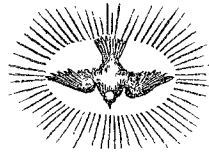


Advent Review



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 CHASTENING ROD.

BY MRS. LAURA C. HUTCHINS.

'Tis from our Father's hand—
Sad we should need the blow;
Sad, when he bids us come,
Our tardy feet move slow.
And thus the chastening rod,
Melting our hearts to feel
The love and care of God
Amid the woe and weal.
It lifts our gaze from earth to him,
Beyond the clouds and visions dim.

Poor erring children we,
Who need his guiding hand;
Who grasp for drifting straws,
And build on shifting sand.
When fairest bubbles burst,
Our fondest hopes to mock,
He fain would teach us then
To build on solid rock;
No more with earth-bound gaze look down,
While o'er us hangs a golden crown.

Though shifting sands move on;
Naught here our hopes to stay,
Soon shall the morning dawn,
Night's shade be lost in day.
Counting earth's gain but loss,
We'll meekly kiss the rod.
So, lifted by the cross,
We'll nearer be to God—
Trusting with joy at length to meet
Where earth-thorns ne'er shall pierce the feet.

Fennville, Mich.

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.

VISIT TO COPENHAGEN.

BY MRS. E. G. WHITE.

FROM Christiana we went by steamer direct to Copenhagen. This was a pleasant journey of about twenty-four hours. Much of the way we were in sight of land. Christiana is situated at the head of a bay, or fiord, extending about fifty miles into the country from the sea. While passing through this fiord we have a fine view of the scenery on each side. Sometimes the bay narrows so that there seems to be little more than room to pass, and again widening stretches away to a great distance. Along the coast are mountains, sometimes covered with pine forests, and again bare and rocky, while here and there are clusters of little houses, perched high upon the rocks.

Arriving in Copenhagen, we found Bro. Brorsen waiting for us. Eld. Matteson's family, with whom

we stayed last fall, had moved to Stockholm, and we now took rooms at the hotel. We were very pleasantly situated. Just across the street were the city botanical gardens, of which we had a fine view from our windows. The grounds were very attractive, and being open to the public afforded us a pleasant place to walk, apart from the noise and confusion of the crowded streets. My health improved much after coming to Copenhagen; so that I was in a better condition to labor than when I left home.

Our meetings here were appreciated, and seemed to be a blessing to the church. Last fall there were only about a dozen in Copenhagen keeping the Sabbath. Since that time there have been several valuable additions to their number. Those who have received the truth, have moved very cautiously. Some have been six months searching the Bible, like the noble Bereans, to see if these things are so. Among this number was a retired sea captain, who was a member of the Methodist Church, and a teacher in their Bible class. The members of his class were very much attached to him, and he had hoped, by moving with wisdom and caution, to bring some of them to accept the truth. But the minister, learning of his change of views, became alarmed, and deprived him of his class. This brother's testimony in our meetings revealed a warm interest in this work. He said that in past ages the gospel had gone from the east to the west, and now he thanked God that the precious light of truth was returning with increased power from the west to the east.

In one of our meetings a stranger arose to speak, saying that he had not been in Copenhagen before for years; he could not see anything good there; but he was thankful he had come now. He had never listened to such things as he had heard in that meeting. He believed that the time had come for the outpouring of the Spirit of God, spoken of by the prophet Joel. He seemed deeply moved, and expressed a desire to go with this people. He also attended the Sabbath-school, which was conducted by Bro. Oyen with life and spirit, presenting a marked contrast to the ordinary Sunday-school. The stranger seemed greatly interested in the exercises, and at the close he spoke again, saying that he had never before seen anything like it; that he must go home and tell his Baptist brethren all that he had seen and heard.

This man's wife, who was present at the meeting, had been a Sabbath-keeper for several years, and had been bitterly opposed by her husband. The change in him was to her an unexpected blessing, and she was filled with joy. With Sr. Matteson as interpreter, she afterward came to speak to me, and with deep emotion expressed her gratitude for what she had heard.

One brother who with his wife has recently accepted the truth, is a first-class carpenter. He stated his faith to his employer, saying that he could not work on the seventh day; but instead of being discharged, as he had feared, he was retained and allowed to keep the Sabbath. Whatever one's business or calling, it always pays to be thorough, to do our very best, and to be continually learning and improving. Those who do this, will be retained by their employers when others, who are less capable and efficient, are discharged. And, as a rule, those who are faithful and thorough in their business will bring the same characteristics into their religious life. God grant that this may be the case with this dear brother.

There are some who have had to take less pleasant and profitable positions because they keep the Sabbath; yet they are not discouraged, but are fully decided to obey God's commandments. There are others who are convinced of the truth, and are endeavoring to arrange their business so they can keep the Sabbath. One encouraging feature which we noticed in the little company here is that they are all anxious to have special efforts made to spread the truth in this large city, well knowing that such labor will involve efforts and responsibility on their part.

If those who have received the truth will let their light shine out to others in meekness, holiness, and love, they will be a power for good in the world. Every truly converted soul will, like Daniel, Ezra, and other faithful servants of God, stand as a witness for him amid the almost universal apostasy. They will catch the divine rays of light shining from God's word, and will reflect it to the world. If his servants under the former dispensation were to shine brightly, as lights amid the darkness, how much more should we in this age, when in addition to the light which they had, we have all the increased light which has since been shining from God's word and from his dealings with his people. When the Christian church was established, the light of heaven was in the midst of it, and its bright beams penetrated everywhere. So it should be now.

God has given the individual members of his church ability to exert an influence on other minds. He expects all to improve in ability by putting to exercise the talents he has lent them. The pen, the power of speech, and the affections sanctified, are to be used in his work of enlightening the world. And as we thus work in his order, he will be constantly renewing, sanctifying, elevating, and increasing our powers, that we may accomplish a greater amount of good. The Christian no longer asks, What is agreeable to self, or for my own interest? but, What is God's will? what is for his glory, and the good of my fellow-men? How can I be instrumental in the salvation of souls? Every one who is a partaker of the divine nature will feel the burden of souls. He will love as Christ loved, and work as Christ worked, expecting the reward at the end of the warfare. What is needed in every church is the vitalizing spirit of Christ, earnest, practical piety. In Christ we can do all things; without him we can do nothing.

While in Copenhagen we visited several beautiful parks, and one day ascended the "round tower," a very large and high tower connected with an old church. The ascent to this tower is not by stairs, but by an inclined plane, winding round and round, nine stories high. From this point a few stairs take us to the roof, which commands an extensive view of the city and the surrounding towns and islands. The ascent to the tower is so gradual, and the passage so wide, that several horses could be driven abreast. We were told that Peter the Great and Frederick IV. rode to the top of this tower, and while looking down from the dizzy height the former said to his companion, "Which of us has soldiers who would prove their loyalty by throwing themselves down from here if their king required it?" Frederick replied that he could not claim to have any soldier that would do this, but he could say that he was not afraid to sleep in the house of the poorest subject in his kingdom.

As I looked down upon the great city, I could but think of the scenes that will be witnessed

here when Christ shall come. This city is given up to pleasure and worldliness. Beer-drinking and card-playing, dancing and reveling, absorb the attention of the people. The multitudes will mock at the message of warning. Like the dwellers in Sodom, they will be awakened only when it is too late. As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital. "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security. They have been taught by their ministers to believe that the second advent of Christ is to be spiritual or to take place in the distant future, and the warning of his soon coming is denounced as fanaticism or heresy. Septicism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth, and all are saying, Where is the promise of his coming? Then it is that the voice of the archangel and the trump of God are heard. Oh, what terror will then overwhelm the wicked! What cries of anguish will be heard from those who have derided the overtures of mercy from God's messengers! The bolts and bars by which they sought to guard their treasures are rent asunder by the mighty earthquake. The grand and magnificent buildings are shaken down, and the guilty triflers are buried in the ruins.

Says the apostle, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Yet Jesus sees that even those who have received the light are in danger of becoming careless and losing the spirit of watchfulness, and he addresses to them the solemn warning words, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping." Increased vigilance is our only safety. The waiting, watching ones will be actively engaged in preparing to meet their Lord. They will keep a faithful watch over themselves lest the least sin shall defile the character. They will maintain strict temperance. Humility and simplicity will characterize every action, in harmony with the truth they hold. We cannot be too careful in our preparation that we may meet the Lord in peace. Our powers should be tasked to the utmost to understand the word of God, and to heed its warning and counsels. We should seek earnestly to adorn the soul temple in a manner to please our Lord. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Those are watching most nobly and truly who are laboring with the greatest diligence to arouse souls to their danger. All heaven is astir, actively engaged in preparing for the great day of God's vengeance, the day of Zion's deliverance; and shall not equal earnestness and zeal be manifested by his people on the earth?

The little while of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. Let the blessed hope of our Saviour's soon appearing inspire us with fresh courage, and give vigor to every Christian grace. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Basel, Switzerland.

—Some people are not satisfied with the gold in the mine; so they think to improve it by "salt-ing the mine," putting things into it that never were there, so as to have the satisfaction of digging them out again. That is not legitimate Bible study.—*Independent.*

THE PERFECTION OF GOD'S LAW.

BY G. T. WILSON.

How perfect is God's law!
His will to man, how just!
Christ is the only way to life,
In him alone we trust.

'T was not to end the law
Christ came to earth to die;
But by his teachings, life, and death
The law to magnify.

God's law is righteousness;
Truth also is its name.
Then can God's law abolished be,
And truth and right remain?

The mirror of the mind,
It shows us all our sins.
Repentance toward our God we find,
And faith in Christ to cleanse.

The law all sin reveals,
And thus converts the soul;
If humbly we confess our fault,
Christ's blood can make us whole.

God's holy law 's a lamp
To light the Christian's path;
Christ is the only way to life
When sin condemns to death.

Adrian, Mich.

CONFUSION AMONG ADVENTISTS.

BY ELD. M. E. KELLOGG.

WHEN the doctrine of the soon coming of the Lord was first heralded to the world, the effect of it was to bring out from all classes of religionists, and from the world as well, a body of believers among whom prevailed such a spirit of union that in the word of God they were prophetically called the church of Philadelphia, or brotherly love. But since the great disappointment of 1844, there has been—except among those who saw the light upon the nature of the sanctuary and the work of our great High Priest in heaven—a spirit of contention and division, until now many strange doctrines are taught among them. One of their leading men holds that the unity that is to exist among those translated when Jesus comes, is to be the unity of holiness; all the holy ones are to be translated, whether believers in the soon coming of Christ or not. Another claims, and with more reason, that any holiness which is opposed to the specific work of God for these times, holiness that ignores the doctrine of the second advent, will never stand the test.

Conversing recently with an old subscriber for the *World's Crisis*, he said there were so many contradictory positions taken by the various contributors to its columns, that he was all in confusion, and did not know what to believe. This shows to what condition that body of Adventists have come who have rejected the light on the sanctuary, the Sabbath, and kindred truths of the Third Angel's Message. All kinds of theories are held among them, and their ministers are suggestive of the fragments of a broken vessel, no two parts of which can be made to fit together! Let me give an illustration of this strange conglomeration of ideas that finds a place in the columns of the *Crisis*.

While at the house of the same subscriber, I took up a late copy of that paper, and the first thing I saw on the last page was a notice from the business agent, to the effect that the society have a few more copies of the book, "The Earth not a Globe," for sale. So the publishers have been selling a book with the above title, and have a few copies left, which they desire to sell. As I have not read the book in question, I cannot tell what the writer does think of the earth,—whether it is square, oblong, wedge-shaped, inhabited on the inside, or what not. This makes no difference. The point I wish to notice is, that upon the same page where the above notice appears, there is another note, written by the corresponding editor, to the effect that if any have become muddled by reading the book, "The Earth not a Globe," they should procure at once a copy of a refutation of this theory by brother ———! This is certainly a unique way of doing business. The business agent advertises a book for sale, the effect of which is to confuse those who read it: the corresponding editor kindly comes to the rescue, and advises the purchase of another book to refute the

first book, and help them out of the muddle! In this way a flourishing business ought to be developed, certainly.

Some years since, a well-known traveling doctor in Northern Vermont tried to induce a man whom he met on the road to try some nostrum which he had to sell. The man being something of a wit, and noticing a grave-stone peddler a short distance behind the doctor, replied that he would not take any man's medicine who was followed so closely by a man selling grave-stones! I would not say that the publishers and venders of these two books are thus acting in collusion, but it might be thus construed.

The first-day Adventists very frequently assert that the work of the S. D. Adventists is a pure speculation; and if we mention the size of our publishing houses and the great work they are doing, they declare that the managers of the S. D. A. Publishing Association are making money. But with all their anxiety to find something to prove this theory, they have never yet been successful; and they surely have never seen the S. D. Adventist Publishing Association or the editors of any of our papers advertising books to *refute other books* advertised by us. The mere fact that such things are done among them, instead of being an evidence of the liberty of which they so often boast, is a significant testimony that their very looseness is now the bond that holds them together. So we see that a portion of that body who once proclaimed the fall of Babylon, and who came out of her confusion to form a more perfect union, by refusing to receive further light as God let it fall upon their pathway, have themselves gone into confusion. While we lament this, and wish it were not so, we can but rejoice that those of the Adventist body who accepted the light upon the sanctuary, Sabbath reform, and the Third Angel's Message, though weak in numbers at first, yet strong in the power of truth and in the union that truth ever brings to those who receive it, have grown to encircle the world; and while now the believers are numbered by thousands, though once only by tens, the spirit of union still survives, and we can say of them as of the early church, "The multitude of them that believed were of one heart and of one soul." Acts 4:32.

The true message of reform in the last days will bring the people of God into the unity of the faith. That cannot be the true message which distracts and divides. Thank God that the rays of light divine beaming from the sanctuary in heaven, wherever they fall are uniting a people in the bonds of the closest fellowship, love, and faith! that the time has come foretold by the prophet of God, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

COVERING OUR SINS.

BY E. HILLIARD.

WHEN Adam had disobeyed the voice of God he was afraid, and hid himself. He shrank from the presence of Him with whom he had before freely conversed. A sense of guilt came over him, and he did not desire to see Him against whom he had so sinned.

Sin brings shame. It weakens us, and destroys our confidence toward a pure and just God. It is natural for a sinner to hide his sins. If he has done anything that would injure his reputation, the fewer that know it, the better it suits him; but if he performs any good deed, or charitable act, he is willing that all should know it, and is even well pleased at a public acknowledgment thereof. While we should aim high, and endeavor to do all the good possible, we should suppress a spirit of pride that would lead us to perform any good act merely to be seen and praised of men. If we have no higher aim, we can expect nothing but a Pharisaical reward, the applause of men.

The very best of men will incline to palliate his offense if caught in wrong-doing. Take the case of Aaron. After he had consented to the request of the children of Israel, and made the golden calf, Adam like he laid the blame on some one else, when reprimanded by Moses. "Let not the anger of my Lord wax hot; thou knowest the people, that they are set on mischief. . . . And I said

unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came forth this calf." What an excuse! He would have Moses believe that there was something miraculous in the formation of the idol; that he merely yielded to a mischief-making people's request; and then threw the gold into the fire, and in some way or some how the golden calf appeared.

Again, when the Israelites went up to smite Ai they were defeated. This defeat sorely distressed God's servant Joshua, and he prostrated himself upon the earth before him. But the Lord appeared unto him and bade him arise, for Israel had stolen. He commanded him to sanctify the people, and take them by their tribes, and the tribes by families, and the families man by man. This was done, and when the man Achan was reached, he confessed that it was his guilt that had troubled Israel. But it was not until his sin was driven home to his guilty conscience that he acknowledged it.

Take the case of David. How unwittingly he passed the sentence of death upon himself! The Lord's prophet Nathan appeared before him, and related to him an allegory portraying the unjust course of a certain rich man toward a man of poverty. The man of wealth had numerous flocks and herds, while the poor man had but one little ewe lamb, which was the pet of the household! A traveler chanced to stop with the rich man, who in the preparation of food to set before his guest, spared his own flock and his own herd, and took the poor man's lamb and dressed it for the wayfarer's refreshing. This touched the king's tender heart, and he said: "As the Lord liveth, the man that hath done this thing shall surely die." But how he must have hung his head in shame under the clear, sharp application which came from the prophet's lips, "Thou art the man"! The allegorical manner in which his sin was set before him must have caused him to see it in all its enormity. How his double crime of adultery and murder, in taking advantage of Uriah the Hittite, a man in the lower walks of life, must have seemed to his now aroused conscience! But when he saw the exceeding sinfulness of his sin, he repented heartily and publicly. Barefooted and weeping, with his head covered, he ascended the Mount of Olives. Shimei, one of his enemies, taking advantage of his humiliation, cursed him, and threw stones at him. When David was advised by those who were with him to slay him, the penitent king replied, "Let him curse, because the Lord hath said unto him, 'Curse David.'"

Ever afterward, David was an object of ridicule among his enemies. He became a proverb and even the song of the drunkard in the street. "I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards." Ps. 69:11, 12. But notwithstanding all the contempt that was heaped upon him, David did not utterly despair. He knew that the blood of Christ could even wash Uriah's blood from his garments. No man has ever uttered stronger cries to God in deeper humiliation and tears than King David. His repentance and grief are shadowed all through the psalms that were composed after his sin was committed.

The plan of salvation was instituted for the pardon of sin; and this pardon is obtained by acknowledging, confessing, and forsaking our faults. Repentance is the gate of heaven. But how many try to cover their sins! They seem to think that if they are only successful in hiding their guilt from men, all will be well. They rest as contentedly as though their eternal salvation was already secured. But though everything may pass along smoothly here, and these individuals be able to present a good exterior, yet at last when they shall stand before the tribunal of God, and the Searcher of hearts shall fasten upon them his penetrating gaze, then, like Peter when Christ looked upon him after his thrice-repeated denial, their guilty conscience will be aroused. Too late they will weep bitterly. Too late they will remember that pardon was based upon conditions of confession and repentance. Oh, how much better to confess and forsake our sins now, while Christ stands as a mediator between God and sinful man!

It is not always essential in obtaining pardon that our sins should be publicly acknowledged.

