six hours Monday and Tuesday on the Gulf coast. At Galveston, heavy damages resulted, streets being inundated, tracks torn up by the waves, and steamers and other craft injured by being pounded against the wharves. In Lower Louisiana, people were driven from their houses, levees were demolished, and the rice and other crops ruined.

FOREIGN.

—The queen of Spain has signed a decree freeing the more than 200,000 slaves in Cuba who were still in servitude.

—Russia and Germany have unfavorably received Austria's suggestion for a conference to settle the Bulgarian question.

—The whole Spanish Cabinet has decided to resign. It is believed that the Queen will ask Senor Sagasta to form a new Ministry.

—An explosion occurred on Saturday at Altaft's colliery, near Wakefield, Yorkshire. Seven men have been found dead, eight have been rescued, and seventeen are missing.

—By the annexation of two cities to a military district in Russia, 16,000 Jews are driven into exile, as Jews are forbidden to dwell in that district.

—The Japanese court has resolved to adopt European customs and dress. The ladies are commanded to dress their hair in the American fashion.

—Dispatches from Vienna quote Prince Alexander as saying that he is prepared to accept the throne of Bulgaria if elected.

—One of the leading Paris newspapers, in discussing the need of neutrality in Egypt, Monday, says that England's annexation of that country would amount to a *casus belli*.

—Every village on the island of Niapu, one of the Friendly Islands, has been destroyed by an earthquake. The island had a population of 500, all of whom escaped. The island is now covered with volcanic dust 20 feet deep.

—It is rumored at Constantinople that France, Russia, and Turkey are on the eve of coming to an understanding, and that Turkey will send an ultimatum to England demanding the immediate evacuation of Egypt.

—The pope, through the Papal Nuncio at Madrid, has asked the queen of Spain to pardon General Villacampa, who led the recent revolt, and the other officers who were associated with him in the uprising, from the sentences of death, which have been passed upon all of them.

—The troops sent to relieve the surrounded garrison at Myothet, Burmah, have reached their destination. They found several crucified British messengers. Nearly every

*Daily. †Daily except Sundays. ‡Daily except Mondays.
 ††Daily except Saturdays. ‡‡Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 19, 1886.

CONTENTS OF THIS NUMBER.

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

Poetry.

"The Coming of the Lord Draweth Nigh," ELD. L. D. SANTEE.	641
God's Guidance, J. M. HOPKINS.	642
The Waiting Angel, Temple Bar.	645
After, Sel.	646
Faith's Hope, ANNIE TRAGUE.	651

Our Contributors.

Labors in Christiana, MRS. E. G. WHITE.	641
Be Faithful, Mrs. M. E. STEWARD.	642
God's Cause Prominent, ELD. F. PRABODY.	642
The Father's Household, W. S. CHAPMAN.	642
"Shall Possess the Gate of his Enemies," ELD. E. R. JONES.	643
The Old Testament, PAUL E. GROS.	644
Not Many Wise, Mrs. A. W. HEALD.	644
Human Nature, ELIZA MORTON.	644

Home.

A Useful Household Maxim, Interior.	645
The Parental "No," Observer.	645

Our Tract Societies.

Michigan Tract Society, HATTIE HOUSE, Sec.	646
Wisconsin Tract Society, MARY THURSTON, Sec.	647
Michigan Tract Society Proceedings, HATTIE HOUSE, Sec.	646

Special Mention.

"The Abomination of all Ages."	647
The Seventh-day Baptists, W. S.	647

Editorial.

Only the Covers Left.	648
The Ark and the Covenant.	648
The New Jerusalem.	648
Holiness—Peculiar.	648
Debate at Des Moines Given up, D. M. CANRIGHT.	649
Thoughts on Practical Subjects, D. M. CANRIGHT.	649

Ministers' Department.

Read your Bible Through, J. P. HENDERSON.	649
What one Man Can Do, D. M. CANRIGHT.	650

The Commentary.

Scripture Questions: Answers by G. W. MORSE.	650
--	-----

Progress of the Cause.

Reports from Central Europe—West Virginia—Nebraska—	
New York—Louisiana—Ohio—Kansas—Michigan.	651-652
New York Conference Proceedings, J. E. SWIFT, Sec.	652
Michigan S. S. Ass'n Proceedings, CARRIE WELLS, Sec.	653
Illinois S. S. Ass'n Proceedings, JENNIE E. OWEN, Sec.	653
New York H. and T. Ass'n Proceedings, ELIA M. SWIFT, Sec.	653
Indiana Camp-meeting, R. A. UNDERWOOD.	653
Missouri Camp-meeting, E. W. FARNSWORTH.	653
Camp-meeting at Sauk Center, Minn., G. C. TENNEY.	654
Nevada Camp-meeting, G. W. COLCORD.	654
Chanute, Kan., Camp-meeting, L. D. SANTEE.	654

News.

