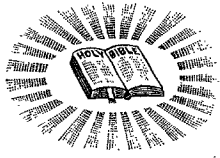


Adventist Review



AND SABBATH HERALD.



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

VOL. 64, No. 26.

BATTLE CREEK, MICH., TUESDAY, JUNE 28, 1887.

WHOLE No. 1721.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

THE SABBATH.

BY ELD. L. D. SANTEE.

Oh long ago in the beautiful past,
When earth was the garden of God,
And sin had no darkening shadows cast
O'er the path, where mortals trod,
Jehovah rested the seventh day,
And set his blessing on it for aye.

But the curse fell heavy on sea and sky,
And the tempests gathered deep;
And man in the darkness drooped to die,
While he left sad hearts to weep;
But still was the Sabbath day God's own,
Unchanging as the eternal throne.

And down on Sinai's awful height,
The Lord of the nations stood,
And the law that was voiced with wondrous might
Was "holy, and just, and good."
And plain and clear was the fourth command,
Which as long as the world exists must stand.

And as the ages passed away,
That time was holy and blest,
And honored of God was the seventh day,
'T was the chosen people's rest;
And the incense cloud in the morning gray
Rose heavenward on each Sabbath day.

But higher than rose the incense sweet,
Ascended the voice of prayer;
God's chosen people with willing feet
Assembled to worship there.
Judea's slopes resounded long
With the joy and praise of the Sabbath song.

And Christ, the Anointed, came to earth,
For whom they had waited long,
And angels of God announced his birth,
In the "peace and good will" song;
And the Sabbath stood a thing sublime,
Reaching through all the years of time.

And all through the Saviour's earth-life sweet,
As a pattern for us he made,
He traced a path for the Christian's feet, —
A pathway that cannot fade.
And the Sabbath was taught through all his
word,
And the Saviour styled himself its Lord.

And down through eighteen hundred years
Has the law of the Sabbath stood,
And martyrs have died in pains and tears,
While their cries went up to God;
And still does the law of the Highest stand
As traced on stone with his own right hand.

We still behold the fourth command
In the gladness that soon shall be,
When the glory of God shall fill the land
As the waters fill the sea.
And the ransomed of God on the farther shore
Shall observe the Sabbath forever more.

Princeville, Ill.

— "We live in deeds, not years; in thoughts, not
breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs; he most
lives
Who thinks most, feels the noblest, acts the
best."

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.

SELF-EXALTATION.

BY MRS. E. G. WHITE.

We are nearing the Judgment, when every case
will stand before God in its true bearing; when
every secret thing that men have done will appear,
with the motive that governed their life. The end
of all things is at hand, and all our works will be
judged. If our ambition is to be first, then we
shall be last; if we are willing to suffer something
for Christ's sake, if we are striving for spirituality,
then the Lord will honor all such ambition to ex-
cel. But if we are seeking to satisfy an unholy,
selfish ambition, God will humble the one who
does this. But the Lord has spoken through his
apostles, "Humble yourselves in the sight of the
Lord, and he shall lift you up." God knows us
all by name. He knows what spirit is in us, and
will finally reward us as our works have been.
No one need be in darkness in regard to the spirit
which he possesses. Sin will close the gate of heaven
against all who cherish it, for they will be without
the holy city. Is heaven of any value to us, then
let us put away all sin, that we may stand ap-
proved of God.

"But the fruit of the Spirit is love, joy, peace,
long-suffering, gentleness, goodness, faith, meek-
ness, temperance. . . . And they that are Christ's
have crucified the flesh with the affections and
lusts. If we live in the Spirit, let us also walk in
the Spirit. Let us not be desirous of vainglory,
provoking one another, envying one another." There
are lessons of the highest importance that
not one in twenty of those who claim to be chil-
dren of God have yet learned. Shall not we learn
them before our destiny is forever settled? Shall
we cherish and cultivate the very thing which Sa-
tan originated in heaven, which resulted in his fall,
and which through his temptations has success-
fully accomplished the fall of thousands and thou-
sands? Shall we separate ourselves from God,
and take the enemy's side? Professed believers
in the truth are doing this. When circumstances
arise to tempt them, they do not resist temptation,
but fall an easy prey to the Devil. That which
individuals need is practical godliness. This is
the only antidote for the snares of the Devil.

God's word is full of instruction that his chil-
dren should love another, and not strive with one
another. They are called unto liberty, and should
stand fast in their liberty wherewith Christ has
made them free. But he would have them be
careful that they do not use this liberty unlaw-
fully, indulging in corrupt practices; and they
should avoid anything which would create conten-
tion and dissension and differences of feeling. He
would have them by love serve one another. They
are to maintain Christian affection, love
their neighbor as themselves. "If ye bite and de-
vour one another, take heed that ye be not con-
sumed one of another."

True value is shown far more by works than by
assertions, or by tearing one another down to build
self up. The knowledge, the skill, the fidelity will
be exerting its influence, and will speak louder

than words possibly can. Merit and moral worth
cannot be hidden. They will appear, and the less
one seeks to make them appear in words, the bet-
ter it will be for him. If a man extols his knowl-
edge in order to stand in the highest place when
that knowledge is tested, if it is not all that he
represented it to be, he will be left in a lower
place than if he had kept silent and let his works
praise him.