They should be confessed as far as their influence extended, if in our power; but further than this, a confession is often detrimental to individual influence and the cause of Christ. Men do not show the readiness to forgive that there is on the part of Heaven, even when true repentance is manifested; and for this reason it is unwise to carry the confession of guilt beyond the limits of its influence. But let us frankly confess as far as is consistent and necessary to obtain pardon.

The shortness of time, and the terrible temptations that Satan is throwing around us in such profusion, demand that our repentance shall be thorough if we would secure sufficient help from God to withstand the desperate assaults of the tempter. Oh that all could awaken to fully realize the fact that the time has come when clean and thorough work should be made! God stands ready, even waiting and anxious, to pardon us. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

St. Paul, Minn.

IMPORTANCE OF THE SPIRIT.

BY J. F. RAHLER.

JESUS said, "As long as I am in the world, I am the light of the world." John 9:5. He also said, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." Chap. 16:16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Chap. 14:16, 17. There is nothing that we need more than a larger measure of the Spirit of God among us as a people.

The following promise was made nearly nineteen hundred years ago, to the disciples: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. This was fulfilled when Jesus appeared to his apostles. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. But notwithstanding they received the anointing of the Holy Ghost, they did not have delegated to them certain gifts of the Spirit, until that took place which was spoken by the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:16-18. This was partly fulfilled on the day of Pentecost.

The wonderful works of God are wrought through his Spirit. It is tender, kind, gentle, loving, and easy to be entreated; and, on the other hand, it is easily grieved. "Quench not the Spirit." 1 Thess. 5:19. It is also a teacher: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

A person who makes a profession of religion, but is destitute of the Spirit of God, is like one who is paralyzed. We might as well talk of laying foundations in the air and building upon them, or raising fruit without trees, as to talk about bringing forth and bearing the fruits of righteousness without the Spirit of God. We cannot bring forth fruits unto repentance unless we have that upon which the fruits grow. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. Those who bring forth this fruit have the promise of eternal life. Against such we see there is no law; hence they are free from sin; "for sin is the transgression of the law." 1 John 3:4.

We have been taught the mechanical part of the work, but we have too much neglected the spiritual part, which is so necessary to eternal life. We need the Spirit to lead us in the work that God has given each of us to do. We can depend upon

it, to nourish and enrich our souls with Heaven's blessings. It leads into all truth, indeed it is the very essence of truth; for men of God were moved by it to write the word of God. We might as well say that the Bible is untrue as to deny the existence of the Spirit of God. See an enumeration of its gifts in 1 Cor. 12:8-10. "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Verse 11. It is an utter impossibility to prosper in the service of God without the precious gifts of the Holy Spirit.

For about forty years we have had the gift of prophecy to aid us in overcoming, and to shed light upon the word of God. This gift and the law of God are inseparable. See Prov. 29:18: "Where there is no vision, the people perish: but he that keepeth the law, happy is he;" also Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ;" and "the testimony of Jesus is the spirit of prophecy." Chap. 19:10. This gift has been of great value to the church, and will doubtless be a means of salvation to many. The enemy is aware of this, and hence is wroth, and goes to make war with the remnant. Rev. 12:17. Ministers who do not believe in the law, when attempting to prove that the law is abrogated, usually resort to an attack upon the visions of Mrs. E. G. White, to prejudice the minds of the people. Is this not because the enemies of God's law especially dislike this gift? Satan is opposed to anything that is of the nature of the Spirit of God.

If men half understood the value, help, and virtue that there is in God's Spirit, they would seek for it with all diligence. It gave the evidence that Jesus was the Son of God. It seals us unto the day of our redemption. It is immortal, and will quicken us; for it is life and power. It raised up the Saviour of the world from the tomb; it will therefore also raise us from the dead. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. It is also a witness that we are the sons of God. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6.

The message is soon to go with great power; and this will result partly from the fact that the God-fearing, faithful, humble, and contrite children of God will possess these gifts, to a greater or less extent. If we had the faith that the apostles possessed, the sick might be raised up at a word, and miracles would be performed; but the sad lack is in the church, and not in the power or willingness of the Spirit of God. The promise is, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:17. God grant that the welcome day may speedily be realized by his people.

Denison, Texas.

POWER FROM ON HIGH.

BY ELD. OSCAR HILL.

OUR Saviour left his expecting disciples a special promise, the fulfillment of which qualified them for the great work before them. During the time of their association with Jesus in his work here on earth, they had had an opportunity to learn in regard to the defects of their own characters. At one time selfishness was shown to exist among them, by their contending with one another as to who should be greatest in the kingdom of heaven. At another time, some of them, in their misguided zeal, said to Jesus, concerning certain people who did not receive him, "Wilt thou that we command fire to come down from heaven and consume them?" The reproofs and rebukes given by Jesus on such occasions, with a knowledge of the fact that the Master knew even their inmost thoughts, must have had the effect to cause them to examine their hearts, that they might know their inmost desires.

The searching look that Jesus gave Peter when he denied him, called to his mind the scene of a few hours before, when he had so confidently asserted his willingness to follow his Master even to death. And when Peter remembered the reply the Lord had made to him, he went out and wept

bitterly. Afterward, as the disciples called to mind their Lord's arrest, trial, crucifixion, burial, resurrection, and, finally, ascension, how they must have reflected upon the command he gave them, when, being assembled with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father! As they began to realize something of the importance of the testimony they were to bear, and also what failures they had made when left to themselves, they were being prepared for the fulfillment of the promise; and they "continued with one accord in prayer and supplication."

The lessons taught them by their blessed Master must have been recalled and talked over during this time of special heart-searching and seeking God. But when the time came that they were all filled with the Holy Ghost, they no more manifested such weaknesses as they formerly had shown; but they proclaimed boldly the truths that pertained to the plan of salvation, and testified that Jesus who was crucified had risen from the dead and ascended on high, and that he was the way and the life. The term "conquering and to conquer" used in the book of Revelation in reference to the church at this time, fitly represents the work of God as carried forward by these apostles who had such a wonderful experience. May the Lord hasten the time when his work shall again be carried forward wholly by persons who are filled with the Holy Spirit.

OUR BODIES A LIVING SACRIFICE.

BY H. STEARNS, M. D.

BODY, soul, and spirit, the physical, mental, and spiritual faculties, go to make up the perfect man. Paul recognized this threefold unity when writing to the Thessalonians. He says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The popular religious teaching of the day makes the body the vile cage of an imprisoned soul, which, when freed by death from the fetters which have bound it, soars away to suffer or rejoice forevermore. Such a theory is an insult to the God who, making man in his own image, pronounced him "very good." To listen to the contempt poured upon these "vile bodies" of ours by pulpit and press, in prose, poetry, and song, one would be led to infer that the Bible often speaks of the immortal soul as imprisoned like a caged bird, but longing to go free, that it might worship its Maker freed from earthly restraint. But when we come to look for such ideas in the Bible, we find the very opposite taught.

In the first epistle to the Corinthians, Paul writes: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And again in the same epistle the apostle exclaims: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Again, to the Romans, he writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The sacrifices offered to God were without blemish. So the apostle teaches us that we are to offer to God in our own bodies a pure sacrifice. How can that Christian who defiles his body with tobacco, who blunts the powers of body and mind by gluttony, who fills his body with disease through the indulgence of appetite, expect that this will be a sacrifice "holy, acceptable unto God"?

Too little attention is paid to the duty we owe to God in the preservation of our bodily health. Nor does our responsibility end here. As we sow, we reap; not only in our own lives, but in the lives of our children's children. Appetites indulged and sins committed against our own bodies bear their own legitimate fruit in the ruined lives of our children. Thousands of parents who have believed themselves to be strictly temperate, have seen their children go down to drunkards' graves with amazement and bitter complaints against the

injustice of God. Friends wonder where children receive such an appetite for liquor, such a lack of will power. In the parents' lives the secret lies. Did the father never think, as he indulged his appetite for tobacco, that he was sowing the seed of a weakened will? Did the mother never think, as she indulged her appetite for the stimulating cup of tea, of the curse she would bring on her children? Ah, but these are such little things! Why make such a fuss about tobacco? and as for tea, there can be no harm in that! No harm! and yet you cannot get the father to give up his tobacco, nor the mother, her tea. No harm! and yet this indulgence, this slavery of the will to the power of appetite, may be—

"Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame."

And God only knows what the harvest will be.

The popular idea of temperance is much too narrow. The great principle of Christian temperance includes "all things." We should estimate the evil of any indulgence, not by the immediate effect it has upon us, but by its more remote and more important consequences. The constant dependence upon tea or coffee or tobacco may not seem in itself a thing of great importance; but surely any habit which has such a hold upon us that we cannot free ourselves from it without a mighty effort, is sure to do us infinite harm. God requires of every Christian the highest development of all his faculties to be used in his cause. The interdependence of mind and body is a fact recognized by both science and revelation. The giant minds of the world have been found in healthy bodies. It is for this reason that the Bible lays so much stress upon the care of our bodies. They are not the vile cages, clogging the action of the soul, but the temples of the Holy Ghost, designed to work in the service of God here and to be raised incorruptible at the last day.

We are not our own, but have been bought with an infinite price. God will require of us at last all that he has given us, with interest. Many might be doing ten times as much as they are, but for the fact that they are blunting the powers of their mind, and dulling their spiritual perception, by the indulgence of appetite. Many an eternal destiny is settled at the dining table. Many a man will listen to the burning truths of God's word, and go home unaffected because his mind is charged with impure blood. Others give up in despair to the ills of the flesh, sigh over "this dispensation of Providence," and wish they were able to do more for Christ, while at the same time they continue to indulge themselves to their own hurt. Let us take these truths home to ourselves.

We as a people profess to be reformers. We are preparing to meet our Lord, and are striving to lay aside everything that would hinder us from obtaining the eternal prize. We believe that health reform is an important part of the work of preparation; and yet, what are we doing in this direction? We are few in numbers, time is short, and a mighty work lies before us. We need to use to its utmost capacity every faculty of mind and body. God has given great light on this subject, and he will call us to account for the use we make of it; yet, in the face of all this light, a marvelous indifference pervades the great majority. Why is it that we cannot grasp the importance of this subject? Why is it that many of us only go round and round in one narrow circle of truth, and do not broaden out and grow as God would have us? Is it not for the very reason that we have neglected the light God has given us, and indulged appetite to the destruction of all our higher faculties? Surely it is time we were awake!

Let those who think this subject of little importance, remember that through the indulgence of appetite man fell, and that Christ for our sakes overcame appetite in the wilderness of temptation, when the wily foe, judging from his success with the human race, attacked him first on this point. We have but little time in which to make up for the neglect of the past. Let us waste no more; but with an intelligent understanding of the importance of this subject, let us do all we can for ourselves and for others. Let us live up to all the light we have, and God will bless us. Paul compares the Christian life to the athletic contests of the Greeks. These men gave up much; they subdued appetite, and brought their bodies into sub-

jection, that they might win a petty prize. How much more should we, who strive for an eternal prize, give up everything that stands in the way of our attaining that goal!

Sunshine, Cal.

THE FOOLISH WAYFARER: A PARABLE.

BY A. SMITH.

A CERTAIN husbandman had a great orchard, in which were trees bearing many kinds of fruit. There grew the peach, the pear, the apple, the cherry, the crab, and many others, most pleasing to the eye and agreeable to the taste. And it came to pass on a certain day, when the sun waxed hot, that there came a wayfaring man that way, and sat him down under a sycamore tree to rest, being weary and hungry.

Now when the husbandman saw him, he had compassion upon him, and invited him into the orchard, and bade him pluck and eat of the golden ripe peaches. But the wayfarer said, "Not so. I cannot eat of your peaches until I know that all other fruit in your orchard is equally perfect."

So he fell to examining the other fruit, and the husbandman sent his servant to conduct him through the orchard, who, in answer to many questions, gave a detailed description of each kind and variety, and again invited him to partake of the peaches. But he chanced to spy the crab tree, and said, "I must first examine that fruit also;" whereupon the husbandman became angry, and thrust him out of the orchard, and said, "Thou shalt never taste of my fruit. Begone!"

The husbandman is our Father in heaven; the orchard is the Bible; the fruit, its doctrines, of which the Sabbath under the Third Angel's Message is one of the most prominent and important; and the wayfarer, the individual who hears the message. Becoming convinced on the Sabbath question, he refuses to obey, saying, "I must first see my way clear on all other points." So God's servants spend many days in removing successive objections, and still he will not obey, but continues to look up every little point that appears imperfect or unimportant in the message, until the forbearance of God is exhausted, and upon the incorrigible rejecter of his truth he visits the evils recorded in Acts 13: 40, 41 and 2 Thess. 2: 9-11.

THE WRONG DISEASE.

BY ELD. F. D. STARR.

SOMETIMES it is ascertained, after death has prevented changing the course of action, that a deceased friend was treated for the wrong disease. If the real difficulty had been dealt with, a cure might have been effected; but now it is too late.

It sometimes seems that this is about the nature of the trouble in spiritual matters. There are those who seem to be under a dark cloud, not enjoying the blessing of God. What is the trouble? Does sin lie at the door? That is a terrible moral (immoral, rather) disease, and people do not like to think they are thus affected. They lay their case before you, and claim that their trouble arises from having been slighted or abused or offended by somebody, and the treatment they seem to desire is sympathy, justification, and pity. But after getting all they can of this kind of treatment from you and others, they seem to be no better, but rather to grow worse; and spiritual death is the result, unless they submit to a change of treatment. If they can be convinced that it is the cancer of sin that is threatening their life, they may be helped.

Sin is by no means an incurable disease; but the treatment must be radical and sometimes necessarily severe. It consists of the repentance, confession, and forsaking of wrong. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But sin cannot be forgiven till we admit it to be such, confess it, and put it away. Then, having submitted to the proper treatment, the troubled one may find relief, and recover.

Battle Creek, Mich.

—Pleasant weather there may be, in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

THE SECOND COMING OF CHRIST.*

BY J. M. HOPKINS.

WHATEVER man may say, if it be not supported by the united testimony of inspiration, is unworthy of a moment's consideration. But whatever God has spoken should be received with profound respect and heart-felt gratitude. The divine Teacher said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Also, the beloved St. Paul said to Timothy, "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. And again in chap. 4:1, 2 he wrote: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Also to the church at Corinth Paul wrote: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:12, 13.

Thus we have before us the divinely appointed method of preaching God's truth; and in obedience to these holy admonitions, and in imitation of the inspired example of Jesus and the apostles, I wish to present some of the many scriptures which have a bearing upon these six propositions before us, which I have arranged as follows:—

1. The Scriptures teach that Christ will come the second time.
2. That his coming will be personal and visible.
3. That he will come to receive his people.
4. That he will then reward the faithful.
5. That he will then destroy the living wicked.
6. That we need not be in darkness, but that it is our privilege and duty to know of, and prepare for, this event.

Let us now, dear friends, candidly and prayerfully search the word of truth, and learn something of the importance which God has attached to this subject.

1. *The Scriptures teach that Christ will come the second time.* In support of this first proposition, Paul bears this pointed testimony: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Language could not be plainer or more positive. Nor can it refer to the many death-bed scenes, when, as some erroneously teach, Christ comes for the departing ones. If such were the significance of the text, the Lord would have come many times.

In beautiful harmony with his text are words found in the 19th chapter of Job, verses 25-27: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." I may here remark that the book of Job is supposed to have been written by Moses, consequently it dates some fifteen hundred years before Christ. In those verses we have the view entertained by those ancient men of God. The doctrine of the second coming of Christ is not a latter-day heresy, or a delusion, or of little consequence. The minds of Job and Moses were carried down the stream of time, beyond the first advent of Christ, beyond the Dark Ages, and still beyond our time, to a time when Jesus will come, not as a sacrifice, not in lowliness, and to tread earth's thorny pathway, but in power and glory. Of this event David speaks: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call

to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5.

In his parting address to his sorrowing disciples, Jesus said, "I will come again, and receive you unto myself." John 14:3. This is a positive affirmation from the lips of our Lord. As it was to them to whom it was immediately addressed, it should be to us, a promise of cheer. If we loved our Lord as did those early disciples, and if our minds were disabused of some errors, we would be able to see more clearly the beauty, consistency, and scriptural harmony of this doctrine.

When Jesus was about to ascend from the summit of Mt. Olivet, and after he had spoken words of instruction, holy angels appeared to his disciples as they watched their ascending Lord, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

We might prolong this list of texts almost indefinitely; but surely these are sufficient to convince all whose minds are open to receive the truth, that Christ will come again.

2. *That his coming will be personal and visible.* We are well aware that many believe in the spiritual coming of Christ. Truly, Jesus has many times promised to be with his people to comfort them. This we understand he does in the person of the Holy Spirit. But such is not the second coming of Christ. Some make a grave mistake in confounding these events. The second coming of Christ will be in person, possessing the same body, and bearing the same marks of the nails and spear, as did his resurrected body. His coming will be literally visible to all. After enumerating the signs of his coming, he said, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. St. Mark bears like testimony: "And then shall they see the Son of man coming in the clouds with great power and glory." "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Chap. 13:26; 14:62. "This same Jesus," who before said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side" (John 20:27), "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Serious errors are entertained by reason of spiritualizing this and other teachings of the Bible. From the lonely Isle of Patmos we hear the voice of the beloved disciple exclaim, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. So literal and so personal and visible will be his coming, that his murderers will then see and recognize him, and tremble at his presence.

3. *That he will come to receive his people.* This, we may say, is the object of his coming, or at least the primary object; and without his coming but few, comparatively, of the millions of God's people will ever reach the haven of rest. That there are none of his people with him in glory, we do not affirm. Enoch and Elijah were translated, and we understand that Moses was resurrected (Jude 9; Luke 9:28, 30; Matt. 17:1-3); and that when Christ arose from the tomb, many of the saints arose, and ascended with him to heaven. Matt. 27:50-53; Eph. 4:8. These were the "first-fruits" of Christ's redemptive work. But that all the faithful who have lived and died in past ages are now in glory, is not taught in the Scriptures. Excepting those mentioned above, they are awaiting the second coming of Christ to give them life and immortality. Jesus said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. Then he will come again to receive them unto himself, which he cannot do if they are now with him in glory.

In 1 Cor. 15:21-23, we read: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so

in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Also to the Colossians Paul wrote: "For ye are dead [i. e., mortal, and made subject to death through Adam], and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Chap. 3:3, 4. When shall we appear with him in glory?—*When he shall appear.* To the Philippians he wrote: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Chap. 3:20, 21.