Obituaries.	655
-------------	-----

Appointments.

Publishers' Department.	655
-------------------------	-----

Travelers' Guide.

Editorial Notes.	656
------------------	-----

SPECIAL REQUEST.

Will all directors, ministers, colporters, book canvassers, and any others who have sold any of our subscription books in the State of Michigan, please report at once to F. E. Belden, Battle Creek, Mich., what books have been sold, and in what territory. This is important, as Bro. B. wishes to arrange for a systematic canvass of the State, and in order to do this, must know what has been done. Also will all those who wish to engage in the canvassing work please apply at once.

OUR EDUCATIONAL PAPERS.

We are happy to note a great improvement in both these papers—the *True Educator*, published by the South Lancaster Academy, at South Lancaster, Mass., and the *Students' Workshop*, published by Healdsburg College, at Healdsburg, California—at the beginning of their respective volumes the present school year.

The *True Educator* entered upon its third volume with the September number. It comes out in a new dress and in a new form. It is now a sixteen-page paper, the size of page being 6½ by 10½ inches. It is gotten up in good style, and the mechanical execution does credit to that office. A choice variety of carefully prepared matter, original and selected, fills its pages. It promises to be a live paper, well worth the patronage of any one. An effort is being made on the part of the Academy to increase its circulation by canvassers. Let all who can, aid in the work. The price is but 75 cents per year. Address *True Educator*, South Lancaster, Mass.

The *Students' Workshop* is a four-page sheet, size of page being nearly the same as that of the *Review* pages. Printed with a border, new type, and on fine paper, it makes a very tasty journal. It will keep its readers especially informed as to the workings and progress of Healdsburg College. Our people who are interested in this institution, should take this paper.

The price is only 50 cents a year. Address *Students' Workshop*, Healdsburg, Sonoma Co., California.

FLORIDA, NOTICE.

ALL isolated Sabbath-keepers in Florida will please send me their addresses immediately, as we wish to take steps toward the organization of a State Conference the coming winter, provided our numbers will justify the movement. Address me at Sorrento, Fla.

L. H. CHRISLER.

NOTICE TO NEBRASKA.

As I expect to labor in the northwest part of the State this fall and winter, I wish to have the name and address of all the scattered brethren in this part of the field, especially of those in Custer, Sherman, and Valley counties. Address me at Merna, Custer Co., Neb., informing me as to when you desire meetings held, and how many Sabbath-keepers there are in your vicinity.

D. NETTLETON.

DIST. NO. 12, MICHIGAN.

At the last session of the Michigan Tract Society, held at Grand Rapids, Sept. 28, it was voted to divide Dist. No. 5. Bro. John Terrell was elected director of the southern part, and the writer, of the northern part. The division was left to the directors. The north line of Muskegon county has been decided upon as the dividing line. Bro. Terrell's district will retain the former number, No. 5, and that of which I am director will be No. 12, and will consist of the following churches: Shelby, Ferry, Denver, Fremont, Muskegon, and Montague.

Sister F. A. Gowell has been appointed secretary of Dist. No. 12, to whom all communications and reports concerning the tract and missionary business in that district, should be sent. Her address is Hesperia, Oceana Co., Mich.

J. D. GOWELL, Director.

S. S. CONVENTIONS FOR JACKSON AND POTTERVILLE, MICH.

THERE will be a Sabbath-school convention at Jackson, Mich., Oct. 23, 24. The exercises of each day will commence at 9 A. M. and 1:30 and 7 P. M. The Sabbath-school will be at 10 o'clock Sabbath morning. The lessons will be the regular lesson in the *Instructor*, lesson 19 in Book No. 1 for those studying in Books Nos. 1 and 2, and lesson 3 in Book 4 for those studying in books above Book 2.

A convention will also be held at Potterville, Nov. 6, 7. The time and order of exercises, also the lessons, will be the same as for the Jackson convention.

We desire to see a full attendance at these conventions; but as our brethren are few in Jackson, those coming to that meeting will lighten the burden by bringing provisions for themselves and teams. With the blessing of the Lord and the good help we have secured, we shall expect a profitable time.