The greatest detriment to our churches, that
which brings them into weakness and disfavor
with God, is unhappy jealousies and differences.
"Now the works of the flesh are manifest, which
are these, adultery, fornication, uncleanness, licen-
tiousness, idolatry, witchcraft, hatred, variance, em-
ulations, wrath, strife, seditions, heresies, envyings,
murders, drunkenness, revelings, and such like:
of the which I tell you before, as I have also told
you in time past, that they which do such things
shall not inherit the kingdom of God." Then let
every soul examine himself, and see if he is ap-
proaching the committal of any such sins.

"This I say then, Walk in the Spirit, and ye
shall not fulfill the lust of the flesh." Unsanc-
tified hearts will be revealed in unsanctified actions.
Not the least countenance should be given to sin,
the greater or the lesser sins; but as children of
God, we are laid under the strongest obligation to
refrain from sin, denying the promptings of the
natural heart. If there are differences of opinion,
keep not these prominent, but think and dwell
upon those subjects upon which all can agree.
Selfishness, self-esteem, self-importance will ever
urge the dwelling upon things that will create con-
tentions and place self in the foreground, and the
regarding of the ideas and opinions of others with
contempt. And to speak of these opinions with
others, making them as contemptible as possible,
so as to make your own ideas appear wise and con-
sistent, is quite the opposite of Christian charity,
and is more like the workings of Satan than the
movings of the Spirit of God. It is a breach of
the law of God which we claim to vindicate.

Love to God comprises our duty to God; love
to our neighbor, our duty to one another. Mutual
love must be cherished at all times, in all places,
and under all circumstances. This is the creden-
tial which we bear to the world, that God has sent
his Son Jesus to die, to bring back the moral im-
age of God in man: "By this shall all men know
that ye are my disciples, if ye have love one to an-
other." This love cultivated, becomes an abiding
principle, and is effectual in rooting out dissensions
and divisions among brethren. Where envying
and jealousies are cherished, there is every evil
work. All this must be cleansed from the soul
temple, and then God will work in much greater
power for his people. But he cannot do this where
those evil things exist; for should God bless,
each party would be confirmed in his conviction
that he is right and his brother wrong. In the
place of love there would be contention over the
very blessings bestowed. In the place of acting
like Christians, and guarding one another's inter-
est, there would be a tearing and rending of one
another, like brute beasts. Such a spirit is wholly
in harmony with Satan, and is in accordance with
his mind and purposes, fulfilling his will, doing his
pleasure; for he knows the sure result is separa-
tion from God. Then he obtains full control over
their minds and affections. And while professing
to be children of God, they are to all intents and
purposes children of the wicked one; for they act

out his spirit and do his will. It is mutual strife in the place of mutual love, that if persisted in will prove their common ruin. Professed Christian churches are often ruined by their own unchristian course toward one another.

"I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." We have stated what kind of fruit the branches that are in the living Vine will bear,—love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the True Vine. Here it is distinctly specified that the fruit which the true and flourishing branches bear, is the better. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if the latter is done? Can the God of love bestow his grace upon them while the spirit of love has departed and the evil spirit which seeks to destroy prevails? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in their character, fighting sin in the place of making the most of their differences of opinion, we would see harmony, love, and unselfish workings, and the peace and power of God would be manifested in behalf of his people. "Let us not be desirous of vainglory, provoking one another, envying one another."

The esteem and applause of men are of great value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be in the love of God. Satan is constantly seeking to crowd vainglory into their hearts, that he may steal away their humility and meekness, love and patience. And if they have the idea that they are not to stand as the first in every calling and work; they are dissatisfied, and imagine that they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self-glory they do not receive. They begin to envy and be jealous, and then to demerit the one whom they envy. If they can make it appear that he is at fault in anything, the fault is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things,—things which are hateful in the sight of a holy God, but well-pleasing to the Devil.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Here is a special direction to deal tenderly with those overtaken in a fault. This "overtaken" must have its full significance. It is something different from deliberate sin, to be led into sin unawares, not meaning to sin, but sinning through want of watchfulness and prayer, and not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who plans and deliberately enters into temptation, and marks out an evil course, covering his sin skillfully, that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin; but the apostle directs the treatment to be given to those who are "overtaken," or surprised, or overcome, by temptation. "Ye which are spiritual," you who have evidenced that you have a connection with God, "restore such a one in the spirit of meekness,"—not crush all hope and courage out of the soul, but restore him in meekness, "considering thyself, lest thou also be tempted." Faithful reproofs will be needed, and kindly counsel and supplications to God, to bring him to see his danger and sin.

The original word means to *set in joint*, as a dislocated bone; therefore efforts should be made to set him in joint, and bring him to himself, by convincing him of his sin and error, that he shall not be separated from the True Vine, or like a limb cut off. He is to be loved, because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother's fall; but in meekness, in the fear of God, in love for his soul's sake, seek to save him from sin.

The apostle saw the working of the human mind, that self-pride would come in and hinder this plan of operation. And he exhorts, "Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." How many

have altogether too high an opinion of their own ability! lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise, and capable of accomplishing great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is, they are not acquainted with themselves, and do not know half as much as they should know or as they think they know. They are really elevating themselves. While such deceive others by exalting their acquirements and their self-sufficiency, they deceive their own souls, and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations while they self-confidently think themselves standing securely.

The exhortation of the apostle (Phil. 2:3) is, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most un pitying, must be moved by these words the apostle urges upon them: "Fill ye my joy." I have been instrumental in bringing to you the gospel of Christ; you claim to be my children in the gospel; then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.