In 1 Thess. 4:13-18, it is clearly stated that when Jesus comes the righteous dead will be raised to immortality, and the righteous living will be changed, and together they will be caught up to meet the Lord in the air, and so shall they ever be with the Lord. And in 1 Cor. 15, the apostle dwells comprehensively upon the doctrine of life and immortality only at the second coming of Christ. Here also we might cite many scriptures as proving this view, but space will not permit.

4. *That he will then reward the faithful.* Permit me here to ask, Has Paul received his reward? He was most earnest and faithful in his ministry, and suffered much for the cause of truth. Let him answer: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. Peter also looked forward to this event as the time when he and all whom he admonished to faithfulness should receive their reward: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4.

How different this sound from that which we hear preached from the pulpit now! Yet this is scripture. The Master points us forward to the "resurrection of the just" as the time of reward, and not the hour of death, as many now teach. Luke 14:14. And in Matt. 16:27 we read: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." In the closing chapter of the Bible, also, we read: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Friends, why not accept what God has said? Why not exchange error for truth, and move out in the light of inspiration?

5. *That he will then destroy the living wicked.* The same event that brings life and immortality to the people of God brings death to the wicked then living. I read from 2 Thess. 1:7-10: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

If this testimony proves that Jesus will come again "to be glorified in his saints," it also proves that at that same time he will destroy the living wicked. Where, then, is there any room for the conversion of the world? Surely there will be wicked men living when he thus comes, and as surely will they be "punished with everlasting destruction." Let those who believe in the world's conversion settle this among themselves. For our part, we choose the plain teachings of the Bible. This same lesson is taught in Matt. 25:31-46, and also in Ps. 50:3-6.

6. *That we need not be in darkness, but that it is our privilege and duty to know of and prepare for the event.* We are often met with the words of our Saviour: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. This is just what we believe and teach. We do not believe in time-setting, and never did. Seventh-day Adventists were never guilty of this fallacy. But while this is true, we do believe that it is our privilege and duty to know somewhat of this. A more important

*Synopsis of a discourse delivered by the writer at the Lutheran church near Ryota, Minn., Sunday evening, May 23, 1886.

event, unless it be the crucifixion, never transpired in connection with man than the second coming of Christ will be. And will God so far depart from his former dealings with mankind as to leave them in darkness with regard to this?—We think not. By the prophet Amos he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Chap. 3:7. And if God has kindly chosen to reveal this unto us through the prophets, surely it behooves us to investigate as far as we can. God has not left his people in darkness. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5. In connection with the signs of his coming Jesus said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Of what use could such an exhortation be if nothing could be known of this? The doctrine of knowing nothing of this event comes from indifference and ignorance. The blessed One has many times admonished us to "watch, watch." May the Lord help us to watch and be ready.

In conclusion, I would ask, What importance do the Scriptures of divine truth attach to this subject? What is depending? As we have seen, it is treated upon by not only one, but by many of the inspired writers, both in the Old and the New Testaments. The doctrine is old as the Bible, and is the "blessed hope" (Titus 2:13) held out in all its pages. It brings to view the Life-giver and the saints' reward. Hail, blessed, happy day! For thee we pray and wait.

Chatfield, Minn.

Our Tract Societies.

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

THE WEDDING FEAST.

BY FANNIE BOLTON.

OUR King made a feast, a wedding feast,
And invited the world, the great and the least,
And bade men to wash and be holy and white,
And furnished a garment of splendor and light.
But none could come in to the feast of the King
Save those who were sealed with his own signet ring,
And those who were robed in the pure wedding dress,
Who were clothed with his stainless and pure righteousness.
Oh! who will come in, come in?

But many made light of the feast of the King.
They'd come,—if not marked by his own signet ring;
They'd come,—if not washed in his own cleansing blood;
They'd come,—if not robed in the beauty of God.
And many were called. Angels left heaven's street,
And walked through the earth to bid all they might meet.
The King himself came; for he wished men to share
The feast and the glory he meant to prepare;—
But a few would come in, come in.

Oh! the heart of the King grew weary and sad,
For poor starving souls seemed but anguished and mad;
Though he healed their diseases, and raised up their dead,
And many and many his love comforted,
Yet, alas! the most mocked at the message he cried,
And their hate pierced his hands and his feet and his side;
For he gave up his life. And a few were forgiven,
And made ready to come to the feast up in heaven;—
A few would come in, come in.

But there is still room. The supper draws near.
Go out, sons of God who the great message hear;
Proclaim to the blind, the poor, and the riven
The great invitation that bids them to heaven.
Compel them to come, and bid them all wear
The white wedding robe that the King did prepare;
For just ere the supper the King will come in
To see if there's left any dark stain of sin;
For the pure shall come in, come in.

Now the King has come in to examine each guest;
Every character soon must be put to the test.
Oh! this is the hour when the heart will be tried.
Seek meekness, O earth, and be rid of all pride;
For those who are stained, and have not on the garment,
Shall surely be cast into sin's outer torment.
Oh! live that your lives may be fair in his sight;
Oh! don his fair garment of splendor and light,
And ye shall come in, come in.

Behold! through the opening gateways, behold
The glittering homes in the city of gold!
The grand feast is ready! the glad guests but wait
In their garments of beauty to enter in state.
The harps are a-tremble to joyfully ring;
The angels are waiting to welcome the King.
The bride stands adorned in her splendid array,
And the guests will pass in as they hear the King say,
"Ye blessed of my Father, come in."

Chicago, Ill.

KENTUCKY TRACT SOCIETY PROCEEDINGS.

THE tenth annual session of the Kentucky Tract and Missionary Society was called by the President Oct. 7, at 11 A. M. Prayer was offered by Bro. R. G. Garrett. The Secretary being absent, the reading of the report of the last annual session was waived. I. H. Evans was chosen secretary *pro tempore*. The President made a few remarks concerning the workings of this Society during the past year, stating that about \$500 worth of books had been sold.

The Chair, having been empowered to appoint the necessary committees, announced the following: On Nominations, S. Osborn, A. M. Lewis, J. B. Forrest; on Resolutions, R. G. Garrett, S. Osborn, I. H. Evans.

Adjourned to call of Chair.

SECOND MEETING, OCT. 8, AT 9 A. M.—The Committee on Resolutions presented the following report:—

Whereas, We have seen good resulting from the canvassing and colportage work; therefore—

Resolved, That we renew our energies in this direction the coming year.

Resolved, That we expect all accounts now standing on the Society books, to be settled within three months, either by books' being returned, or by cash payment therefor.

Resolved, That in ordering books agents must either accompany their orders with cash, or make such other arrangements with the Secretary as will secure the Society, and insure payment on delivery of books.

Resolved, That we earnestly request our local societies and scattered brethren to make a liberal use of our periodicals by way of re-mailing them to others.

Resolved, That we recommend holding Bible readings; and that, when consistent, we urge our brethren and sisters to qualify themselves for that work.

Resolved, That we recommend our members to canvass their respective communities by holding Bible readings, loaning reading matter, etc., and by making an effort to obtain subscriptions to our periodicals and books, thus preparing the way for the living preacher.

Resolved, That it is the sense of this Society that all our people should take our church paper, the REVIEW, and also the Good Health.

Whereas, Our Society is much embarrassed in its work through lack of means, its efficiency in spreading the truth in this State being greatly crippled thereby; therefore—

Resolved, That all who have unpaid pledges be requested to make an effort to make them good; and also that we ask those who have not remembered the Society in pledges or donations, to contribute to its material assistance.

The first five resolutions and the eighth were adopted unanimously after discussion.

Adjourned to call of chair.

THIRD MEETING, OCT. 11, AT 5 P. M.—The remaining resolutions were adopted. The Committee on Nominations reported as follows: For President, G. G. Rupert; Vice-President, R. G. Garrett; Secretary, Harry Rupert. The nominees were unanimously elected.

Adjourned *sine die*. G. G. RUPERT, Pres.

I. H. EVANS, Sec. *pro tem*.

NEW YORK TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the New York Tract Society was held in connection with the camp-meeting at Watertown, N. Y., Sept. 15–21.

The first meeting was called immediately after the adjournment of Conference Friday forenoon, Sept. 17. President in the chair. Prayer was offered by Eld. E. W. Farnsworth. Minutes of the last annual meeting were read and accepted. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, W. H. Eggleston, S. N. Walsworth, and H. E. Robinson; on Resolutions, J. E. Swift, E. W. Farnsworth, and W. H. Wild.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 20, AT 9 A. M.—The Committee on Resolutions presented the following, which were adopted after being separately considered:—

Whereas, The carrying of the light of present truth to the world depends very much upon the labors of our lay members; and—

Whereas, Encouraging and securing the labors of our brethren and sisters in the missionary cause is a work that our directors ought to do; therefore—

Resolved, That our directors should be men who can devote a considerable portion of their time to the work given them to do, and that we will strive to secure such men for this office.

Whereas, Our State Society is quite heavily in debt to our publishing houses; and the settling of this indebtedness depends in part upon the means coming from the districts; therefore—

Resolved, That our districts which are in debt to the State Society should meet the demands upon them as soon as possible.

The report of labor for the past year was then read, as follows:—

No. of members.....	458
" reports returned.....	636
" members added.....	52
" dismissed.....	20
" missionary visits.....	1,460
" letters written.....	1,030
" Bible readings held.....	463
" yearly subscriptions to the <i>Signs</i>	150
" trial.....	743
" pp. tracts and pamphlets distributed.....	572,244
" periodicals distributed.....	21,846

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand Sept. 1, 1885,	\$ 516 20
Rec'd on foreign missions,	1,374 78
" Inter. Tract Society,	20 30
" S. D. A. Pub. Association,	1 00
" twenty-thousand-dollar fund,	843 60
" donations,	360 04
" sales,	2,242 85
" periodicals,	1,623 06
" New York Conference,	995 40
" loans for printing-office,	700 00
" printing-office work,	157 17
N. Y. S. S. Association,	5 66
Total,	\$8,840 56

CASH PAID OUT.

To REVIEW AND HERALD,	\$1,335 99
" Pacific Press,	1,500 00
" Good Health Pub. Co.,	75 00
" N. E. Tract Society,	25 00
" foreign missions and Inter. T. S.,	1,396 55
" Moser & Lyon,	182 48
" individuals,	243 01
" J. E. White Pub. Co.,	25 00
" Parshall & Searle,	20 57
" College Printing Department,	10 29
For city missions, depository and educational purposes,	2,180 03
" printing-office,	765 16
" other expense,	306 77
" for depository furniture,	12 21
" interest and taxes,	44 76
" loans to printing-office and individ'ls,	75 04
" on other accounts,	92 28
Cash on hand to balance,	550 42
Total,	\$8,840 56

FINANCIAL STANDING.

ASSETS.

Publications on hand,	\$1,865 97
Due from districts and individ'ls,	5,610 64
" \$20,000 fund,	1,151 10
Printing-office, depository, and furniture,	3,390 16
Cash on hand Sept. 1, 1886,	550 42
Total,	\$12,568 29

LIABILITIES.

Due REVIEW AND HERALD,	\$2,175 53
" Pacific Press,	2,127 68
" Inter. Tract Society,	268 05
" Good Health Pub. Co.,	103 71
" New York Conference,	630 24
" Farmer, Little & Co., and J. S. Leonard,	6 49
" Mich. T. and M. Society,	20
" on loans to printing-office,	650 00
Total,	\$5,961 90

Balance in favor of Society, Sept. 1, 1886, \$6,606 39

The Auditor indorsed the report.

The Committee on Nominations submitted the following: For President, P. Z. Kinne, Kirkville, N. Y.; Vice-President, Harmon Lindsay, Coomer Station, N. Y.; Secretary and Treasurer, J. V. Willson, Rome, N. Y.; Assistant Secretary, Gertrude L. Russell, Rome, N. Y.; Directors: Dist. No. 1, Harmon Lindsay; No. 2, F. Wheeler; No. 3, H. F. Foster; No. 4, Harvey Dana; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, W. E. Lewis; No. 9, P. Z. Kinne; No. 10, G. A. Rea; Auditor, H. F. Foster. The persons named were duly elected.

Adjourned *sine die*.

E. W. WHITNEY, Pres.

M. MAY TAYLOR, Sec.

—I try to make my enmities transient, and my friendships eternal.—Cicero.

Special Attention.

"BURGLARS OF THE UNIVERSE."

IN this department of the REVIEW three weeks ago an article was given relative to the restoration of the Jesuits to all their former power and privileges, by Leo XIII. This move is a menace to the peace of Christendom. It betokens especial danger to this country, which, without the safeguards that European nations have provided themselves with, opens wide its doors to these insidious and treacherous foes to society,—these "burglars of the universe," as Bishop Coxe calls them. And especially does the incoming of these religio-political intriguers mean mischief at this time when a purblind and traitorous Protestantism is preparing to make a shameful surrender into the arms of its hereditary foe, the Romish hierarchy. Bishop A. Cleveland Coxe (Episcopal), in his last convention address, raises the following note of alarm, which Americans would do well to heed, but to which, with the infatuation that seems to be upon them, they will nevertheless probably give no heed. We are happy, however, to try to do our part in passing his stirring words along. He says:—

"My brethren, laity as well as clergy: I have never confined your thoughts to local objects merely, on these occasions of annual assembling. We are members of the Catholic and apostolic Church, and as such have the deepest interest in its world-wide concerns. Let me now direct your attention to a matter demanding the common concern of all Americans, but to which nobody will point the public mind if we do not. It is part of our mission to be watchmen upon the national walls, and to warn the thoughtless multitude of approaching perils. Our people have observed with indifference the naked telegraphic statement that the respectable pontiff who now fills the papal throne, has restored the order of Jesuits to all the faculties, prerogatives, and powers which they had grasped before their suppression by Clement XIV. I have obtained a copy of the papal brief, and I venture to say that while it is a document of the greatest import to Europe, it is of supreme significance to us in America. In a word, it removes from this formidable society all the disabilities with which the rival orders supposed them to be clogged by the fact that the act of restoration did not expressly relieve them of some of the sweeping maledictions of Clement the Fourteenth.

"At least the unrevoked features of Clement's brief have been regarded by Romanists as invested with new force and permanence by the blunder of Jesuits in getting Pius the Ninth to pronounce *all papal decrees infallible and irrevocable*. They have thus armed their enemies with a new argument against them. Self-stultifying though it be, they have therefore made the present pope issue another *infallible* decree, utterly annulling all that Clement XIV. did in the wise exercise of his infallibility. I propose to publish the three bulls (or *breves*) to enable all intelligent men to compare them, and to understand the actual position of the Society of Jesuits as respects this country. Now, be it remembered, the society has, first and last, been banished from every Romish kingdom in Europe as insufferably aggressive toward all governments and constitutions. Pius IX. himself was forced to banish them from Rome in the early years, when he assumed an attitude favorable to Italian progress and freedom. Even now no European state, except England and a few petty Protestant governments, gives them any quarter. Despots can work with them and by them. Romanized countries have invented all sorts of securities against them. Our innocent Republic sets wide its doors, and gives free right of invasion to these burglars of the universe. The society intends to make this rich and unsuspecting nation the field of its largest and most triumphant operations. They are invaders with a vote as soon as they land, and hordes of ignorant immigrants will soon give them the command of wealth and power in all our large towns and cities. The Jesuits will be the masters of these ignorant voters. Cardinals, whose red liveries announce their readiness to die for the

papacy, are placed in conspicuous places as a mere mask. No matter who is cardinal, bishop, or priest, the Jesuits are supreme. Now comes the point. Under the guise of an institution of learning, a Jesuit college is about to be established in Washington. It will be the seat of intrigue with our politics and politicians. There, our elections will be managed and results secured for the court of Rome. Most quietly at first, with the utmost audacity very soon, this society will practically neutralize our Constitution, or what is more likely, will bring on a social war of religion. It may be wise to organize adopted citizens into foreign regiments; that is no business of mine. But the organization of *religious* regiments at this crisis is most suggestive, and I ask my countrymen, as part of my duty as a loyal citizen, to inquire into the organizations of 'Uniformed Catholic Knights,' and to decide whether their armed 'battalions,' with 'mounted field and staff-officers' are a military force consistent with our Constitution. I protest against all military organizations on a religious base, whether Romish or Protestant. They are a menace to freedom and to good neighborhood."

THE SABBATH OF THE MONGOLS.

FROM the *Sabbath Memorial*, published by Eld. W. M. Jones, London, England, we take the following interesting statements relative to a practice very suggestive of Sabbath-keeping now prevalent in Mongolia. The *Memorial* introduces the article with these remarks:—

"Our thanks are due to some friend in Shanghai for the *North China Daily News*, of the 7th of January last, containing the following deeply interesting correspondence by the Rev. J. Crossett, the missionary who furnished the Chinese modern names of the days of the week, published in our last issue."

After which the article is given as follows:—

"I think your readers may be interested in a history of my investigations as to a Sabbath remembrance in Mongolia up to this date, Dec. 25, 1885. During the winter of 1882-83, a Mongol Lama from Eastern Mongolia, but then residing at the famous Yung Ho Kung, a Lamasery in Peking, was my daily instructor in the Mongol language. I had heard in conversation with different missionaries that there were traditions of a Sabbath in Mongolia, and that Dr. Gulick had found many most interesting particulars regarding the beliefs and observances of the day. In trying to draw out from my teacher corroborations of what I had heard, or any new facts, I failed almost entirely. We both spoke the Chinese mandarin dialect, and he often complained that his knowledge of it was not sufficient to express a great many ideas which were plain enough in his own Mongolian tongue. Still I have not attributed my want of success in pumping him on the subject to that fact, so much as to the fact that he was a young man who did not become a Lama until nineteen years of age, and that he was not one of those who took an interest in such traditions. Moreover, he lived in a part of Mongolia which has become in a large measure Chineseified, as the people dwell in houses, cultivate the soil, often dress like the Chinese, and in many other ways depart from Mongol customs. He told me, indeed, of four days in the month which were observed with more or less religious service, viz., the first and fifteenth, on which days (as with the Chinese, and many other nations), they worship at the temples and at the shrines at home. Upon the eighth and twenty-second of the month, i. e., at the first and last quarter of the moon, there is a religious service kept by some, but not as marked as the days of the new and full moon.