M. B. MILLER.

S. S. CONVENTION AT NEW ANTIOCH, OHIO.

As the Sabbath-school work is recognized more and more among our people as a leading branch of the great work, the need of greater knowledge and experience is being felt. The Lord has greatly blessed the Sabbath-school laborers in this field during the past year; and as a result of persistent effort, many new schools have been added to the association, and old ones have increased in membership. But we should not stop with the advancement already made. It will require earnest effort upon the part of all to maintain a growing interest in the Sabbath-school cause; and we trust that God may put it into the hearts of many to give time and prayerful study to this branch of the work. We desire to avail ourselves of all possible means to raise the standard of excellence in Sabbath-school teaching and scholarship; and it will be our constant effort to assist officers and teachers to become more proficient in their duties.

In accordance with the resolutions passed at the last annual session of our association, it is expected that during the coming year, a series of conventions will be held in different parts of Ohio and West Virginia. The first of these conventions, to be held at New Antioch, O., will begin Friday evening, Oct. 22, and continue till the following Sunday evening.

Two sessions of varied exercises will be held each day; also evening meetings. Let the schools at Leesburg and Washington C. H. be well represented, and let all come prepared to give and receive instruction. Many papers on important subjects pertaining to this work will be read, followed by a free discussion of the topics presented. These papers will be prepared by active Sabbath-school workers, thus giving all the benefit of their observation and experience.

Let the different schools be prepared to supply themselves with good Sabbath-school helps. We shall make a special effort to furnish our schools with a better supply of helps than they have had heretofore, and we hope for the co-operation of all.

We trust all in this locality who are interested in the Sabbath-school work will make an effort to attend, and assist in the discussion of the many subjects which will receive attention.

V. H. LUCAS, Pres. S. S. Ass'n.

TO INDIANA CANVASSERS.

I DESIRE to call your attention to this field of labor, and to the necessity of being thorough and systematic. Whatever is done right, is done systematically; and whatever is well done, is done thoroughly. We want to make a specialty of selling "Thoughts on Daniel and the Revelation," and we need to understand each other while at work. This can be done if each one will work within the territory assigned, and will report to me when he begins, how he is progressing, and when he finishes. If there are those who have any choice as to territory, let them write to me, stating their preference. Do not say you want to canvass such a village or in the corner of such a county, but name the township and county which you wish to canvass. Let me know what book or books you wish to work for, whether for "Thoughts on Daniel and the Revelation," the "Great Controversy," the "Marvel of Nations," or "Sunshine at Home." Then make the canvass thorough. Do not get tired, and quit; but complete one township at least.

I will agree to make myself familiar with the field, so as not to assign the same territory to two parties. I shall keep a record of canvassers and territory, and the book or books for which they are working. If there are those who have no choice of territory, yet want to work, let them write to me. I am anxious to hear from a score of just such workers. I already have a few such names; but I desire to organize a company or companies, and make a thorough canvass of counties.

At present I am in Northeastern Indiana, and shall make a specialty of Steuben and Lagrange counties. We already have some canvassers in the field, but we want to hear from others. I expect not only to look after the work, but to enter the field myself. I want to be able to say, Come, brethren, instead of Go, brethren. Let one thing be understood: I have nothing to do with furnishing outfits and filling orders. All orders must be made through Emma Green, 32 Cherry St., Indianapolis. It is my work to look after agents and territory. If we go to work systematically, we shall be inspired with energy, and shall take pride in the work. Then when Conference is called next year, we can report to what extent Indiana has been canvassed.

Some get the idea that if they were in some other State or land it would be much easier to sell books. I feel sure this is a mistake. Indiana is as good a field as there is in the world. One might think that because this State is a political battle-field, it is therefore a hard field to work; but this only makes it better, as it serves to stir up a spirit of inquiry in regard to the future of nations. And upon this point we should make an argument in selling the books relating thereto, as the future of nations can only be known by the study of prophecy. My permanent address is New London, Howard Co., Ind.

JOHN W. COVERT.

HISTORY OF THE WALDENSES.

BY J. A. WYLIE.

This is a plain and well-written narrative concerning this remarkable people from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldensian brethren; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valleys, are all set forth with historical accuracy. An excellent book, and one which should have a very wide circulation. 212 pp., on tinted paper, illustrated, in muslin covers, post-paid, per copy, 90 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.

NOTE.—The regular price of this work is \$1.25, but by importing a large stock, the Office is able to sell them at the above low rate.