Basel, Switzerland.

THE BIBLE.—NO 6.

BY ELD. J. P. HENDERSON.

"The grass withereth, the flower fadeth, but the word of our God shall stand forever." Isa. 40:8.

In the previous articles we have endeavored to lay a foundation that would, on general principles, answer many objections brought against the word of God. We are living in times of research and speculation, and intelligent men cast aside old, preconceived opinions, and endeavor to draw their conclusions from personal experience and ascertained facts. Nothing escapes the test of modern criticism, and things which have been regarded as sacred are disdainfully set aside, and everything that does not prove itself satisfactory to the minds of men seems doomed to perish. While errors and superstition may be hurled into the vortex of oblivion, those facts and truths which rest on a sure foundation will stand the test, and survive every onslaught.

"If the Bible contains the record of divine will, the fact must be susceptible of proof." If the God of the Bible is one of love and mercy, as it represents him to be, then the fact can be proved and demonstrated. "No skeptic understands the evidences on which intelligent believers base their faith in divine revelation, and few Christians are acquainted as they should be with these facts; and as objections are brought before them, their minds are filled with doubt and uncertainty."

The man of God should be "thoroughly furnished unto all good works;" should be ready to give "a reason of the hope" that is within him, and in these days of skepticism should be ready to defend every attack made against God's revealed word. Nothing but diligent searching and prayerful thought will fortify the mind against these attacks of modern infidelity and skepticism.

Further explanations in defense of the Bible can better be given by answering some of the questions and supposed self-contradictory statements one usually meets when in contact with infidelity. Not unfrequently we are asked, "Is God a God of war?" And when we answer in the affirmative, we are met with the response that he is cruel, unmerciful, destructive, and ferocious; and kindred epithets, insulting to a just and holy being, are applied to him. Such statements come

from a shallowness of thought that has failed to recognize *principle as greater than life*. Wars are prosecuted in defense of principles. The basis upon which a government is founded must be maintained, even at the cost of the lives of perhaps thousands of her noblest citizens. To rebel against the principles of a government is treason, the highest of crimes; and in all nations, treason is punishable with death.

Government is a "system of laws maintained." God's government is perfect. The principles upon which it is founded have been defined as "Love to God and love to man." The ten commandments are the laws growing out of and defining those principles. These are greater than life, and will be maintained although all his created beings should perish. "The wages of sin is death." Christ died that he might meet the just penalty of those who have broken these laws, but are in repentance, and seek obedience to them. Murder is a crime when committed without just cause, but when life is taken in self-defense, or in defense of the principle that protects life, it ceases to be counted as murder. All the principles imbedded in the decalogue are equally valuable. Their defense justifies the Law-giver in taking the life of every individual who is in rebellion against them. As God has given life on condition of obedience (Gen. 2:17), he has the right to take it when those conditions are not complied with; and as all are guilty before him (Rom. 3:19), all lives are forfeited, to be claimed by him at his pleasure. It matters not whether taken by the sword or by famine, such a thing as murder cannot be justly ascribed to the act.

Our nation is founded upon the principle of liberty, "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness;" and upon the fact that to maintain these principles "laws are enacted among men." The Revolutionary War, the late Civil War, and other sacrifices of men and means have been made in defense of those principles. Homes have been desolated and thousands have perished, yet even the infidel has coincided in the thought that it was a matter of necessity.

The laws of God are perfect, and in their maintenance must be *entirely separated* from the least vestige of transgression, in order to be perfectly maintained. When he chose a people with whom to establish his name and government, the sins of idolatry and licentiousness could not be tolerated in their midst, because of this contaminating influence. Hence the Israelites were commanded to utterly blot out those nations whose cup of iniquity was full (Gen. 15:16),—those nations who, because of their iniquity, became in the sight of Heaven as a field of weeds, which the farmer must of necessity plow under before he sows the grain.

The children of Israel agreed with the Lord at Mt. Sinai, to obey his laws even to death; and accepted the blood of that covenant in token of that agreement. Ex. 24:7, 8. Every government executes the penalty of its own laws. So God has a right to execute the penalty of death upon every transgressor. Forty days had not passed from the time of the making of the covenant at Mt. Sinai until it was broken, and the Israelites by their own agreement had forfeited their lives; yet God was "merciful," was "as a husband unto them," and gave them opportunities of returning if they would. He was even more humane than any other government or king of those days would have been. Yet the infidel scoffs at the apparent "inhumanity" of God in executing these just penalties, forgetting that it was by their own agreement, and in defense of those principles greater than life itself.

"But," says the objector, "why destroy the children?" This again involves a law in nature in which the parent is held responsible for the child. We find that those children "which have not known anything" (Deut. 31:13) were commanded to be brought by their parents, to appear before the Lord, "that they may hear, and that they may learn, and fear the Lord . . . and observe to do all the words of this law." Verse 12. Parents are commanded to teach their children (chap. 4:9; 6:7), and if they fail to do this, the child perishes as from hunger. Lam. 4:4. "Suffer little children to come unto me," is similar to a command to teach them to come. If parents

have failed to do this, and are themselves living in the midst of idolatry and evil, can it be reasonably supposed that God is responsible, especially when they are responsible for the child's existence, and yet have utterly failed to bring it to the Lord or to teach it of his ways?