"These four weeks in a month did not answer the case of a regular seventh-day Sabbath, and I felt disappointed at my failure. But in the summer of 1883 I made my first trip to Mongolia, and took occasion to inquire of various people regarding Sabbath traditions. Some Mohammedans who lived among the Mongols knew of such a day very well. Others had never heard of it. My inquiries sufficed to prove that my teacher was either really ignorant of a well-known weekly Sabbath in parts of Mongolia, or that he intentionally declined to speak of it. In the summer of 1885, during a six weeks' sojourn on the Mongol plains, I learned some remarkable facts, which I now wish to record with some particularity. I lived part of the time

among the Mongols and part of it with both Chinese and Mongols. Here is a specimen conversation which I had with several Chinese traders at the inn where I was staying. I asked if they knew of any days of special sanctity among the Mongols. 'Oh yes,' they replied. 'Biemba is a day once in seven, which is strictly kept from the transaction of secular business. The Mongols neither give out nor take in any property at their houses on that day. They do not collect or pay debts, neither do they start on a journey or even minister to the sick, on the return of this Biemba.' These merchants had dealt with the Mongols for years, and they talked much and freely on the subject, as being one which, in a business way, had affected them a good deal.

"These statements were voluntary, and not the answers of 'yes' and 'no' to leading questions. The remark as to not ministering to the sick on Biemba was made by one of the merchants quite independent of any questioning on our part. The testimony of such statements made by a Chinaman who had no theory to prove, is very strong, and can be set aside by no negative testimony on the part of others that they never heard of such a thing. I might doubt the testimony of an enthusiast, like myself, who believes the Mongols to be some of the lost ten tribes, and so would construe any little circumstance to be a corroboration of the identity of Israelitish and Mongol traditions; but to hear a Chinaman who never knew of a Jewish or Christian Sabbath, state, without being echised on the subject, that Mongols refuse to engage in secular employment beyond the necessities of nature, not even to help the sick, on one day in seven (agreeing with the Sabbath of the fourth commandment) was, to say the least, almost startling. Over and over again we asked of Chinese traders and laboring men who had constant intercourse with the Mongols, if they knew of these days of the week, and almost always the reply came, 'Oh, yes;' when they would name Biemba for Saturday, Adeya for Sunday, and other days of the week, and proceed to speak of the reluctance of the Mongols to do certain things upon Saturday (or Biemba). Mohammedans had a special interest in noting it, as their 'Juma' or worship-day occurs every Friday.

"At an encampment of Mongols where I stopped for a week, I asked the chief, at whose home I was a guest, to write off for me the names of the week. This he did in Mongol, although he said they were not originally Mongol words. He began with Adeya, the day of the sun, then Sumeya, or Moon-day, Angarak, or Mars'-day, Bot, or Mercury's-day, Barkasuwadi, or Jupiter's-day, Lugar, or Venus's-day, and Sanchar, or Saturn's-day, which is designated Biemba. At the residence of another official, at a place called Lo-tai, I was shown the Chinese calendar which the Mongols rely upon to determine these days of the week if doubt arises. Those who live in China as missionaries abroad know the convenience of referring the Chinese to the calendar to find when Sunday or any other day in the week occurs. In a set of twenty-eight different terms there are at their side the names of the seven days of the week repeated four times.

"The Rev. J. Gilmour, the author of 'Among the Mongols,' has given me a testimony relating to this matter which agrees substantially with my observation. As an illustration of the remembrance of the Sabbath, he says that he once wished to obtain some milk, and was willing to do almost anything to get it. An old Mongol had plenty of it, and wanted some of Mr. Gilmour's rice, which was the pay he would get; yet he could not be moved an inch to let the milk go out of the house on the Sabbath. I had learned on my trip to Mongolia in 1883 that although the people might have an abundance of milk, cheese, or butter, none would be allowed to leave the house on certain days. The testimony of missionaries at Kalgan is to the same import. . . .

"I therefore draw the following conclusion, regarding which there is not the slightest room for doubt:—

"Mongolia, Manchuria, Thibet, China, and Corea agree with other countries over the globe in designating our Sunday by characters or words which mean the Sun's day, Monday by those which mean Moon's day, Tuesday and the following days by Mars, Mercury, Jupiter, Venus, and Saturn, in their order."

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 26, 1886.

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

A MORE SURE WORD OF PROPHECY.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts." 2 Pet. 1:19.

This language expresses a conclusion drawn from the preceding verses, wherein Peter has set forth the wonderful experience he had passed through on the mount when the Lord was transfigured before himself and James and John, and their eyes were permitted to behold a miniature representation of Christ's coming kingdom of glory. They beheld the King glorified, and with him representatives of the two classes, the translated living and the resurrected dead, who will be the citizens of the heavenly world; and lastly, a voice from heaven was heard recognizing Jesus as God's well beloved Son.

This was no illusion caused to pass before their eyes to deceive them by raising in their minds false ideas and vain expectations; but it was a real representation of what is to be. It was both an ocular and audible demonstration to them of the reality of Christ's coming kingdom; and as an evidence of the certainty of such a kingdom, was as sure as anything could possibly be. Nothing can surpass as evidence, what a person, in a normal condition, hears with his own ears, and sees with his own eyes. Yet Peter says, as given in the common version, "We have also a more sure word of prophecy."

Some have been misled by this to suppose that Peter meant to say that the prophecies were stronger evidence and surer proof of the coming kingdom, than was that which they had actually seen and heard upon the mount. But this could not be. To say that they might possibly be mistaken in regard to that scene, is to throw a most damaging uncertainty over all revelation. Moreover, the word "also" connects the statement concerning the "word of prophecy" with the scene on the mount, and is designed to show some advantage gained to it by that representation. But no conclusion of this kind would follow, if Peter simply comes in here with an independent statement that that scene on the mount was not so good evidence, after all, as something else was on the point. This would greatly weaken the force of his preceding statements, which it certainly could not have been his design to do.

In view of these considerations, we think the new version gives the correct idea when it renders the passage, "And we have the word of prophecy made more sure." With this idea Peter's language proceeds to a correct climax. The scene on the mount is still exalted. It was a glorious scene in itself. It showed that they were not following cunningly devised fables in regard to the power and coming of the Lord Jesus; but more than this, the word of prophecy concerning Christ's kingdom was itself confirmed by this scene. It was made "more sure," in the sense of having a clearer idea, and an ocular demonstration given of it. And then, with this view we are not subjected to the humiliating necessity of discrediting the testimony of our own senses.

"THE REUNION OF CHRISTENDOM."

THERE is, it seems, a movement on foot in the Anglican Church, designed to bring about a "reunion of Christendom," which means simply to bridge over, or close up, the chasm which Protestantism, by its rich sacrifice of blood and treasure, has placed between itself and the unholy temples and polluted altars of Rome. Some of the degenerate sons of the Reformers seem impatient to get back to the bosom of the so-called Mother Church, and in their simplicity appear to think that the Catholic Church will be willing to co-operate with them in the movement, and make some concessions for the sake of union. Delusive and stupid hope!

According to one of our exchanges, a note addressed to Cardinal Gibbons of Baltimore, asking his opinion of the movement, drew forth the following

reply: In smooth phrase he coolly announces that no plan can be conceived of that will be practical to the end proposed, that does not embrace (1) the recognition of some living and acting authority to tell what is, and what is not, revealed truth, (2) an obligation on the part of the people to receive all such revelation, (3) authorized interpreters of the word from whose decisions there must be no appeal, and (4) a teacher teaching in Christ's name as one "having authority," to whose authority, of course, all must bow. The reply, in other words, embraces the whole paraphernalia by which the Romish Church has always enslaved and imbruted the consciences of men.

Then the Cardinal goes on to say that in the sixteenth century, when Luther went out from her, all these conditions existed in the Catholic Church, and exist there to-day, and nowhere else; and that separation from the See of St. Peter leads only to discord.

Oh, yes! the Catholic Church was all right in the days of Luther; separation from her then was all wrong. Protestantism is the child of schism and the Devil. Come back to the Catholic Church as she was; come back to the Dark Ages, and then you will be all right. No other ground of union is conceivable.

Is that plain enough for Protestants? Is it possible there is a Protestant who does not yet understand that the Catholic Church never changes? any who do not know that in all their advances toward that Church, they are simply fooling around a blood-thirsty tiger, which is scarcely able to hold its claws beneath the treacherous fur, and which longs to bury its fangs in the throat of the Protestant heresy?

Rome's bloody record through past centuries ought, it would seem, to be enough to dispel from every heart any desire for union with that body. But if, under the influence of the everlastingly delusive present, they have no feeling in that direction, a few more such sneering insults and haughty snubbings as the above ought to reach to the Protestant quick, if its spirit is not entirely gone.

DEFINING THEIR POSITION.

OUR S. D. Baptist brethren feel called upon to define their position on the great questions of the second coming of Christ and the resurrection of the dead. To this end they adopted in their last Conference the following preamble and resolutions:—

"Whereas, There are many who misunderstand, and therefore misrepresent, our attitude in reference to the second coming of Christ and the resurrection of the dead; and—

"Whereas, We deem it important that we define anew our position on these Scriptural questions; therefore—

"1. *Resolved*, That while a few of our people may dissent from the doctrine, it is nevertheless the general belief of our denomination, that our Lord Jesus Christ, according to the Scriptures, will certainly and personally come again 'without sin unto salvation.'

"2. *Resolved*, That while a few of our people may hold differing opinions, it is nevertheless the general belief of our denomination that there will be a resurrection of the dead, both of the just and the unjust, as set forth in the Scriptures.

"3. *Resolved*, That while we know not the day nor the hour when either of these great events shall transpire, we nevertheless believe that God has appointed a time for each of them, and that they will certainly occur in his own appointed time."

We have heard of a man of whom his neighbors were compelled to say that he could talk the most and say the least of any man they knew. Our friends will pardon us if we say that the foregoing resolutions remind us of that man.

On the subject of the resurrection we can gather only this, that whereas the Scriptures teach that there will be a resurrection of the dead, both of the just and the unjust, therefore they believe there will be a resurrection of the dead, both of the just and the unjust. It would be strange if they didn't, if they profess to believe the Scriptures at all. Now will they tell us whether this resurrection is a resurrection of the *body* or of the *spirit*; whether it takes place at the moment of death, when, as they hold, a disembodied intelligent, conscious spirit returns to God who gave it, or only at the last day; and if it is the resurrection of the body that they mean, will they show us, on their disembodied-spirit, immortal-soul hypothesis, what particle of sense there is in raising the old body at all?

On the doctrine of the second advent, the resolu-

tions are still more non-committal, if possible. They simply assert that as the Scriptures teach that the Lord will come sometime, therefore they resolve that they believe he will come sometime!

How this declaration lifts the question in any degree above the low level in which it has stagnated through all Christendom, it would be pleasant to have some one explain. How it also throws any light on the question of the *nearness* of the coming, which will of course be the leading feature of the subject as we near the end, needs also to be made clear. If they think by such utterances to convey the impression in certain quarters that they are good Adventists, and that their position satisfies the demands of the hour, on this all-important theme, they could not well have aimed wider of the mark. It strikes us that if we had a position on the subject, we would define it. If we had n't, we would say nothing about it.

BOTHERED BY BISHOPS.

THE following from a correspondent of the *Toronto Daily Globe* (Aug. 4, 1886) shows how disinterested observers are perplexed by the course some religious teachers take in reference to the great doctrines of revelation. He speaks of the second coming of Christ, and says:—

"SIR: Neither of your correspondents who have taken notice of my inquiry about the second advent has afforded me the slightest light on the question at issue. I wanted to know why worthy people, and, it is to be presumed, good, devout Christians, so often get quite cross at the very mention of that something called pre-millennialism. Here in Toronto we have a good many ministers who hold that doctrine—some who, it is said, even make a fad of it, and drag it into every sermon. Apparently they are in good standing in their respective denominations. And yet others are as bitterly opposed to it as if it were the rankest heresy, and use absurdly strong language when speaking either of the doctrine or of those who hold it. A scowling shadow comes over their faces when there is even the most incidental reference to the obnoxious tenet, and though they sit in the same presbyteries with the supposed offenders, and take part with them in public meetings, yet it seems always on the principle of armed neutrality, or of something worse, as if they would say, 'Well, I suppose I must be civil, at any rate, though I would much rather not.'

"And now what I want to know is, why is this thus? If the doctrine in question is a pestilent heresy, if it is laying waste the church of Christ, if it is paralyzing all evangelistic energy and effect, if it is destroying souls and sending people down to death with a lie in their right hands, why are not the offenders brought to task? Why don't the Presbyterians serve them with a 'libel'? Why don't the Bishops 'inhibit' them? Why don't the Methodists bring them up before their conferences? Why, in short, say nothing against them in church courts, and at the same time use all manner of hard, uncharitable words about their ways and words in private? This is what I want to know. As to going to denominational and professedly 'religious' papers with my inquiries, I have merely to say that it is of no use. These sheets are either as dumb as oysters on the whole subject, or as cautious as cats walking on broken glass. Besides, I want a wider circulation to my answer than any denominational weekly affords, for there are many others quite as much puzzled about the curious phenomenon as is still your correspondent. A. B. C."

HOW TO SETTLE IT.

THE N. Y. *Independent* says:—

"We have sometimes said that one way of settling practically the difference between those who keep Saturday and those who keep Sunday as their rest day, would be for the adherents of the seventh day of the week to begin their week on Monday, which would bring Sunday to be the seventh day."

Our contemporary mistakes entirely. There is no need whatever of making any change in the count. All Christendom is agreed, and we are agreed, in the numbering of the days of the week. And this universal practice is also in accordance with the Bible. And since the counting of the days is thus unchangeably and correctly established, it only remains for those who are not keeping the seventh day of this count, to change their day and keep the seventh day as the Lord has commanded them. For us to throw ourselves out of harmony with them in their count, which is correct, in order to be in harmony with them in their practice, which is wrong, would be the climax of folly. We submit to any one to decide which would be better: for us to ask them to correct one error that they may be right, or for them to ask us to commit two errors that we, with them, may be wrong?

"SPIRIT OF PROPHECY" VS. JOHN.

We are asked to harmonize the statement found in "Spirit of Prophecy," vol. 3, p. 216, concerning the meeting of Christ with his disciples on the evening of the day of the resurrection, with what John says in chapter 20: 19. The volume speaks about the disciples' returning from Emmaus after dark and threading their way through the streets of Jerusalem to the disciples' abode, by the light of the moon. At this hour the first day must have been past, yet John says, "The same day at evening being the first day of the week." It was not till after the disciples from Emmaus had reached Jerusalem and reported to the other disciples their interview with the Lord, that the Saviour appeared in their midst (Mark 16: 14); and if this was the same as the meeting mentioned in John 20: 19, how could it be on the first day of the week, as John declares?

In reply it must be noticed that the meeting mentioned in John 20: 19, is undoubtedly the same as the one mentioned in Mark 16: 14; and secondly, that the disciples could not have reached Jerusalem much, if any, earlier than represented in "Spirit of Prophecy." And yet we think there is no discrepancy between them. If we apprehend the meaning of John 20: 19, it does not affirm that the interview between Jesus and the disciples took place on the first day of the week. This will appear if we give to the verse the time that would naturally be covered by it.

Consider for a moment the circumstances. Near the close of that first day, the disciples, like timid doves when devouring hawks are abroad, had gathered together in the place of their common abode, and barred their doors against a possible intrusion of the Jews. Meanwhile, two of the disciples had gone to Emmaus. When they reached the place, the day was "far spent," and it was "toward evening," that is, near the beginning of the second day.

In the city of Jerusalem the day was also far spent at the same time; and probably at about the same hour when Christ and the two sat down to meat at Emmaus, the disciples at Jerusalem had prepared their evening meal, and had gathered around the board. Some time would be consumed in eating. The two at Emmaus being thoroughly aroused by the wonderful revelation that they were conversing with their Lord, who was made known to them in the breaking of bread, and spurred with a desire to communicate at once the good news to their brethren, arose quickly, and hastened back to Jerusalem. But their footsteps, though winged with new hopes and ardent desires, would require some little time to measure off the seven and a half miles from Emmaus to Jerusalem.

Meanwhile, the disciples at Jerusalem, not daring to venture out for fear of the Jews, and having nothing to call them away, would naturally continue reclining at the board, talking over the terrible experiences of the past few days, and the strange rumors of that very day, with which of course their minds would be wholly absorbed.

It appears that they did so remain till the disciples from Emmaus arrived. And they still lingered in that position till the two had had time to tell that they had seen the Lord, and the others to say that they did not believe it, when, we may suppose, Jesus immediately appeared himself among them, to upbraid them with their unbelief and hardness of heart because they would not receive such testimony. Thus Mark would say that this was while "they sat at meat," because, though the meal might have been finished some time before, they still reclined at the table, talking over the events of the day, and discussing these marvelous things. And this must have been at a point some way past the beginning of the second day.

To recapitulate, we have John saying that "the same day at evening, being the first day of the week," the disciples retired to their private common abode, and shut their doors for fear of the Jews. And this, so far as John's narrative goes, is all that he asserts did take place on that first day. Then his narrative passes on to other events, the occurrence of which may easily have taken place on the second day. Turning to Mark's narrative, we find that the interview of Jesus with the disciples was after the two had returned from Emmaus, which could hardly have been till after the evening, or dark part of the second day, had fully set in. "Spirit of Prophecy," vol. 3, calls attention to this particular point in the narrative, and says that it *was* thus after dark. So the two records very pleasingly agree.

ANY LEFT?

THE *Morning Tribune* (Altoona, Pa.) of Oct. 15, 1886, gives an account of a lecture by one Rev. J. J. Pearce, of Lewiston, Pa., on "Modern Materialism." The effort was called out by the fact that "the Seventh-day Adventists had been flooding the community with tracts and papers," which with some sermons were leading "many" from the "spirituality and immortality of man to a blank materialism," etc. So Mr. Pearce comes to the rescue of the pago-papal dogma of man's natural immortality, and, according to the *Tribune's* version of the affair, must have crushed all opposition into nothing and swept the field entirely clear.

In its report, the paper touches off a box of fireworks, blazing out with such exclamations as these: "Scripture—reason—clear exegesis—indisputable facts—logical—forcible—arguments convinced all—style charming—life—fire of delivery—quite irresistible—oratory—logic set on fire—liveliness—spirit—fluency—loftiest and most impetuous torrent of eloquence."

Then the paper adds: "All will be glad to hear the gentleman again." But let them beware. What if such a man should happen to turn his batteries against them, or even should chance to take careless aim while among them! what would become of them? The prospect is too dismal to contemplate.

But meanwhile we would like to know what became of the poor S. D. Adventists under this charge. If one escaped alive from the field to tell the tale, will he report to us what was left after the smoke cleared away?

A RESOLUTION.

In the report of the proceedings of the late S. D. Baptist General Conference, we find the following preamble and resolution:—

"Whereas, The spirit of inquiry concerning the Sabbath seems largely on the increase, and many are coming to its observance; and—

"Whereas, It is important to the progress of the cause that, so far as is practical, the acquaintance of such persons be made, and that they be set at work in some practical way; therefore—

"Resolved, That this Conference appoint a committee of five whose duty it shall be to open correspondence with all persons of whom they may learn who are interested in the Sabbath cause, with a view to making their acquaintance, helping them in their investigations, and getting them committed to the work in some form.

"Resolved, That this committee have power to recommend the organization of groups of Sabbath-keepers, where such exist, into churches, at their discretion; to recognize ministers of the gospel who may seek a place among us; and to recommend for gospel labor any whom they may deem qualified for such labor."

Inasmuch as the S. D. Baptist denomination, according to reports, is scarcely holding its own in point of numbers, the relation which these "many" who are coming to the observance of the Sabbath bear to that denomination, is very apparent. And in the light of this fact, the significance of that resolution cannot fail to be seen by our people. We apprehend that when those who are zealous and aggressive enough in the Sabbath cause to go forth and multiply converts to that truth, wish the aid of any other parties in taking care of such converts, they will solicit it.

IS HE SINCERE?

BRO. G. W. MCCREADY, of Canada, sends us an extract from a sermon by a Baptist minister of his place, in which occur many expressions very much out of the usual style of modern pulpit talk. If such a heaven-sent messenger as he describes should appear, how would he receive him? If this messenger should declare, "The seventh day is the Sabbath of the Lord thy God," would he believe it, and act accordingly? If he is sincere in these utterances, how must he regard both pulpit and pew in Christendom to-day? Such language from such a source is calculated to suggest many thoughts. How shall we understand it? The words Bro. McCready quotes for us, read as follows:—

"I think the preacher who will shake the world next will be of the John Baptist stamp and style; and with all the Jordan preacher's rugged roughness, fierce denunciation, and stinging scorn, he will tell the truth. I believe God has that man this morning in training in some rude desert unknown to man. I don't know where; but this I do know: when he comes he will apply his line to the pulpit and the pew; he will hew to the line, no matter who stands

or falls, and in thunder tones he will assure many among us that we are hollow frauds, mere apologies for men; and as with a trumpet this man will call us to allegiance to God and loyalty to truth. He will be no time-server. He will not trim his sails to catch the popular breeze. He will care naught for your applause, and laugh at your newspaper criticism; but in the name of Eternal God he will upbraid, denounce, and damn. He will push his foot through all that is rotten and false, and sternly remind men of their duty. His destiny will be a grand one. His doom will be bloody. Denunciation, heart-break, blood, will be his portion. 'T will be the old crucifixion, with—thank God—the old resurrection."

WHEELING INTO LINE.

THE Reformed Presbyterian Synod has drawn up a memorial to Congress praying for the same religious amendment to the Constitution which the National Reform Association are laboring to secure. Their language is about as fanatical as anything we have ever seen on the subject. The sixth specification of their petition reads:—

"6. That the Eternal Father has put the government of the world into the hands of the Lord Jesus Christ, that he is expressly declared to be 'King of kings and Lord of lords'; and that the refusal of this nation to acknowledge his authority and accept his law, involves the nation in unspeakable guilt, and exposes us to the chastising and destroying judgments of God."

Then we must understand that all the disasters and calamities which afflict the nation are but the chastenings of God because the nation refuses to acknowledge his authority and accept his law. We had supposed the theocratic age was past. But while our friends are one dispensation too late in this respect, they are one dispensation too early in another; for, according to the Revelation, it is when probation is past, and Christ appears in glory to dash to pieces all wicked earthly governments to make way for his own, that he first bears the title "King of kings and Lord of lords." And this is when God has given to his Son the heathen for his inheritance and the uttermost parts of the earth for his possession, and when the Son then proceeds, not to convert them, but to "break them with a rod of iron," and "dash them in pieces like a potter's vessel." It would be much better for them to leave the work to God's time, and let it be done in God's way.

They propose to give their memorial a practical turn by refusing to participate in the Government by either holding office or voting, till their petition is granted. Thus they say:—

"7. That we who present this petition are unable, for these reasons, to accept this Constitution as a right fundamental law for the nation, and are, therefore, debarred on conscientious grounds from participation in the Government. We can neither take office under it ourselves, nor by voting for others, lay this Constitution upon them as the rule for their official conduct."

Then the memorial closes with the following words, which will sound very familiar to our readers:—

"We pray you, therefore, to propose such an amendment to the national Convention as shall suitably acknowledge Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in national affairs, and so place all Christian laws, institutions, and usages in our Government on an undeniable legal basis in the fundamental law of the land."

PEACE WITH GOD

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 1, 2. I do not design to write a sermon, or indulge in a long talk, on this all-important portion of the word of God; but a few thoughts may help some honest soul in the narrow way to heaven.

Here are four items of truth of great importance: 1. Justified by faith; 2. Peace with God; 3. Access to grace; and, 4. By this, rejoicing in hope of the glory of God. Justification here has no reference to our good works, but to our evil works; in other words, it refers to the pardon of our past sins. A poor lost sinner sees himself, as such, condemned. He knows no peace, has a carnal mind, has done nothing but sin all his days; but believing there is a Saviour, he cries out in faith, God be merciful to me a sinner! Then how sweet the Saviour's voice, Thy sins are forgiven. Go in peace, and sin no more! Oh, what

a change,—passing from death to life! Can we know this?

Man is so constituted that he can receive the Holy Spirit, that which he did not have before. The unclean spirit is cast out, the Holy Spirit fills the heart; and there is not only pardon, but also regeneration, being born of the Spirit. Now there is peace with God through our Lord Jesus Christ. Oh, the danger of coming short of this! We may be baptized, and have our names written in the church book—all good in its place; but unless the Holy Spirit fills the heart, we cannot have peace with God; we shall have no power to withstand the power of darkness.

We not only receive this peace, this grace, or Holy Spirit, at conversion, but through faith we have access to this grace, or power, wherein we stand. Now the new man not only lives in us, but it is the new man that works; therefore our works are not meritorious, for they are all of grace or divine power, which should influence all we say and all we do. Language cannot express the sweetness there is in the work of God when done in the Spirit, though many times it may be trying. How much better this than a daily round of duty without spirit, without life! Such are our own works, which will never form a character for heaven. But the spiritual-minded and spiritual-working man rejoices in hope of the glory of God. Yes, hope reaches forward to the heavenly rest, and the faithful will soon be there. J. BYINGTON.

Battle Creek, Mich.

COME EARLY.

I WANT to urge upon our brethren and sisters everywhere the importance of being prompt at Sabbath-school. This is a matter of more consequence than many realize. All Sabbath-school workers agree that there cannot be a live Sabbath-school where any considerable portion of the members are habitually late. This defect alone will ruin any school. Look at the reasons.

If any part of the Sabbath-school exercises is important, all are. There is not a single thing in the program that is not needed, and every one should be present on time to take part in all the exercises. But suppose that while the opening hymn is being announced, some are coming in, thus disturbing the attention; that during the song, others are coming in, producing disturbance again; that while the secretary is reading his report, still others are taking their places, distracting attention again, and nearly destroying all good effect of the report, of which only a part is heard, and that by but a few: can the school whose members are so disorderly be a prosperous one? Perhaps the very ones needed to assist in the music are not present till it is over; consequently the singing is spiritless and uninspiring. Perhaps after the lesson has fairly begun, a pupil takes his place in his class; and because the teacher feels that what has already been discussed must be briefly outlined to the tardy one, the interest of the others is interrupted, and the recitation confused in consequence.

Every late-comer is guilty of detracting from the interest of the school. His entrance causes noise and confusion, takes the attention of the classes, deprives himself of the benefit of a part of the exercises, and breaks up the devotion of the school. A pupil who is tardy must be so marked, and thus he also causes a bad record,—bad for the pupil, bad for the teacher, bad for the class, and bad for the school. Another bad effect is, it teaches children irreverence for the house and the worship of God. If they are allowed to come in after the exercises have begun, and break in upon the devotions in that way, it has the effect upon them of destroying their reverence for the service of God and the house of worship. Those children will be apt to be unruly scholars, and think it a small matter to make disturbances. One important lesson that the Sabbath-school should teach our children is respect, reverence, and devotion in the house of God. If these are not impressed upon their minds, the Sabbath-school has failed in one half its work.

It is not merely to learn certain facts about the Bible that we go to Sabbath-school. These may be learned in such a manner as to become a curse. They must be learned with devotion; but they can hardly be taught thus where a child is allowed to come in late. More than that, it is exceedingly hurtful to a child to be allowed to form the habit of being late

anywhere. If he can be late at the Sabbath-school, it will have the effect to make him late at the day school, late to his work, late to all his engagements, and when he grows older, late to church, late to all his duties to God and to his fellow-men, and, finally, too late to be saved.

Brethren and sisters, as you value the good of your children in this life, and their salvation in the world to come, do not, I beseech you, bring them up with the habit of being late to Sabbath-school. There is no excuse for it. It shows shiftlessness and indolence, for which any person should be ashamed. Every one knows it is possible to get to Sabbath-school on time if he so wishes. Of course promptness requires some effort, as it does in everything else. But we can estimate how long it will take to do any necessary duties, how long it will take to get ready, how long it will take to go to the church. We know what time the school begins, and we certainly should make our plans and calculations so as to be there promptly. Our best Sabbath-school workers lay it down as a rule, that all the members of the Sabbath-school, old or young, should be in the church at least five minutes before the time for beginning. They used this much time to prepare for school,—to lay off extra wraps, arrange their books, warm themselves, find their places, and get ready for the exercises; so that when the bell taps, all are not only in the house, but seated in their classes. This is the way to have a model school.

If children are late at the Sabbath-school, it is not generally their fault. Almost invariably the fault lies with the parents. They are the ones who should see to it in time that everything is done in season, that the team is harnessed, the books and lesson papers at hand, and that all start in season. You cannot expect children to look after these things; this is the duty of the father and mother. The child will be ready when they are ready.

There should always be five or ten minutes allowed in starting. In spite of best-laid plans some little unforeseen thing may occur that will cause a delay of two or three minutes, or perhaps five. Some book has been mislaid, and cannot be readily found; some article of clothing has been misplaced, some little duty forgotten. Now, if you wait till the last minute before starting, and then these difficulties arise, you are sure to be late to Sabbath-school. But sometimes that is not the worst result, though bad enough. Very often it is the case that if some little hindrance occurs, temper is lost, and sharp words are spoken; this one is blamed, that one scolded, and all are put out of sorts. This is a very poor way to start to Sabbath-school, a very bad spirit in which to commence the service of God. Such scenes as this do more to sour children against religion, and turn them from the cause of God, than many a good sermon can counteract. When you start to the Sabbath-school in this manner, and a little behind time, you will have to hurry, hurry, all the way to the church. That which should be a pleasant walk, or an agreeable ride, is spoiled, and turned into an angry, hurried, fretful scene. These may be thought to be little things, but they are not. They are mighty for good or for evil. As we love our children, and love our God, and love the cause, we should never allow ourselves to do so. Just a little forethought, a little planning, a little energy, on the start, will avoid all this.

Allow plenty of time, therefore, in starting for the Sabbath-school; plenty of time to dress, to find your books, to do some little forgotten chore, to go leisurely to the house of God, visiting with your children on the way, and arriving on time to speak a word to this one, to get your wraps arranged, to find your seats, and be all ready to act your part when the school opens. The family that will do this will set a worthy example for the school, will be prized by the school, and will be repaid in seeing their children love the school and grow up to love the Lord. Shall we not, brethren and sisters, if we have been slack in this, improve, reform, and thus throw our influence on the right side? D. M. CANRIGHT.

OUTLAWS.

AN outlaw, according to Webster, is, "A person who is excluded from the benefits of the law or deprived of its protection." Outlaws may be classified under two general heads: 1. Those who exclude themselves from the benefits and protection of the law for

a bad purpose; and, 2. Those who are excluded from the benefits and protection of the law for a *supposed* good purpose.

The first class are a law to themselves. They ignore all law and order as applied to themselves, but admire it as applied to others, because it widens their opportunity to plunder and destroy. They say, The world owes me a living, and I am going to have it. They are true to their word, and society takes the consequences. Every day chronicles some startling crime,—an express train derailed, a bank robbed, or a stage-coach plundered, or other villainous plot carried out, by which scores, perhaps, have lost their money and their lives. This class of outlaws is becoming more numerous every day. Every boy or young man with light, trashy literature in his hand, such as "Peck's Bad Boy," "Buffalo Bill," etc., is on his way to join the bloody-handed Youngers or Jameses, whose feet are swift to shed blood, and who have never known the way of peace.

The second class, to whom we wish to refer more particularly, are a generous, noble-hearted, well-behaved, and well-to-do people, who have always stood firmly on the side of just law and good order. When they have been excluded from the benefits of the law, and deprived of its protection, it has been when they were better men and women, and better citizens, than those who framed the law that excluded and deprived them.

Let us cite a case: In 1487 Pope Innocent VIII. issued a bull against the Vaudois—"heretics"—commanding their complete extermination and the confiscation of their property, and abundantly rewarding all who would engage in the merciless slaughter, with complete absolution from all pains and penalties, and a release from all oaths. It legalized their titles to stolen property and gave remission of sins to all who would engage in the work of death. Full pardon and unrestrained license were the motives held out by this blood-thirsty pope to his blood-thirsty subjects. Who will dare say that the pope and his brigands were better citizens than the Waldenses? The *supposed* good on the part of the pope was, that it would be better if all the world were good Roman Catholics. And during "a time, times, and the dividing of time," covering 1260 years of papal supremacy, more than fifty millions of martyrs were sacrificed to this thought, of which thought the Devil himself was the father.

The basis of conflict between this class of people and earthly governments, lies entirely within the domain of a conscience controlled by the word of God. We take a step backward from the Dark Ages, and find ourselves standing by the side of a great philosopher, a man of giant mind and towering intellect. We hear him speaking to generations born and unborn, saying: "I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. 3:8. Some earthly government must have confiscated his property; for if he had given it to spread Christianity, he would not have considered it lost. The reason why his property was taken from him was that he would not conform to the unjust laws of the nation in which he lived, which laws were opposed to the law of Christ whom he desired to "win."

But Paul speaks of others also, who held the like precious faith: "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Heb. 10:34. Why were they called upon to take the *spoiling* of their goods? One reason *may* be that they ought to have sold their goods immediately on accepting Christ, and given the proceeds to the spread of the gospel. Another reason, if indeed it is not the true reason, is given in verse 36: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." So it appears that they became the companions of Paul in affliction and persecution and the spoiling of their goods, by doing the will of God, which will of God was contrary to the will of the nation. J. A. OPPY.

—Those who listened to Cicero used to say, "What an eloquent speaker!" Those who heard Demosthenes would say, "Let us fight Philip." The former impressed more of his personality on his hearers; the latter more of his subject matter. So let our ministers impress their hearers, not with "our preacher," but with God's truths.—*Ed.*

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.

WHERE CAN REST BE FOUND?

BY MRS. MARY L. BROOK.

O BLEST Redeemer! dying Lamb of God!
Can rest for weary ones on earth be found?
Thou hast thyself this vale of sorrow trod;
Did'st thou find rest on this unhallowed ground?
Turn, child of sorrow, turn to Calvary's cross;
Tears, suffering, shame—my portion—there behold.
Like me, my children must count all things loss,
If they would share the shelter of my fold.
Like vapors, pass all earthly joys away.
Clouds, winds, and waves alone are left behind.
O'er trackless seas our bark is left to stray
Where we no friendly sheltering port can find.
Turn, lonely one, your eyes to heaven above.
Amid your griefs, think what your Saviour bore.
Seek not earth's rest, but seek for Heaven's great love
Thill filled shall be your soul, and want no more.
Earth's rarest treasures are but tin and dross.
Rest waits above in Eden's lovely bowers;
Then welcome poverty, the pain, the cross,
If I may lean on Him through these dark hours.
Come, says the loving Saviour, come to me;
No longer try your weary load to bear.
My love shall make your burdened spirit free,
And give at last eternal joys to share.
Grenola, Kan.

WASHINGTON TERRITORY.

VICTORIA AND SEATTLE.—Since my last report, I have been at Victoria, where a company of five are keeping the Sabbath. A good degree of the missionary spirit was manifest among this company, and a tract society was organized.
The work at Seattle is moving forward. Five more were baptized last Sabbath, and united with the church. Church officers were elected Sunday, and a tract society was organized. CHAS. L. BOYD.
Sept. 28.

MISSOURI.

HALE ROCK.—I began meetings in the tent at this place Friday evening, Oct. 8, and have given seven discourses to attentive congregations. I am alone in this meeting, and feel the need of God's help that success may be the result of this effort. This is an old field, and considerable prejudice exists. My courage is good, and the Lord is near and blesses in the presentation of his truth. N. W. ALLER.
Oct. 12.

IOWA.

ATALISSA.—The meetings at this place continue with unabated interest. Book sales to date amount to \$39.64; donations in money, \$23.74. By the continued kindness of the people, nearly all our temporal wants are supplied. At least twenty have begun the observance of the Sabbath, and several others for whom we have strong hopes are on the point of decision. As it has been necessary for me to leave to engage in labor in other fields, Bro. Porter has been permitted to come to aid my father in finishing up the work. L. T. NICOLA.
Oct. 14.

MICHIGAN.

AINGER.—As the result of the labor here, five have embraced the truth, and a Sabbath-school of twelve members has been organized. There are eight more who we hope will decide favorably. Elds. Gage, Hart, and Lamson, with Bro. Campbell, L. N. Lane, and the writer, participated in this effort. A strong undercurrent of opposition was felt from the first; but we were favored with a fair hearing nearly all the time, and at our closing meeting the school-house was well filled. Meetings will be held Sabbaths and Sundays for a time. May the Lord guide.
Oct. 11. C. B. CHILDS.