Again, it is true that children inherit diseases. "The iniquity of the fathers" is visited "upon the children unto the third and fourth generation of them that hate me." Ex. 20:5. It is equally true that children are apt to be born with the evil propensities of their parents, not unfrequently inheriting them from the third or fourth generation in the past. If a parent has been licentious, a thief, or an idolater, often the child by nature is the same. The kleptomaniac is often an example of this. I know of a boy less than seven years of age, of respectable parentage, who has been twice arrested for robbing money drawers.

The destruction of women and helpless infants may further be considered as the result of a judgment upon a nation, and as such it has been inflicted in the past. It was so in the days of the flood. It was true of Sodom and Gomorrah, also of the nations destroyed by the children of Israel. "Indeed, the infidel who blames the 'God of the Bible,' and boasts of his 'god of nature,' is in a worse difficulty than we; for his god buries millions by earthquakes and volcanoes, many of whom are innocent women and helpless babes. His acts have not the appearance of being deserved judgments for sin, and without warning or mercy they come upon the innocent and helpless. 'But,' says the infidel, 'they transgress a physical law, and must suffer its penalty.' So we say of those nations. *They transgressed a moral law, and they suffered its penalty.* The infidel sees no cruelty in his 'god of nature' visiting families by disease, by famine, and by pestilence: . . . he sees no injustice in his 'god of nature' executing the penalty of violated law. Yet if the God of the Bible inflicts judgment upon a nation of sinners, he exclaims, *Cruel! unmerciful! ferocious!*"—Mrs. H. V. Reed, in *Bible Triumphant*, pp. 25, 26.

To sympathize with evil-doers makes one an abettor to and equally guilty of the crime. Aaron was not permitted to mourn over the death of his sons. Lev. 10:3, 6. The families of Korah, Dathan, and Abiram (Num. 16:27, 32), and of Achan (Josh. 7:24) were destroyed with them. In all this the lover of truth and justice can only say that the "law is holy, and the commandment holy, and just, and good." Rom. 7:12.

The principles of God's government are steadfast forever. "My righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach or men, neither be ye afraid of their revilings." Isa. 51:6, 7. But how different with the transgressor! It becomes fatal to rebel against the government of Heaven. "Evil-doers shall be cut off." "Yet a little while, and the wicked shall not be." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:9, 10, 20. The least willful violation of the principles of God's government is rebellion against heaven itself, and God is justifiable in executing the penalty in whatever way and manner he may choose.

UPON EARTH DISTRESS OF NATIONS.

BY ELD. F. PEABODY.

THERE are other signs of the coming of Christ, besides signs in the sun, moon, and stars. One class of signs pertains to this earth and its inhabitants. Nothing can intelligently be taken as a sign of Christ's coming, unless some prophet has before pointed it out as such. Here is where thousands are in mist and darkness.

There are many strange sounds heard, and strange sights seen in this world of ours, so full of life and activity. Individuals, communities, and nations say and do strange things. Things before unheard of are brought to light. Among all these which shall we select, and claim as signs of the coming of the Lord? There can be but one answer: Only those foretold by prophets. Christ said that at a certain time the sun and moon should be darkened, and afterward the stars should fall. When these were seen, they could be taken as

signs, if they came at the time, and in the order given.

We will now notice other things mentioned, that when seen will be signs. After giving the signs which should appear in the heavens, the Saviour adds, "And upon the earth distress of nations, with [or in] perplexity." Luke 21. That is the condition the nations will be in at that time. Paul says his coming will be "after the working of Satan with all power and signs and lying wonders." The working of Satan with all power and lying wonders falls due at the same time that the perplexity of the nations is seen.

Again, Paul shows the condition in which the professed people of God will largely be found. After enumerating a list of sins of which they will be guilty, he says that they will have a form of godliness but will deny the power thereof. Further, he says this same class will not "endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." 2 Tim. 4:3. Then Peter, speaking of the same time, says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4. Christ says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Now, all these signs fall due at the same time. They do not come one after the other. While the nations are perplexed, Satan will work with all power, and the multitude of the professed people of God will be lovers of pleasures more than lovers of God. Then, above all, "this gospel of the kingdom," this peculiar feature of the gospel—the soon coming of Christ—will be heard in all nations. A few years ago these signs would have been more a matter of faith, but now sight discerns them all crowding in line, making sure God's prophetic word, and furnishing a firm foundation for faith, while grasping the unseen events that are promised to follow.

We have only mentioned a few of the many events to come to pass just before the coming of our Lord. Many more might be cited. But we will now suppose that if any one of those we have mentioned should be found to be behind time, the truth of the Bible would be overthrown. Every one binds all the rest together. Either or all of these conditions might have been witnessed in the past at different times; but just before the coming of Christ, all were to be working at the same time. God's people have been lovers of pleasures in other ages. They have been known to heap to themselves teachers, having itching ears. Nations have before been more or less perplexed; but down here in the last days, after having had the light of the gospel for so many years, and standing out before the world as Christian nations, to find themselves so perplexed as they are to-day, is enough to cause wonder. Considering also the great light of truth that has been given to God's professed people, and then to find them as they are now found, more the lovers of pleasure than they are lovers of God, might well cause heaven to wonder.

Now, all these conditions might have come in at the same time, leaving out the message that was to be preached to all nations, concerning the second coming of Christ, and then they would not be pointed to as signs. One link would be missing from the chain of evidences.

The Christian world may scoff at those who have the courage to declare their faith in the soon coming of their Lord from heaven. But they know not what they do. Many of these scoffers profess to believe that the Lord may come at any moment, and at the same time they try to overthrow and forever blot out one of the signs God has given that proves the event near. It is no great task to convince people that the nations and the church are in just the condition they are advertised to be in in the last days, but it is not so easy to convince them that a message from God is due at the same time, demanding of his people reforms preparatory to the soon coming of Christ. This message not only demands reforms, but it requires faith in coming events. When it is shown what reforms are required, and what events may be expected in the near future, the masses array themselves against God and his truth. It is easier to break God's law than to keep it. To disobey ac-

cords better with the spirit of the age. To deny the soon coming of the Lord secures great honor and applause from an unbelieving world.

REFLECTIONS.

BY MRS. L. D. A. STUTTLE.

How oft our weary hands have plucked
The stinging thorn instead of flower!
How oft have found some poisonous thing
Concealed within the fairest bower!
And oft our yearning hearts have longed
To find some earthly joy complete;
To drink one blissful cup of joy,
And find no bitter with the sweet.

And oft we long, with tired feet,
Some path of flowery joy to tread,
And search with wistful, eager eyes,
And find a thorny path instead.
Some darksome cloud, some threat'ning wave,
We find at almost every turn,
And, murmuring still, we journey on,
Life's lessons ever slow to learn.

If all our days were cloudless sun,
And all our years continual joy,
And all our moments one by one
Were filled with bliss without alloy,
We should not pray with aching hearts,
We should not long to be forgiven;
Our sated spirits ne'er would yearn
For the undying bliss of heaven.

And so the All-wise Father sends
Some drops of gall, some cloudy skies,
That, tired of earth, our souls may long
To gain the everlasting prize.

Bancroft, Mich.

PROSELYTING.

BY W. C. WALES.

AMONG other charges brought against Seventh-day Adventists, not one, perhaps, is more common than that their teachings tend to produce division in communities and churches where their doctrines are taught. It is charged that we tear down other churches, and that our mission appears to be, to make proselytes instead of to work for the conversion of sinners. Proselyting, in their estimation, seems to be a crime synonymous with burglary or highway robbery. Not long ago I heard a Methodist minister say, to illustrate our methods, that we were like some people who were too indolent to raise chickens of their own, but that when others raised them they could steal them. He claimed that we did not convert sinners, but only made proselytes from good orthodox churches. Another minister urged his congregation to attend our meetings, stating that they would doubtless learn much, and that he had no fears of any good Methodist's changing from his belief. But after some of them began to observe the Sabbath of the commandment, he charged us with proselyting his flock.

Our opponents say, "Why do n't you preach to sinners?" They also charge us with not believing in conversion and a change of heart. It seems a little strange that our orthodox brethren should charge us with preaching exclusively to those who are already Christians and members of the church in good standing, and yet berate us for not dwelling constantly on conversion and other revival themes. Are they still unconverted, and do they need to learn again the first principles?

But let us answer at the bar of reason and Scripture, to the justness of these accusations. Look at the matter a moment from our standpoint. In God's providence a special message of truth and reform is due in the present generation. New truths—new from having been long neglected—are to be revived and heralded to the world in power before the Saviour's return. To whom would the Lord first send such a message? Does it seem reasonable that God would pass by his own believing children, and bestow advanced light upon unbelieving, unregenerate worldlings?—It is unreasonable and absurd. Where would a fond parent first bestow his gifts if not upon his own children?

Furthermore, this is in harmony with God's dealings with the church in the past. It has always been his plan to send special light and truth to his own people first. As far back as the overthrow of Sodom and Gomorrah, when the Lord was about to destroy those wicked cities, he said: "Shall I hide from Abraham that thing which I do?" A calamity overtook those cities which did

not concern Abraham's interests, yet God revealed it to him first. It was so with Noah. The message of a coming flood came to that righteous man before it went to the wicked. Why did not Noah say, "Lord I am already a converted man; please direct your attention to the unsaved"?

So they might have replied to John the Baptist, as he preached to God's people of Judea and Jerusalem, that the kingdom of heaven was at hand. I think I hear some of those old orthodox Jews exclaiming: "Why don't you preach to the heathen? We are good enough now. All we ask is to be let alone." They prided themselves in being God's peculiar people, and in no need of further light. In their hearts they said: "We have Abraham to our father." John said to them, "Bring forth . . . fruits meet for repentance." They replied: "We are all right now. You should preach to sinners." "But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." Here, then, were the foremost men of the church giving all John's message away to the common people and publicans. Perhaps they thought John was trying to make proselytes. We find Christ himself preaching almost exclusively to the church. "He came unto his own." John 1:11. Jesus Christ came into the world to save sinners, but he found plenty of them among his own people. He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. Doubtless the Jews thought that if Christ was in search of sinners, he would better go "far hence unto the Gentiles." How absurd it seemed to them that any one should judge *them* in need of the message, "Repent ye"! Had they not compassed sea and land to enlighten others? How unreasonable and insulting to be told that they themselves were in darkness! No, it could not be.

When Christ sent forth his disciples, he gave directions that they should preach to church members, to those of the house of Israel, instead of to the Gentiles. He said, "Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. Here the Christian church started exclusively with proselytes. The apostles followed the Saviour's wise example. Luke records that when the disciples were dispersed after Stephen's martyrdom, they went abroad "preaching the word to none but the Jews only." Acts 11:19. Not only did the Christian church grow up from Jewish seed, but in Jewish soil; for the "word" at that time was simply the Old Testament.