DAKOTA.

ARLINGTON.—At the time of my last report, we had just come to this place, where we remained about two weeks. Most of our congregation came from the country, some coming a distance of seven miles, and it being harvest time, they found regular attendance difficult; so we took our tent down, and commenced meetings in a school-house in their neighborhood. By request, the first discourse was upon the change of the Sabbath. The house has been filled almost every night, and the interest remains

good. Twelve, all heads of families, have signed the covenant, eight of them for the first time; and last night seven or eight more signified their intention to obey God.

I left this interest one week to attend our good camp-meeting at Vilas. I attended the quarterly meeting at Brookings, when we celebrated the ordinances. Three were added to the church. A club of ten copies of the *Signs*, and one of ten of the *Gospel Sickle*, were ordered. Union and harmony have always been characteristic of this church, and their numbers have consequently increased.

I now go home, having been absent nearly four months, and leave Eld. Ellis to carry on the work. Last night a Sabbath-school was organized, and a club of *Instructors* ordered. I shall return as soon as possible. We thank God that as the summer is ended, the fruit begins to appear.

Oct. 18.

G. H. SMITH.

INDIANA.

WABASH.—It was decided that I should move to Wabash and continue the work so well begun at our camp-meeting. We secured the city hall, and held three services; but the acoustic properties of the hall were so poor that we were unable to make ourselves understood because of the echo. We therefore secured the Baptist church, on Hill street, where we are now preaching to deeply-interested congregations. We have given but seven sermons; yet at our first Sabbath meeting in the church, seventeen voted to keep the Sabbath, and a Sabbath-school of nearly forty assembled. We see the wisdom of immediately following up the work begun at the camp-meeting. We feel to greatly praise the Lord for his blessing upon the work here. We expect to see a strong company raised up in this place. Eld. Covert came last Friday, and is rendering very efficient help.

Oct. 16.

A. W. BARTLETT.

TENNESSEE.

PARIS.—I came to this place Sept. 27, in company with Eld. G. G. Rupert, to attend the trial of our brethren. We had hoped to have an opportunity of speaking before the court in behalf of those who were brought to trial, but were denied the privilege. The lawyer we had employed, showed very little interest, and consequently made but a short plea in their defense. They were fined and imprisoned on the 28th of September. We were pained to see our brethren torn from their families, and treated as common criminals; but we are comforted by the words of our Saviour: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." We believe that through this persecution good will come. The people here are already beginning to see its injustice.

We were glad of the counsel of Bro. Rupert, who remained with us two days. We felt impressed that the main points of our faith should be presented to the people before our regular camp-meeting; so we pitched our tent and commenced our meetings Oct. 1. We are very thankful for the timely aid rendered by Eld. Rees, who has been with us since the commencement of the meetings. Good attention has been given to the word spoken, and many have been favorably impressed.

On the Sabbath, we visited the jail and had a short prayer-meeting with our brethren in bonds. While we sang and prayed with them, the Lord seemed to come very near by his Spirit. We are now preparing for our annual camp-meeting.

S. FULTON.

Oct. 11.

GEORGIA.

MARIETTA, ETC.—We closed our meetings at Marietta Sept. 30. Ten or twelve promised to keep the commandments of God. Oct. 2, 3, I spent at Austell. One joined the church, and I learned of two who have newly commenced the observance of the Sabbath.

Oct. 8 we commenced a series of meetings in the tent at Senoia. Have held twelve meetings, with an audience numbering from one hundred to two hundred. We look for some to embrace the truth.

Oct. 18.

C. H. BLISS.

REYNOLDS, TAYLOR CO.—Oct. 1, 2 I visited an Adventist family about eight miles west of this place, and spoke in a school-house, giving two discourses on the prophecies of Dan. 7 and Rev. 13, and three practical sermons. Though I had not attempted to preach for nearly twelve months, I felt that the Spirit of the Lord was with me. My subject one evening was the United States in prophecy. Three promised to keep the Sabbath, a father and two children, and others in the neighborhood are interested. I understand one man said he would give ten dollars toward building a house for preaching. I desire to have preaching there two or three days once a month. I wish, above everything else, to give my whole time to this work; and I earnestly desire that the Lord may open the way for me to do so.

WM. F. KILLEN.

PENNSYLVANIA.

ALBA, SHUNK, AND ROARING BRANCH.—At the time of our last report, we had just commenced a tent effort at Alba, Bradford Co. We found rather a hard field of labor, the religious element of the place being almost wholly of the Disciple faith. Soon after commencing here, we received a challenge from a Methodist minister of an adjoining village to discuss the Sabbath question. We accepted, and occupied four evenings, in discussing the following proposition: "Has God appointed in his word, as the Sabbath for all times and peoples, the day we call Saturday?" Our opponent's position was rather a novel one, being a sort of mixture of the Akers, Jennings, and Fuller theories. As the immediate result of this effort, five have taken hold of the truth, and two more promised to do so at our last interview with them.

We took down our tent Sept. 27. The following Sabbath we held quarterly meeting service at Shunk, Pa., where we had organized a church at the conclusion of our tent effort there the first of August. Since that effort, others have taken hold of the truth, six of whom joined the church by baptism at this meeting.

Oct. 9; 10, we held a quarterly meeting with the church at Roaring Branch. This church was organized two years ago by Eld. D. T. Fero. But it has been in a state of trial, and without an elder, owing to the fact that ten of its members who were taken in after pledging to abandon the use of tobacco, had failed to keep that pledge. We had labored to save these to the church and cause, and at this meeting we were made to rejoice in being successful in every case but one. An elder and a deacon were ordained. May the blessing of God attend this church. The donations received, and the profits to our Conference from book sales, have been in excess of our expenses.

J. W. RAYMOND.

D. A. BALL.

RHODE ISLAND.

SLOCUMVILLE.—As a result of the labors of Eld. J. B. Goodrich at this place last winter and spring, fourteen members were added to the La Fayette church, making its membership twenty-four. By request of Bro. Goodrich, I was present to assist in several meetings held by him Sabbath and Sunday, Oct. 9, 10. This was the occasion of the dedication of their new house of worship, a neat structure 22x30 ft., sufficiently commodious for the place. It cost about \$550, all but about \$70 of which is provided for. Liberal contributions were made by some not of our faith, thus showing that a friendly feeling exists in the community. The several churches in the State were well represented at the meetings. A tender, melting spirit prevailed. Several made a start to serve the Lord. All seemed inspired to help in the missionary work.

The quarterly meeting of Dist. No 1, New England, was held Sunday. The matter of sustaining the Providence city mission being introduced, the district cheerfully assumed the responsibility of paying the rent and all the necessary expenses. About \$15 per month were at once pledged. A number subscribed for the *True Educator*, thus showing their interest in education, and several expressed their purpose to avail themselves of the advantages of the South Lancaster Academy during the winter term. At a meeting held by Eld. Goodrich Monday night, a full corps of officers were chosen for the church, three members were added, and one more decided to keep all of the commandments of God and the faith of Jesus. The church is to be known hereafter as the Slocumville church.

E. E. MILES.

Oct. 19.

WEST VIRGINIA.

KETTLE.—We are trying to hold up the standard of truth here; and while but few people are actually keeping the Sabbath, many acknowledge that it is their duty to do so. Bro. A. A. Meredith made us a short visit last week. And preached four sermons, which were well received. A good impression for the truth was made here. We hope that we can induce some minister to visit us, and organize a church at this place. This is certainly a good field for missionary labor. The seed has been sown, and the field seems ripe for the harvest.

I. H. BEE.

Oct. 12.

BEREA.—The church at this place now numbers twenty-one members. Oct. 2, 3, we held our quarterly meeting, with quite a good attendance. Sabbath forenoon, Eld. A. A. Meredith preached to us, from 2 Sam. 14:14. Sabbath evening we engaged in the ordinance of humility, and celebrated the Lord's supper, thus bringing to mind the suffering and death of our beloved Redeemer. It was a solemn occasion, and the good Spirit seemed to aid us in examining our hearts to see if we were firm in the faith. Some took part for the first time. Prayer-meeting is now held each Wednesday evening; and we have an interesting Sabbath-school of fifty-one members. "Bible Lessons," Nos. 1, 2, and 3, are

used, and a club of twenty copies of the *Instructor*. Many who belong to no church are enrolled as members of our Sabbath-school. The number is increasing, and we hope, with God's blessing, to make it a success. M. L. MEREDITH.

Oct. 12.

KANSAS.

FORT SCOTT.—We pitched our tent and began looking after the interest awakened by our fall camp-meeting. For four weeks we held meetings quite regularly in the tent, but the evenings became so cool we thought best to take the tent down and continue the work of visiting and holding Bible readings. The M. E. minister, urged on by some of his members, tried to work against us; but his efforts seemed of no avail, but rather in favor of the truth. He not only contradicted himself, but also the positions taken by the M. E. Discipline. The blessing of God has attended our efforts, and as the result, fourteen have signed the covenant. There is a willingness upon the part of those that have accepted the Sabbath, to come into harmony with us on all points of present truth. A quantity of bound books have been sold. Yesterday nine followed their Lord in baptism. Arrangements have been made for meetings and Sabbath-school to be held regularly. Fourteen copies of the *Instructor* are taken, and most of the families have the *Review*. Our expenses, over \$86, were met by the weekly contributions, and donations from our brethren. If this little company continue to hold up the light of the truth, we believe that others now interested, will soon decide to obey it, and identify themselves with the people of God.

Oct. 17.

R. F. BARTON.
GEO. W. PAGE.

OSBORNE.—We have been here over six weeks looking after the interest awakened by our fall camp-meeting. For four weeks we held meetings quite regularly in the tent, but the evenings became so cool we thought best to take the tent down and continue the work of visiting and holding Bible readings. The M. E. minister, urged on by some of his members, tried to work against us; but his efforts seemed of no avail, but rather in favor of the truth. He not only contradicted himself, but also the positions taken by the M. E. Discipline. The blessing of God has attended our efforts, and as the result, fourteen have signed the covenant. There is a willingness upon the part of those that have accepted the Sabbath, to come into harmony with us on all points of present truth. A quantity of bound books have been sold. Yesterday nine followed their Lord in baptism. Arrangements have been made for meetings and Sabbath-school to be held regularly. Fourteen copies of the *Instructor* are taken, and most of the families have the *Review*. Our expenses, over \$86, were met by the weekly contributions, and donations from our brethren. If this little company continue to hold up the light of the truth, we believe that others now interested, will soon decide to obey it, and identify themselves with the people of God.

Oct. 17.

JAMES A. MORROW.
L. J. ROUSSEAU.

MINNESOTA.

AMOS.—When the busy season came, the work here was but half completed; and as I did not wish to leave it, I continued to meet with the friends on the Sabbath, and by so doing, kept the interest alive. Several weeks ago Bro. Collins came here, and baptized four willing souls in Lake Walker; and we had reason to believe that others would obey soon.

Sabbath and Sunday, Oct. 17, 18, we tried to set before the people the importance of obedience; and at our social meeting on Sabbath, two more took a stand for the truth. It did our hearts good to see those who had been in the service of sin for so many years, turn from the path of wrong, and commence to follow in the footsteps of Jesus. The closing discourse was given Sunday, at 10:30 A. M. The Spirit of God came in, and we had a good service together. At the close of my remarks, I read the covenant to those present, and requested all who would keep the commandments to come forward and sign it. Thirteen responded. I believe angels were present to witness the act. There was not a dry eye in the house. May God bless the little company at Amos. I now return to my home at Byron, after an absence of several months, to arrange matters preparatory to going to North Dakota. My courage is good.

Oct. 18.

C. M. CHAFFEE.

SAUK CENTER.—We pitched our tent here July 13, and held meetings nearly every evening until our camp-meeting, Sept. 30. Since the camp-meeting, we have held about four meetings each week. The attendance has been good, the average for the whole time being not far from one hundred. There have been evidences of the blessing of God from the first. There has been but little opposition except that the Disciple minister preached two sermons on the subject of the kingdom, and two on the Sabbath question. We gave quite a thorough review of them, which quieted all opposition. Several of his members are now keeping the Sabbath. About thirty, in all, have commenced to keep the Sabbath, and others are convinced who we hope will soon obey the truth. Two men who were considered as hopelessly given up to intemperance have been reclaimed, and are now rejoicing in the sense of sins pardoned and the love of God shed abroad in the heart. All have abandoned the use of tobacco. Eleven have been baptized, and there are several others who will follow soon. The outside interest is still good, and nearly every day we learn of new features of encouragement. The Lord has gone out before us, and we hope and pray for grace and wisdom to enable us to follow up the work that his providence opens for us. Steps are now being taken for the erection of a church building. Bro. Coon, who has been with me in this work until now, expects soon to go to another field; but I shall stay to carry on the work.

Oct. 20.

E. A. CURTIS.

OWATONNA.—For some twelve weeks we have been laboring in this place, and the interest has been good most of the time. During the first four or five weeks of our meetings, there was no public opposition. Then the Congregational minister preached against us on the Sabbath question, and we had a discussion on the law question with a Christadelphian, who followed the discussion with a few lectures, advocating no law, no Devil, etc. Lastly, the Baptist minister preached three sermons to prove that our views of the Sabbath are entirely wrong; that the first day and not the seventh is the day that Christians should observe. We feel very thankful that a few have seen the difference between truth and error. As a result of our labors, twenty-one, mostly adults, have signed the covenant. A Sabbath-school of forty-five regular members has been organized, with a club of twenty-five *Instructors* and other necessary supplies, all paid for. We obtained six yearly subscriptions for the *Review*, and sold about \$20 worth of books. Donations made toward tent expenses, Sabbath-school supplies, and church rent, amount to about \$60. The use of a neat little church building has been secured for one year, and the rent on it for that length of time is already paid. The brethren talk of buying the building, and already a move in that direction has been commenced. Although the way at times has been dark, we feel that God has been with us to give power to his word, as we in weakness have tried to sow the seed. To him be all the praise for what good has been accomplished.

Our labors together have probably ended for this season, one of us going to St. Paul to take charge of the mission, the other remaining to look after the work here.

Oct. 15.

WM. SCHRAM.
M. H. GREGORY.

MICHIGAN CONFERENCE PROCEEDINGS.

THE twenty-sixth annual session of the Michigan Conference was held at Grand Rapids, Sept. 21-28, 1886. The Conference was organized Sept. 21, at 9 A. M., with the President in the chair. There were 178 delegates present, representing ninety churches. Requests being made by the following churches, they were admitted into the Conference, and delegates were appointed for each: Maple Grove, Saginaw Co., Arbel, Decatur, Ingalls, Stambaugh, Ewart, and Ely. The name of the Ingalls church was changed to Stephenson. The Clyde church requested that they be allowed to disband, as there were so few members left that it was impossible to maintain an organization. The request was granted, and the remaining members were requested to join other churches near them. The matter of disbanding the Grand Junction church was referred to the Conference Committee. It was voted that the action of the Conference last year in regard to the Armada church be carried out this year.

The Treasurer's report was presented as follows:—

Cash on hand at beginning of year,	\$14,681 74
Am't received during the year,	22,985 64
Total,	\$37,667 38
Am't paid out during the year,	19,501 32
Balance on hand,	\$18,166 06

This report was made before the workers were settled with for the Conference year just past. When they are paid, this balance on hand will be greatly reduced. The Committee on Resolutions submitted the following report:—

Resolved, That we indorse the action of the last General Conference relating to the ministry, and that we will carry it out in this Conference.

Resolved, That the plan of reporting our camp-meetings through the papers is worthy of the best attention that can be given to it, and the liberal support of all our people.

Resolved, That it is the sense of this Conference that the work of fitting up the camp and looking after the necessary business of the meeting should not be done by our ministers, but that they should be left to be in the best possible condition to look after the more important interests of the Conference and the spiritual interests of the people.

Whereas, Our camp-meetings continuing only one week are too short to do the necessary business; and—

Whereas, Were the delegates here at the beginning of the workers' meeting, the difficulty could be avoided; therefore—

Resolved, That we hereby recommend that the churches elect their delegates in season, and instruct them to be on the ground at the very beginning of the workers' meeting preceding the regular camp-meeting.

Resolved, That this Conference instruct the churches belonging to it, to elect delegates at the proper time for the annual meeting, and to direct the clerks of all the churches to send the names and credentials of such delegates direct to the State Secretary of the Conference at least two weeks before the annual session of said Conference.

Whereas, The College is an important agency in fitting up laborers for the cause of God; therefore—

Resolved, That we will aid the College by our prayers, our sympathies, and our means, and recommend the raising of a fund to be placed in the hands of the Board of Trustees, to help worthy and needy students who will devote themselves to our work in this Conference.

Whereas, The providence of God has been seen in opening the way before the missions in Grand Rapids and Adrian; and—

Whereas, The expenses of running city missions, can be largely sustained by the friends living in the vicinity of such missions; therefore—

Resolved, That we believe it to be the duty of this Conference to take steps to open missions in Detroit, Saginaw, and other cities, as soon as it is practicable.

Whereas, The city missions in our State are meeting with success in holding Bible readings and doing colportage work; therefore—

Resolved, That the Conference still sustain these missions, and plan to make them more efficient.

Whereas, There are large settlements of those of other nationalities in this State; therefore—

Resolved, That we will put forth special efforts to secure such as are interested in the truth to become properly educated to labor for settlements of those speaking their own language.

Resolved, That this Conference recommend that the President of the Michigan Sabbath-school Association be allowed to devote all his time to that work during the coming year.

Whereas, There are many reasons for holding the Michigan general camp-meeting and Conference in the early part of the summer in preference to the autumn; therefore—

Resolved, That the camp-meeting for 1887 commence on the first Wednesday in June, to be preceded by a workers' meeting of at least one week.

Whereas, The signs of the times in the physical, political, and moral world are of a most startling character; therefore—

Resolved, That we deplore our lack of zeal and earnestness that is demanded in the cause of present truth, and that we will heed the counsel of the faithful and true Witness, and thus hasten the loud cry of the third angel.

Resolved, That any church desiring to build a house of worship, before proceeding to build, should consult with the Conference Committee as to the propriety of building and plans.

Resolved, That it is still the sense of this Conference that our small and weak churches should receive special attention the coming year.

Resolved, That we do hereby express our appreciation of the long and faithful service which Eld. J. Fargo has rendered this Conference in the capacity of President, and that we assure him of our continued love and sympathy wherever he may labor.

Resolved, That we appreciate the convenience of the large tent in which our meetings and sessions of the Conference have been held, and feel that the thanks of the Conference are due to Bro. Wm. Armstrong, of Chicago, for the quality of canvas and extra finish of our large pavilion.

Resolved, That the thanks of this Conference are hereby extended to the various lines of railroad centering in Grand Rapids, for their courtesy to us as a people, and also for the special favors shown by the Grand Rapids Street Car Co.

Resolved, That a vote of thanks be tendered to Mr. Kellogg for the gratuitous use of the grounds on which this annual camp-meeting is held.

D. H. LAMSON,
R. A. UNDERWOOD, } Com.
M. B. MILLER,

The first resolution was taken up at one of the morning meetings, and its importance was set forth by Elds. Haskell, Canright, and others, after which it was adopted. Resolution eleven was referred to the Conference Committee.

The Committee on Credentials and Licenses reported as follows:—

Your committee on credentials and licenses would present the following names of ordained ministers for a renewal of their credentials the ensuing year: Mrs. E. G. White, Geo. I. Butler, Uriah Smith, Jerome Fargo, John Byington, I. D. Van Horn, W. H. Littlejohn, D. M. Canright, R. J. Lawrence, A. O. Burrill, E. H. Root, M. B. Miller, H. M. Kenyon, D. H. Lamson, E. Van Deusen, G. K. Owen, R. C. Horton, J. L. Edgar, M. S. Burnham, W. C. Gage, A. Weeks, and J. F. Ballenger; for ordination and credentials, T. S. Parmelee, A. W. Bather, G. W. Caviness, H. W. Miller, W. C. Wales, Dr. H. S. Lay; for ministerial license, Geo. Randall, Geo. O. Wellman, Eugene Leland, T. M. Lane, S. M. Butler, Fred L. Richardson, C. C. Lewis, Frank Carr, Marcus Carpenter, Mrs. E. S. Lane, Mrs. J. A. Owen, Gilbert Wilson, C. Stoddard, L. G. Moore, E. S. Griggs, J. D. Gowell, H. S. Gullford, James Munger, Napoleon Paquette, R. M. J. Pound, Alpha Waters, C. B. Coilds, W. C. Sisley, B. F. Stureman; for colporter's license, Adolphus Smith, Moses Knowlty, Mrs. M. Knowlty, D. A. Owen, H. E. Hanson, O. F. Campbell, Julia Carr, Laura Givley, John Terrell, Jennie Wilson, Jas. C. Clemens, Mary Van Deusen, W. J. Webber, Wm. Falkner, Alex. Carpenter, J. N. Brant, Richard Sisley, Ella Sevey, Nellie McKinnon, Hattie Anis, Emma Ferry, Mary Craw, Carrie Irwin, Adolph Brander, Anson Sanborn, L. O. Moore, H. rrick Bromley, Geo. Woodruff, J. C. Jorgensen, James Taphouse, J. L. Rumery, John B. Buck, Dora Wellman, Nellie Webber, F. D. Snyder, Carl Rasmussen, G. F. Knapp.

D. M. CANRIGHT,
I. D. VAN HORN, } Com.
WM. OSTRANDER,

The Committee on Nominations, W. C. Sisley, A. R. Henry, and S. H. King, presented the following report: For President, Geo. I. Butler; Secretary, A. H. Mason; Assistant Secretary, Mrs. I. M. Mason; Treasurer, A. R. Henry; Executive Committee, Geo. I. Butler and Wm. Ostrander; Auditor, Clement Eldredge; Trustee to Educational Fund, A. R. Henry; Conference tent master, R. E. Taylor. As they could not agree on the third member of the Conference Committee, they recommended that the members of said Committee appoint the person to fill the position. The report was adopted, and the Conference voted that the vacancy be filled as recommended. Adjourned *sine die*. J. FARGO, Pres.
A. H. MASON, Sec.

VILAS, DAKOTA, CAMP-MEETING.

This meeting was held, according to appointment, Sept. 30 to Oct. 5, 1886. The weather was excellent all through the meeting, and when it closed, many said it was the best camp-meeting they had ever attended. There was not a large attendance; but those who were present, seemed to feel the need of seeking God, that they might be prepared to enter the work and do better service. The report of labor for the last quarter was good, and there was much interest manifested in the missionary work. It was decided to locate the mission at Mitchell. The subject of mission work occupied the time of several meetings. One day was devoted to Sabbath-school work, and the exercises were of such a nature as to be instructive to all. On the Sabbath quite a number came forward for prayers, and many testimonies were borne in a short time.

Some attention was given to the canvassing work, and quite a number started out from the meeting to engage in this department of the cause. The calls for labor in new fields were presented, showing that many places are now open to present the truth; and the laborers went from the meeting to fill these as fast as possible. We have now rented a house, and have moved to Mitchell. All contributions for the mission should be sent to this place. We hope our brethren will remember our needs, and that winter is coming on. All donations should be sent to me, freight pre-paid, to Mitchell. Our mail should be sent to Box 296, Mitchell, Dak. We hope to see good work done this winter in behalf of the truth in Dakota, and trust that our brethren all through the Conference will gird on the armor anew, and come up to the help of the Lord against the mighty.

A. D. OLSEN.

KENTUCKY CAMP-MEETING.

In company with Eld. Farnsworth, I reached the grounds in good season. Eld. Rupert and I. H. Evans had been there about ten days, holding meetings each evening; and quite an interest had already been awakened among the citizens of the place. Bowling Green is a city of eight or ten thousand inhabitants, ranking third in size among other cities in the State. The camp-meeting was located in the central part of town, and was easy of access.

The attendance of our own people, as compared with that of most of our camp-meetings, was small. Seven tents were pitched on the ground, besides the large pavilion. Only about thirty Sabbath-keepers from the State were present. The Sabbath-keepers here are very much scattered, which is one reason why no more were present. Quite a number have taken hold of the truth the past year. The tithe also shows an increase. Last year it was about three hundred dollars; this year it was five hundred. Four hundred dollars were raised at this meeting to pay the indebtedness to ministers. Bro. Garrett was chosen to oversee the canvassing work, and I. H. Evans was ordained to the work of the ministry. The brethren present all seemed much encouraged. Especially was this evident at the closing part of the meeting.

The attendance and interest manifested by the citizens of the place were remarkable. The audience each evening averaged from five hundred to eight hundred. Eld. Farnsworth and the writer have attended a large number of camp-meetings the present season, and at none have we seen such an interest manifested by intelligent, thinking people as we saw here. The preaching was directly upon the living issues of the Third Angel's Message. Quite a number decided to obey the truth, and many were convicted, and hundreds convinced, of their duty. Elds. Rupert and Evans, with several helpers, remained to continue the meetings and canvass the city. I see no reason why a large church cannot be raised up here, composed of excellent material.

The Lord gave freedom in the presentation of the truth. Our hearts were drawn out for this people as we saw them eagerly seeking for the words of life. Our prayers shall follow both them and the laborers who remain at Bowling Green.

R. A. UNDERWOOD.

IOWA CAMP-MEETINGS.

The camp-meeting at Smithland, held Sept. 29 to Oct. 4, was well attended, nearly two hundred being

present. The family tents ordered for the occasion failed to reach us, which was quite an annoyance. The brethren of the Smithland church did nobly in conveying free all passengers and baggage, from railroads ten miles distant. A good, tender spirit was manifested throughout the meetings. The revival service on Sabbath was encouraging, some ten persons giving themselves to the Lord. Thirteen were baptized. Four hundred copies of the "Marvel of Nations" were taken, and several decided to engage in the colportage work. All felt that the meeting was a good one, and it was greatly enjoyed by all present. Eld. Morrison and the writer did the preaching.

The Brighton camp-meeting, Oct. 6-11, was well attended, but many came late. The camp was in the town, located near the depots, and was very convenient. Faithful brethren had put all things in readiness, and everything passed off pleasantly. Many brethren who are isolated from our churches greatly enjoyed this meeting, and all were encouraged. But there was not that activity and liberality manifested on the part of some that we had hoped for. Eight souls made a good confession, and were baptized; and, as at Smithland, the baptism was an interesting occasion. It was celebrated Sunday afternoon, over one thousand persons being present at each place, all showing proper respect. Good impressions were made at Brighton, and the little church was much encouraged. Four hundred copies of the "Marvel of Nations" were taken, including an order just made at Mt. Pleasant. Elds. Morrison, Washburn, and Porter, and the writer did the speaking. Eld. Scoles, of Arkansas, passing through, stopped and gave one discourse.

The third camp-meeting was held Oct. 13-18, at Atlantic, where Elds. Hankins and Willoughby have been holding tent meetings for the past month, with a good interest. The brethren from churches in this region came out in full force, our Scandinavian brethren being in the majority. Brn. Wilson and Hoen were present to labor for them, and Elds. Morrison, Wakeham, and the writer spoke to the American part of the camp. A much larger number were in attendance at this meeting than had been expected. The social meetings were spirited, and the revival meeting on the Sabbath was a solemn one. Over forty persons came forward for prayers, the majority making a start for the first time. Twenty-seven willing souls followed their Lord in baptism. Three hundred and fifty copies of the "Marvel of Nations" were taken here. The brethren will continue tent meetings for a time to follow up the good interest already developed.

These three camp-meetings have been a source of great encouragement to all who attended, and especially to those who were unable to be at the State meeting. They have all been self-sustaining, and have left good impressions. Special effort was made at these meetings to raise subscriptions for the Des Moines mission and church and the tent fund, with fair success; but there is still a large deficit in each of these funds. We felt greatly disappointed that some of our able brethren failed to respond to these calls; but we hope these and all our Iowa brethren who have not as yet liberally donated to the mission and church buildings at Des Moines, now nearly completed, will at once respond, stating what amount they will pay within a year. Will our good Iowa brethren allow their building committee to suffer embarrassment? Send name and amount of cash or pledge to L. T. Nicola, Des Moines, Iowa.

Much work has been accomplished this season in the State, and the work is still increasing, and calls for labor are coming in rapidly. May the Lord send laborers into the harvest.

L. MC COX.

Oct. 19.

"SHE HATH DONE WHAT SHE COULD."

In estimating the work of his children, God takes into consideration circumstances and conditions that man overlooks. When Mary performed for Christ an act that seemed meaningless and obtrusive to the Pharisees, and called forth reproof, Jesus could see the love that prompted the service, the sacrifice made to procure the means, and the faith in his mission it evinced; hence the encouraging words: "She hath done what she could."

All along the stream of time have arisen Marys who for love of the Master to whom they can no longer minister personally, are reaching out to relieve and assist his needy little ones. My mother, Mary E. Morse, whose death was noticed in the Review of last week, was eminently of that class. Converted at a period when spiritual life and power accompanied conversion, she learned many chapters of the Bible while on her knees searching her heart before God. She was early imbued with a missionary spirit, which showed itself after her removal from Boston to the wilds of Ohio, in establishing and conducting for years the first Sunday-school held in that vicinity; and many years later, when occupying for a time a humble home on an Indian reservation in Kansas, she performed a similar service, organizing a Sunday-school, and conducting a meeting where religious services were then unknown. Whatever she possessed was always at the service of those more needy.

She ever rejoiced to bestow hospitality upon the class mentioned in Luke 14:18. She regarded herself of the minute-men order, and stood ready to be mustered into the most active and laborious service at the first call. A young Indian applying to her for lodging in Kansas, was taken in and patiently nursed through a fever that terminated his life at her home. She sought to impress upon him his need of a Saviour, and had hope that through his gratitude for her care, a sense of the infinitely greater love of Jesus reached his darkened mind.

As most of her life was given to pioneer work, and to helping forward unpopular reforms, her efforts were sometimes mistaken and misunderstood necessarily. The sound of the Third Angel's Message found her ready and waiting to take advance steps, grateful for light and truth that reconciled seeming conflicts in God's word. Her desire to do what she could to extend this light and relieve the suffering, never wavered or ceased till her voice was hushed in death. Thus she being dead yet speaks, giving a new impetus to us whose work is not yet done, to so finish it that we also may hear from the Master, "She hath done what she could."

Battle Creek, Mich.

HELEN L. MORSE.

RETURNING.

[The following from Bro. Geo. Smith, who was so well known to our brethren in Ohio, will be read with interest by all in that State. Bro. S. gave up the Sabbath several years ago, but within the past few weeks has returned to its observance, and is now trying as far as possible to undo the mistakes and sins of the past.]

E. H. GATES.]

250 Bridge St., Cleveland, Ohio, Oct. 18, 1886.

A CONFESSION.

TO THE BRETHREN SCATTERED ABROAD: I have a painful duty to perform which I owe to my God, and also to my brethren. I would confess before the Lord and his people that I have greatly sinned against God and the dear Saviour, Jesus Christ, who has done so much for me. I have been guilty of turning away from God's holy commandments, and of grieving his Holy Spirit; but the Lord has forgiven the many sins of the past, and I would ask the forgiveness of the dear brethren and sisters that I have known in other days, hoping that you will pray for me, that the Lord will give me grace in the future to keep from falling.

I feel to give myself wholly to the Lord, with all that I have, to serve him faithfully and with an undivided heart all the remaining days of my life. I would be glad to hear from my brethren with whom I have been acquainted in the past.

Yours in the patient waiting for the Lord,

GEORGE SMITH.

Our Basket.

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

—My faith has no bed to sleep upon but Omnipotency.—Rutherford.

—'Tis not for reward we labor,
'Tis not for success we toil,
Not for joy, renown, or pleasure,
Nor to win the victor's spoil.
'Tis the love of Christ constrains us;
This the motive leads us on;
Love for him alone sustain us—
Let us labor and be strong.

—Even the weakest man is strong enough to enforce his convictions.—Goethe.

—That is the best part of beauty which a picture cannot express.—Bacon.

—If God is your guide, he will be also your guard; he always protects whom he leads.

—God hath to us his wealth unheaped,
Only by giving is it reaped;
The body withers and the mind
When peat within a selfish rind;
Give strength, give thought, give deeds, give self,
Give tears, give love, and give thyself;
The more we give,
The more we live.

—Humility is of all the graces the chiefest when it does not know itself to be a grace at all.

—Resolve rather to err by too much flexibility than by too much perverseness, by meekness rather than by self-love.—Hammond.

—He who does not perpetually become voracious of new thoughts, new modes, new customs, but is already satisfied at the feast of life, will be of little use in stimulating invigorating appetites in others.

—No grace is more necessary to the Christian worker than fidelity, the humble grace that marches on in sunshine and in storm, when no banners are waving, and there is no music to cheer the weary feet.

News of the Week.

FOR WEEK ENDING OCT. 23.

DOMESTIC.

—The Rudolph Finzer Tobacco Manufacturing Company, of Louisville, failed Monday for \$50,000.

—The Soldiers and Sailors' Home at Quincy, Ill., was dedicated Wednesday, 50,000 visitors witnessing the ceremonies.

—John F. Dukemier, book-keeper for Burdell, Young, & Ingalls, clothing dealers at Boston, has fled to Canada. His accounts are short \$40,000.

—W. R. Whitmore, a New York stock broker, and former partner of R. Powers, failed Tuesday to meet his contracts, his recent losses aggregating \$80,000.

—Ten persons were seriously poisoned, Sunday, at Adrian, Mich., by drinking new cider. Physicians declare that arsenic had been mixed with the beverage.

—A construction train on the Burlington and Missouri road ran over a bull Tuesday afternoon, and was thrown down a twenty-five-foot embankment, nine miles southwest of Fairfield, Neb. Five men were killed instantly.

—The east half of Stockton, Utah, was burned Sunday by an incendiary. It is supposed the fire was set by a woman, Mrs. Provost, who threatened a few days before to burn the town unless the saloons should quit selling liquor to her husband. Loss, \$20,000.

—The waters of Lake Michigan are said to be twenty-one inches higher than they were seven years ago, and are rising at the rate of four inches a year. They are already encroaching on the shore near Chicago, endangering some of its parks and residences.

—Surrounding towns and villages have declared a shotgun quarantine against Bilozi, Miss., where yellow fever is supposed to be epidemic. The number of cases are variously estimated at from forty to 295, and the fatalities at from five to thirty.

—Mrs. General Grant received last week a check for \$150,000 from the publishers of the General's memoirs. She had previously been paid \$200,000, and it is thought that she will ultimately realize \$500,000.

—The recent earthquake has benefited the petroleum business in Ohio and Indiana, as a number of wells bored for oil and gas, which yielded nothing before that, are now giving them out in paying quantities.

—The captain of the schooner *Annie B. Hutchinson* reported at Key West, Monday, that on the 14th he picked up the captain, mate, and four sailors of the Spanish bark *Tres Aueras*, which sunk on the 10th, carrying down seven men. The survivors had floated on a part of the cabin house for four days.

—Early Wednesday morning Wesley Saur, night engineer in a mill at Decatur, Ill., became suddenly insane, shut off the steam, and armed with a hatchet and two revolvers drove out all the employees and barricaded the premises. He was captured after a desperate struggle and lodged in the county jail.

—Twenty-six Gloucester (Mass.) fishing vessels, valued at \$164,000 and insured for \$118,460, have been lost since September, 1885; 104 men have perished, leaving twenty-two widows and fifty orphans. The fishing schooner *George L. Smith*, with a crew of fourteen men, has now been given up as lost, increasing the number of Gloucester fishermen lost, to 118.

—Prominent fires reported the past week are as follows: The business portion of Salisbury, Md., loss, one million dollars; five business houses at Fowler, Ind., loss \$15,000; Sherman Hall block and other buildings at St. Paul, Minn., loss \$31,000; Keystone Brewing Company's works at Pittsburg, Pa., loss \$40,000; hammock manufacturing establishment at Charlotte, Mich., loss \$25,000; grain elevator at Warrensburg, Ill., loss \$15,000; mercantile houses at Troy, N. Y., loss \$160,000; business portion of Oakland, Ill., loss \$150,000; wholesale druggist establishment at Toronto, Ont., loss \$100,000; saw and planing mills and chair factory at Grand Ledge, Mich., loss, \$30,000; Yale Staple Co's factory at Westville, Conn., loss \$90,000.