In making proselytes from other religious bodies, Seventh-day Adventists are accused of pursuing a course contrary to that of the apostles. Let us see. I have before me a book entitled, "The Lord's Day, Our Sabbath," by J. H. Potts, D. D., editor of the *Michigan Christian Advocate*. On page 27 I read: "It was Paul's custom to go right into the Jewish synagogues on the seventh day, and urge upon the people the doctrine of Christ's resurrection," etc. Here is the admission that Paul went into Jewish meetings repeatedly, to make proselytes to the Christian church. Seventh-day Adventists have not yet carried the matter so far as to urge their views upon others during the services of other denominations, though it might seem justifiable from Paul's example.

Every religious reform has taken root in the church. Luther's message was largely addressed to the church. Catholic authorities accused him of tearing down the church, and still repeat the charge. Says the *Doctrinal Catechism*, p. 34:—

"*Ques*—What think you of the schism caused by Luther? Can one prudently believe that it is the work of God?"

"*Ans.*—No; because God himself has forbidden schism as a dreadful crime," etc.

Again, on p. 35, we read:—

"*Q.*—Repeat the very words of Luther touching this important matter (separation from the Church)."

"*A.*—There is no question, no matter how important, which will justify a separation from the Church. Yet, notwithstanding, he himself burst the moorings which bound him to the Church, and with his small band of ignorant and reckless followers opposed her by every means in his power."

Is it any wonder, then, when the Lord is about to come to reckon with his servants, when a special message is to be proclaimed to fit his people to stand without spot or wrinkle at his coming, that such a message should be directed prominently to God's believing people? To, have it otherwise

would be contrary to God's dealings in the past. The primitive churches developed upon a framework of Jewish proselytes. The fabric of the churches of the Reformation consisted of proselytes from the Romish faith. Wesley drew largely upon the older church by preaching the reforms for his day, and the Episcopal Church became *Methodist Episcopal*.

In the church, if anywhere, will be found soil prepared by God's Spirit for the reception of new truths. Paul knew that within the communion of the church were to be found those who were most honest and true, and most ready to accept an unpopular gospel. So it is with announcing the last message of warning and reform to the earth. "Babylon is fallen"; "Come out of her, my people," must be proclaimed. We should not be intimidated by the bitterness and envy of formal, worldly professors, nor the hatred and clamor of false shepherds. A sleeping church has always disliked to be aroused. But God has mercifully committed to us a most solemn and awful message, applicable to the present generation. It must be proclaimed. A slumbering church, as well as the world, must hear. Along the lines comes the Captain's command: "Cry aloud, spare not, . . . show *my people* their transgression."

Time flies. Probation is closing. The Judgment is set. Christ is coming. Eternal destinies are in the scales. The world wrecks with rottenness and crime, and a worldly church sleeps in security. What shall be done? Laborers are few. A handful of men can never turn the vast tide backward; but bold, brave, prayerful efforts will rescue many a brand from the burning. Then let us grasp anew the oars. The current is strong and swift, the waves beat fiercely the frail human bark, and the roaring, tempestuous winds of opposition are steadily rising. But a successful Commander steadies the helm, and his assuring voice is heard above the tempest of storm and tide, "I am with you alway, even unto the end of the world."

LOOKING UNTO JESUS."

BY ELD. T. H. GIBBS.

How much there is of God's precious word that lies buried, that is, as far as our practical knowledge of it is concerned! Many are the heart-aches, galling compunctions, and irreconcilable divisions of mind that are borne for many days, yea, in many cases for years, because the sufferer fails to make an application of the above words. And yet how difficult it seems for us to do this! We must keep looking into our own hearts; for looking at the failings of others, or at our doubts and perplexities, they become anything but pleasant companions. Heaven alone knows the valuable time lost, and the real mental force expended from a continued burden of these things.

How foolish a man would be on finding a venomous reptile in his sleeping apartments, to sit down and worry and mourn because of its presence! The only wise course would be to lay hold of the means at hand to exterminate it. As an encouragement to look "unto Jesus," Paul says he is the *author* of our salvation; hence throwing the responsibility of the successfulness of the plan, if we do our part, on the shoulders of another. Then why our mental anxieties, our upheavals of doubt?—For no other reason than that we fail to look "unto Jesus."

What soul has not seen days dark and perplexing, so much so that to have had the darkness all driven away, and the light shine in, would have been dearer than all the world? David knew where to look at such times. Ps. 50:15: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Though our dearest friends may cast us off for the truth's sake, and we may be driven forth homeless, yet He who notes even the sparrow's fall, will not pass us by. To the Master we may look through the promise, "When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10. There is probably no burden in the Christian's experience more aggravating and annoying than that of uncertainty; for we learn in God's word that it is not pleasing to him to see it in his children. "Be ye steadfast," says the apostle. It must be our privilege to know what the work of God is, or we could not be steadfast in it. We are not to be tossed about with every wind of doctrine. We are

not to be double-minded, unstable, like the waves of the sea, coming and going. This is no place for uncertainty; for we can *know*, blessed privilege!

"When he, the Spirit of truth, is come, he will guide you into all truth." This Spirit we can obtain by earnest prayer and faith in God. Then to your knees, ye doubting ones. Look "unto Jesus," become imbued with his Holy Spirit, and your burden of doubt and uncertainty will vanish like the mist before the morning sun. Diligent study of God's word, with prayer and deep devotion, is the only safe platform in these times, when we have so much to eclipse that upon which we should keep our mind's eye steadily fixed.