—Willie Brough, a boy living with his parents near Turlock, Cal., is reported to be so charged with electricity that the snapping of his fingers causes sparks to fly. It is also stated that hay, straw, wall-paper, and other light substances burst into flame at a mere gaze from the boy, and that he had to be sent away from school owing to fires breaking out in the structure in a mysterious manner. An insurance agent will take no further risks on property in the neighborhood as long as Willie remains.

—Further particulars of the hurricane that prevailed recently on the Gulf Coast more than confirm previous reports. At Galveston heavy damage 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. The water in the town of Pointe a la Hache was several feet deep. In the vicinity of the Mississippi quarantine station the rushing waters left the people destitute, and at points on the Alabama coast several losses have been inflicted. Johnson's Bayou, La., was inundated by the waters of the gulf, and many houses were swept away. Seven families perished by drowning, and several persons are reported missing. At Sabine Pass, Texas, the Porter House, which sheltered a number of persons, was wrecked and washed

away, and a boat capsized and its occupants drowned. A schooner was driven across the railroad, and landed high and dry upon the prairie. Sixty-five persons are known to have perished.

—King Bros. & Co., wholesale cotton factors at Cincinnati, made an assignment Monday, with liabilities of \$40,000.

—The propeller *W. L. Brown*, ore-laden for De Pere, sprung a leak Thursday morning off Peshtigo, Wis., and sunk in thirteen fathoms of water, the crew escaping on the small boats. The *Brown* was valued at \$33,000.

—The earthquake of last month made three large cracks in Flat Top Mountain, Tazewell county, Virginia. One of the chasms, which crosses a wagon road, had to be filled with large trees and boulders to permit the passage of teams.

—Business failures for the week number 198, against 179 last week. The casualties in the Eastern and Middle States are light, while in the Western, Southern, and Pacific States the number reported is above the average.

—The Governor of Dakota estimates the railway construction in that Territory for the year at eight hundred miles, and reports the population at 500,000. The assessment of property is \$130,000,000.

—Sharp shocks of earthquake were experienced Friday at Charleston, Summerville, Columbia, Savannah, Wilmington, N. C., Raleigh, Augusta, Atlanta, Chattanooga, Louisville, and other southern points. Washington also felt the quake. Rumbling sounds accompanied the vibrations, which were very severe, causing, in some instances, a good deal of apprehension. Four shocks were felt at Charleston, while two or more disturbed the other cities mentioned, but no damage is reported.

FOREIGN.

—Germany, having decided to supply her entire army with repeating rifles, will run all her arsenals day and night in converting the Mauser guns.

—Out of 700,000,000 passengers on British railways last year, only 100 were killed; in addition, 857 employees and trespassers, including suicides, were killed.

—Three suspicious deaths have occurred in Rome, and it is thought the disease is cholera, although the plague has almost disappeared at other points throughout Italy.

—A rapid growth of the war feeling is reported from France. The Boulanger party is printing two newspapers which advocate an offensive policy in vindication of the old military prestige of France.

—A cablegram was recently sent from Montreal to London, and a reply was received in five minutes; this was followed by an order which was executed in nine minutes from the time the first message was sent.

—Severe and prolonged shocks of earthquake occurred in Serinagur, Cashmere, Hindostan, early Wednesday morning. There were brilliant meteoric showers during the night, lasting until sunrise. The shocks created a panic among the people. The extent of the damage to property is not known.

RELIGIOUS.

—The General Council of the Evangelical Lutheran Church of North America began its nineteenth annual convention in Chicago Wednesday.

—The American Baptist Missionary Union last week sent seventeen missionaries to their fields in India, the largest number ever sent from Boston at one time by one Society.

—Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than £800,000 for the spread of the gospel within the past ten years.

—Archbishop Jeffries, after spending thirty-one years in British India, says: "For one really converted Christian as the fruit of missionary labor the drinking practices of the English have made one thousand drunkards."

—The Sam Jones Tabernacle at Cartersville, Ga., a gift of the evangelist to his native town, has been dedicated. The building, which is said to be a very fine one, is intended for union Christian meetings, irrespective of denomination.

—The ancient city of Tarsus, where the apostle Paul was born, has a railroad. British capitalists are constructing a railway in Asia Minor, the first section of which, from Meresini to Tarsus, has just been officially inaugurated.

—Reports come from the Transvaal Republic in Southern Africa, of a remarkable religious interest, greatly encouraging the Wesleyan missionary. Native Christians are preaching and teaching their countrymen without pay or reward.

—In Tunis, Africa, there are from 150 to 200 Protestants, and a Protestant chapel is soon to be erected. The Bey has made a donation of a beautiful lot of land, and the people have collected 5,000 francs; about 1,500 more are needed.

—The Southern Presbyterian Executive Committee of Foreign Missions heartily sympathizes with the proposal to observe November 7 as a day of special prayer for the outpouring of the Holy Spirit upon all nations, and the speedy advancement of the kingdom of Christ on earth.

—It is said that religion was concerned in promoting the difficulties of Prince Alexander of Bulgaria. He is a Protestant, and attempted to worship in his own way, and to build a Protestant chapel in the capital city. This he had to give up, and being surrounded by the Greek religion and

Russian influences, his royal safety was at once compromised.

—The House of Deputies of the Episcopal Convention at Chicago sanctioned a special joint commission to operate, under the board of missions, and with head-quarters at Washington, in the general work of the evangelization of the colored race. The Bishops offered a platform of principles on Christian unity, and the deputies heard a majority and minority report from its committee to which was referred this subject. The revision of the prayer-book was begun in the adoption of certain changes in the rubrics.

—The General National Convention of the Christian Church opened at Kansas City Wednesday. Rev. Dr. Hobbs, of Kentucky, submitted a report from a committee appointed at the last convention to confer with the Free-will Baptists, looking to the union of that Church with the Disciple Church. The communication showed a thorough disposition on the part of the Baptists to unite with the Disciples under certain conditions. These conditions, the report said, could be conceded without a sacrifice of principle, and the committee asked for a continuance to consummate, if possible, the union. This was granted and the report was adopted.

Obituary Notices.

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

SMITH.—Died near Oshkosh, Wis., Aug. 17, 1886, Sr. Annie M. Smith, aged 22 years. She leaves a husband and one child, besides relatives and friends, who mourn for her, but not without hope. The funeral services were held at Poy Sippl, her former home. Discourse by Eld. Campbell, Congregationalist. M. P. CADY.

BLAKE.—Died near Alma Center, Wis., Oct. 10, 1886, of inflammation of the stomach, Earnest A., son of Henry A. and Martha Blake, aged 2 years, 1 month, and 6 days. While they sorrow not as those who have not the blessed hope, we tried to comfort them from the words found in 2 Kings 4:26. A. MEAD.

BELLINGER.—Died of quick consumption, at her home in the town of Little Sauk, Minn., Sept. 14, 1886, Catharine Bellinger, aged 26 years, 5 months, and 14 days. Sr. Bellinger with her husband embraced the truth in the spring of 1885, and was baptized, and joined the church at Round Prairie, Minn., of which she was a faithful and earnest member until her death. She suffered much during her last sickness, but was ever patient and uncomplaining, her greatest solace being for her family so soon to be left without a mother's care. She was conscious until the last, bade her companion and children good-by, and quietly fell asleep in hope of a blessed immortality at the coming of Jesus. A companion, four children, and other friends are left to mourn their loss. May they meet again. Sermon by the writer, from Rev. 14:13. H. F. LASHIER.

OWEN.—Died in Onarga, Ill., Sept. 12, 1886, after an illness of several months, John W. Owen, aged 78 years, 3 months, and 12 days. Bro. Owen was born in Birmingham, England, and came to America in 1847. For over thirty years he had resided in the town where he died. For years he was a consistent member of the Baptist Church, but in 1871 he became convinced of his duty to observe the Sabbath of the Lord, and since connected himself with the S. D. A. church at Onarga. Among his last words, he expressed his thankfulness that his heart was ever inclined to keep the commandments of God. A wife and four sons and daughters, with many other relatives, mourn his loss, but not without hope, feeling confident that he has fallen asleep in Jesus. Sermon by the writer, from Rev. 14:13. F. D. STARR.

BRIGGS.—Died of consumption, in Bridgewater, Ardenstock Co., Me., Sept. 9, 1886, Alfred, son of James and Sarah S. Briggs, aged twenty-two years. He attended the Battle Creek College last year for the purpose of fitting himself to work in the cause of God. In the spring, he went west to engage in the canvassing work, where he was taken ill, returning to his father's home about the first of June. He desired to live if it was God's will, that he might accomplish good in his Master's vineyard; but he was submissive when he found he must die. He leaves a good evidence that he sleeps in Jesus, by which his friends are consoled; and if father, mother, brothers, and sisters are faithful in the service of God, they will all soon meet where parting will be no more. May God bless the afflicted family. Remarks by Eld. Clark, from Rev. 14:13. J. B. GOODRICH.

REYNOLDS.—Died of paralysis, near Mt. Morris, Mich., Sept. 18, 1886, Alvira J. Reynolds, aged 65 years, 11 months, and 20 days. Sr. Reynolds gave her heart to the Lord in her youth, uniting with the Free-will Baptist Church in Steuben Co., N. Y. She afterward moved to Genesee Co., Mich., where in 1857 she united with the M. E. Church, with which she remained connected until, under the labors of Elds. Van Horn and S. H. Lane in 1872, she accepted the views of S. D. A. Adventists. She rejoiced in the light of present truth, and was faithful and devoted to the end. A kind husband, children, and a large circle of friends mourn their loss. Words of comfort by the writer. ALBERT WEEKS.

NEEDHAM.—Died July 13, 1886, at the home of her son, Wm. B. Needham, in Gilbert Station, Iowa, my sister, Mary Needham, in the seventy-third year of her age. My sister was born in Vergennes, Vt. After the death of her husband and oldest son, she moved with her son and his family to California, whence she came to Iowa, to spend her remaining years. Although for years she had suffered from a complication of diseases, yet she was so unselfish and active in life's duties, that she forgot her own wants in her thoughtfulness for others. In the year 1835 she listened to lectures by Father Miller, and soon afterward joined the Baptist Church by baptism. In 1873, while visiting at our home in Pottsville, Mich., she heard a few sermons by Eld. A. S. Hutchins. She formed an attachment for our faith, and always afterward shed her influence, by example and precept, in favor of present truth. She never made any marked demonstration of her religion; but the Christian graces shone forth in her daily life. She was as the sunshine in her home, where she is greatly missed by all. Her thoughtfulness was manifested to us after her death, when many of her personal effects were found addressed as she wished them divided. In a letter to her children as to her wishes concerning her burial services, she said at the last:—

"The trump of God will soon sound, and the precious gems that lie beneath the clouds of the valley, the hill, and the plain, will come forth, from north, from south, from east, from west, to meet in the earth made new. Those found worthy will be crowned with glory, honor, and immortal life. Happy day to those who are prepared, whether asleep or awake! May you, my dear children, one and all, be found ready to enter to the marriage supper of the Lamb."

According to her request, the funeral services were held at the house, and conducted by the Baptist minister, from 1 Cor. 15. MRS. F. B. BRAGG.

(Signs of the Times, please copy.)

GREER.—Died near Alledo, Ill., Sept. 20, 1886, Minerva A. Greer, aged 56 years, 8 months, and 22 days. Mether Greer was born in Wayne Co., Ind., but being left an orphan at the age of five years, she came

*Stops only on signal. Where no time is given, train does not stop.
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Chicago and Acacia Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.
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GEO. B. REEVE <i>Traffic Manager.</i>	W. J. SPICER, <i>General Manager.</i>
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The Review and Herald.

BATTLE CREEK, MICH., OCT. 26, 1886.

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Please notice particularly appointments of the anniversary meetings inside.

It is a pleasure to say to the friends of "Thoughts on Daniel and the Revelation," that this work has been carefully translated into the Swedish language, and the volume is now in plates, and the press work nearly completed. Further announcements will be made as soon as the work is bound.

We are gratified to see in the Greenpoint Daily Star (Brooklyn, N. Y.) a faithful review by Bro. S. A. Whittier, of a sermon by C. E. Harris, in behalf of Sunday-keeping. The usual arguments for first-day observance were presented, and their fallacy clearly exposed by Bro. W. for the readers of the Star.

The notorious Capel, who cut such a figure in this country, some time ago, as a propagandist of the Church of Rome among the so-called higher classes, has run an inglorious career and been finally deposed from his position in his own Church. The charges against him are, intemperance, borrowing money without repaying, and licentiousness.

T. De Witt Talmage predicts that the orthodox millennium will be in full blossom all over our globe in sixty years. But many, according to his ideas, misapprehend the nature of it. He says that if any think there will be no fun and hilarity there, they are greatly mistaken; and equally so if they think no money will be made then. He thinks more money will be made then than now; that fortunes will roll up on every side. Indeed, if he is correctly reported, one would think his millennium would consist chiefly of making fortunes. In the random and reckless utterances of many theological teachers, can be seen more and more clearly, day by day, the fulfillment of Isa. 29:9-14.

The last number of the Sabbath Memorial by Wm. M. Jones, London, contained a specimen sec-

tion of the third and enlarged edition of the Chart of the days of the week in the principal languages of the world, which will be issued on, or before, the first of January next. The Chart will be about 1½ by 7 feet in size, and give the names of the days of the week in more than one hundred and fifty of the principal languages and uses (ancient and modern) of the world. "It shows the unbroken continuity of our weekly cycle, and the rightful place of the Sabbath from the beginning of spoken language, and of time itself." Price, unmounted, on paper, 75 cents. Mounted on linen, with roller, varnished, \$1.25. Orders received at this Office.

TO MISSIONARY WORKERS.

We have a lot of clean back numbers of our papers, principally copies of the *Sickle*, *REVIEW*, and *Inspector*, with a few papers in the German, Swedish, and Danish languages, which we should be glad to send you for judicious free circulation among any interested parties in your vicinity. If you can use a few to good advantage address this Office.

MATTER FOR THE YEAR BOOK.

IMMEDIATELY after General Conference, the Year Book for 1887 will demand attention. There has been some delay heretofore in issuing the work, on account of difficulty in procuring the necessary statistics; and this delay detracts from the interest of the book. It should be issued and circulated before the beginning of the year. What we wish to say now is to ask all our brethren who come to Conference to give this matter some thought beforehand, and come prepared to furnish all necessary statistics, so that the book can be put at once into the hands of the printers, and be out on time.

THEOLOGICAL LECTURES AT BATTLE CREEK COLLEGE.

THESE lectures will begin promptly with the first day of the winter term, Wednesday, Nov. 17. We expect that they will be kept up without intermission through the entire term of twenty weeks. The subjects will cover the whole field of present truth, its system, its Scripture proofs, historical evidence, valuable criticisms, and the best manner of presenting them. The teachers will do all in their power to make this course of instruction what it is designed to be, to fit workers for public labor.

A fine lecture room, capable of seating two hundred pupils, has been prepared for this purpose, and it should be filled with our young men and women. Scores of our young ministers should spend the winter here. It would not be lost time; and the advantages they would receive, would soon double their usefulness. Outside these lectures, special instruction will be given as to methods of labor, manner of speaking, system of study, etc. Do not lose the first lecture. Be on time, and stay till through the course.

U. SMITH.

D. M. CANRIGHT.

MINNESOTA, NOTICE!

We learn that quite a number in Minnesota expect to attend the coming session of the General Conference. I request all such to correspond with me at once, at Minneapolis, Minn., Box 1058. All who do not hold half-fare permits to Chicago, and desire a reduction of fare, should correspond with A. R. Henry, Battle Creek, Mich. G. C. TENNEY.

TO SOUTHERN ILLINOIS SABBATH-SCHOOLS.

We will hold a Sabbath-school convention at Keeneville Nov. 4-7. The first meeting will be on the evening of the 4th, at seven o'clock. We will do our best to make this a very profitable occasion for all our Sabbath-school workers in that part of the State, and we hope to see a good delegation from every school within reasonable distance. We voted at the Conference to have a number of conventions in the State, and now, brethren, let us take hold and make them profitable. A. O. TAIT, Pres. S. S. Ass'n.

PREPARED HIM FOR DEATH.

OF one whose life record was dark and stained with blood, it was confidently affirmed for the reading public, "At last he sought the consolations of

the church, and sent for Father,"—who prepared him for death.

We wonder what the officiating priest did to prepare for death this man of foul and bloody deeds! What preparation did he need? It may be thought he prepared him for rest in the future coming kingdom; but in the same journal it was stated of him, "He was shrewd, and knew that an attachment to the church would insure him a decent burial." If this be the truth, then the mind of the deceased rose no higher than the grave, and it is difficult to see how his preparation for death can benefit him beyond that.

Through faith in the plan of redemption and obedience to God's holy law and will, he would have us prepare for the future Judgment and the kingdom of immortal bliss. God's word does not exhort us to get ready to die. Death was introduced into the world through sin, but Christ "hath brought life and immortality to light through the gospel."

Let us live the life of the Christian here, and we shall reign with Him hereafter. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

One prayed, "Let me die the death of the righteous, and let my last end be like his." Let, then, the life be the life of the righteous, and let it be borne in mind that one man cannot justify nor sanctify another. Loaded with sin and guilt, and panting for freedom in a Saviour's love, the language of such a heart should be,—

"I smite upon my troubled breast
With deep and conscious guilt oppressed;
Christ and his cross my only plea:
O God, be merciful to me!"

A. S. HUTCHINS.

HEALTH PUBLICATIONS.

Plain Facts About Sexual Life. A wise book, treating on delicate topics, for all ages, married or single. This is a *Christian* book, highly commended by the press and clergymen. 256 pp. 75 cts.

Manual of Health and Temperance. A book brimful of information on a hundred useful topics. Also treatise on Healthful Cooking. Thirty-fifth thousand. Cloth, 300 pp. 75 cts.

Digestion and Dyspepsia. By J. H. Kellogg, M. D. This work embodies the results of the author's experience in dealing with all forms of the disease, in all its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts. Paper covers, 25 cts.

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SPIRITUALISM—SATANIC DELUSION

A TRACT FOR THE TIMES.

This little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

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