A few weeks ago, while crossing an arm of the Caribbean Sea, I was forcibly reminded of the words, "Looking unto Jesus." Nothing was to be seen from our vessel but the deep blue sea and the bright starry heavens. Making my way to the rear end of the steamer, I noticed the pilot almost constantly looking toward a given point. In reply to my question, he said he was trying to keep the mast in a line with a certain bright star, and this he continued to do till the welcome dawn made it no longer necessary. "Looking unto Jesus!" Let us take him as our bright and guiding star, till the glorious morning shall dawn upon our feeble barks.

New Orleans, La.

PUSH YOUR WORK.

BY S. O. JAMES.

WHEN I was a boy, my father often said to me, "You ought to push your work, instead of letting it push you." How forcibly these words have been brought to my mind many times since, and yet perhaps I have not received the fullest possible benefit from a knowledge of their truthfulness. How often we have heard that Christianity is aggressive! God wills it so; it cannot be otherwise. To do his will is to go forward in his service; it is to learn his truth and practice it. This stirs Satan's wrath, and with all the powers of his depraved nature he opposes the work; for he cannot bear to see one of his subjects leave his black banner and espouse the cause of Jesus. Yet we are not to fear his wrath, but work untiringly, if happily we may help rescue one soul from his hellish deceptions. In this work we are gaining conquests over self, perhaps the worst foe of all. This we are expected to do, but not simply to gain one or two, and then ingloriously yield the ground and retrace our steps to camp. True soldiers enter the army intending to fight whenever called to battle, and until they are honorably discharged. There is a cause to be sustained to which they have offered their lives. Thus it is in Christ's army. Christian, do you realize that yours is the life of a soldier, and that Jesus your Captain has a right to expect that you will be always at your post? You know that is not an easy life.

In the late war, some distinguished themselves by their courage and patriotism. They would not flinch from duty, though they knew that death might be their portion. They were praised and promoted. If men will do this for an earthly government, and for earthly honor, cannot we venture something for the more certain reward which comes from God? He will surely honor those who have stood firmly for his truth.

Again, good soldiers are not heard complaining at their hard lot, and the arrangement of things by those over them in authority. They give them credit for honesty and sincerity, and feel that they are brethren with them in the battle. How many in the Lord's army have never yet learned the simplest tactics connected with the warfare! See them attempt to handle the sword—the word of God—in a Bible-reading drill, or in reciting a Sabbath-school lesson. Oh, that God may help us to become acquainted with the Bible, and imbibe the Spirit of its Author! But we think we have no time! Let us resolve to systematize, our time, and plead with the Lord for his help. But can a man learn when he is old? There is nothing impossible with God. It seems to me that our work is pushing many of us. There is but little enjoyment in this, and but little honor will result from it in the end. It is like keeping the head just above water, with the continual fear of drowning. Brethren, it comes from half-hearted work. May God deliver from it the reader and the writer.

Beebeeton, Iowa.

THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony Relative to the Second Coming of Christ.

BY ELD. J. G. MATTERSON.

PART II.—THE VISIONS OF JOHN.

CHAPTER VI.

THE SEVEN LAST PLAGUES.

When the seven last plagues are poured out, the high-priestly work of Christ has ceased in the heavenly temple. Rev. 15:5-8. The temple is filled with smoke of the glory of God, and no man can serve in the temple. These plagues fall before the second coming of Christ. This is seen from the fact that under the sixth plague the Lord says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Chap. 16:15.

The first plague is manifested by a noisome and grievous sore, which breaks out on all those who have the mark of the beast, and worship his image. Verse 2. The second plague falls on the sea, and every living soul in the sea dies. The third turns the fountains into blood, like the first plague in Egypt, when the ten plagues came upon that country and its inhabitants, that the people of God might be delivered from their bondage. Ex. 7:19. Just as the Lord then brought out the people of the old covenant with a high hand and an outstretched arm, so likewise will he save the people of the new covenant on the great day of the Lord, which is near and hasteth greatly. As Pharaoh and his host were overthrown in the sea, and sank like lead in the mighty waters, while the children of Israel were saved from the sea, and sung the high praises of God on the opposite shore (Ex. 15:1, 2, 10), so likewise will the Lord save his people from their enemies in the last days, and they will stand on the sea of glass, and will sing to the praise and glory of God. And if that which happened with the shadow or type was important and glorious, how much more glorious and important must the reality itself be! and how necessary it is that we willingly read the word of God, which testifies of these things, and make it a subject of heart-felt prayer, that it may become a living word in our hearts, and a savor of life unto life!

The fourth vial is poured out upon the sun, and men are scorched with great heat, and blaspheme the name of God, but they repent not to give him glory; for the time of repentance has passed. The fifth plague is poured out upon the throne of the beast, and causes great darkness throughout his kingdom. The sixth vial dries up the waters of the great river Euphrates, which, no doubt, is a symbol of the Turkish power, just as the same river under the sixth trumpet of Rev. 9, is a symbol of the Mohammedans, the four angels there representing the four sultanies—Aleppo, Iconium, Damascus, and Bagdad—which lie about the great river Euphrates. Rev. 9:14. When we considered Dan. 11:45, we noticed that the king of the North, or the sultan of Turkey, would flee at last from Europe, and thus give the kings from the north and east an opportunity to enter in. Here the same subject is spoken of, and we see that all this has been accomplished when the sixth plague is poured out. The Mohammedans, who during so many centuries have been a plague to Europe, will then be driven back to Asia, from whence they originally came.

Then comes the last great general war, which is so clearly described by the prophet Jeremiah in his 25th chapter: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Verse 31. "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be as dung upon the ground." Verses 32, 33. Then comes the wrath of the nations, which is described under the seventh trumpet, and the plagues of God fall upon men. At that time the people of God are still on the earth, watching and waiting for the coming of their Lord, that he may save them from all their trouble and distress.

The Scriptures speak in many places of the fact, that the Lord will keep his people from the power of the plagues, and save them at the glorious revelation of Jesus Christ. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:5-8. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Verses 10, 11.

When the plagues come as a devouring fire, and sinners in Zion are made afraid, then he that walketh righteously and speaketh uprightly shall dwell on high. "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." Isa. 33:16, 17. When others perish with hunger and thirst, God will preserve his people, and give them bread and water, until they see Jesus come in his glory with all his holy angels. Then he shall bring them home to the New Jerusalem, and gladden their hearts by the river of life in the city of God (Ps. 46:4), and Jesus will say unto them: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. 33:20, 24. Then no inhabitant shall say, "I am sick;" for the people that dwell in the heavenly city shall be forgiven their iniquity.

During the seventh plague the voice of the Almighty is heard out of the temple in heaven, from the throne, saying, "It is done." Rev. 16:17. The last plague is poured out, and Jesus comes to take his people unto himself. Then there shall be voices and thunders and lightnings, and the earth shall be terribly shaken. Verse 18. "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Verses 20, 21.

This same event is spoken of in Rev. 6:12-17, under the sixth seal: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the

throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Verses 14-17.

Then every eye shall see him: "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. But his people shall be kings and priests unto God. Verse 6. And the Lamb which is in the midst of the throne shall lead them unto living fountains, and God shall wipe away all tears from their eyes. Chap. 7:17.

CHAPTER VII.

BABYLON, THE GREAT HARLOT.

In Rev. 17 we find a minute description of the great harlot, Babylon. Before the prophet is presented in a holy vision a woman seated on a scarlet-colored beast, said beast having seven heads and ten horns. Verse 3. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." Verses 4, 5.

Here the Romish Church is very definitely presented under the symbol of a woman seated on a scarlet-colored beast, representing the Romish State. Just as a lady rider has a bridle on her horse, and directs it wheresoever she pleases, so the Church directs the State, and leads it wheresoever she pleases. It is this fallen Church that has committed fornication with the kings of the earth, and they have been made drunk with the wine of her fornication. She has charmed them with the splendor of her earthly grandeur and glory, and deceived them with her false doctrine, which she has presented to them as the teachings of God. And they have committed fornication with her, and have entered into an illegal union with the fallen Church, and have exalted and honored her in the place of God. Verse 2.

The description in verse 4 is as definite as though an eyewitness had described the dress of the popes and cardinals. The Romish Church is Babylon the Great, the mother of harlots and abominations of the earth. The term "Babylon" is applied to a whole family—a mother with her daughters. And just as the mother has committed fornication with the kings of the earth, so the daughters have done likewise. This description points evidently to the State churches which have separated from the mother Church, the Roman Catholic, such as the Episcopalians in England, the Presbyterians in Scotland, the Lutherans in Germany, and now, in the last days, the popular churches in America.

While the State churches in Europe seem to be nearing their dissolution, a strong effort is being made to build up a State church in America. The different denominations try to unite on some important point of faith, especially on the Sunday question, making the first day of the week a Sabbath, and pronouncing it holy. And they are trying to get the civil authorities to punish those who are not willing to obey these human laws in preference to the law of God. It is further stated of this woman, that she is drunken with the blood of the saints. This evidently points to the bloody persecution of the Romish Church. The seven kings (verse 10) are the seven forms of government which have been in Rome. Five had fallen, and the sixth, the imperial, was in the days of John. The seventh, which was to continue only a short space, may have reference to a certain form of government which only lasted sixty years, to wit, the Exarchate of Ravenna. The eighth of the seven is the papal power. If we count that form of government which continued so short a time, the papacy is the eighth. But since this is not generally counted, the papal power is most commonly called the seventh.

The ten horns are the ten kings, or divisions, of the Roman Kingdom which were to give their power and strength unto the beast. Verses 12, 13. But afterward these ten kingdoms should change their minds. The people at last hate the whore, and make her desolate and naked, and eat her flesh and burn her with fire. Verses 15, 16. How it is possible that this remarkable change could ever be brought about, is seen from verse 17: "For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." That the woman denotes Rome is clearly seen from verse 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Every one knows that Rome is that great city which has reigned over the kings of the earth.

How remarkably the prophecy in verses 16, 17 has been fulfilled! The kingdoms of Europe, one after another, ceased to sustain the papacy, although they had previously done this for more than 1,000 years. Italy would not help the pope because the king of Italy desired to have Rome in his possession. England and the Northern States had long been unfriendly toward the popes. Spain and Austria would no longer help sustain the tottering throne of the pope. Russia had no interest in this matter, because the Russian emperor was himself head of the Greek Catholic Church. France was the last kingdom which sustained the feeble papal throne. Then the remarkable war between France and Prussia broke out, which ended with a great loss to France, and overturned the French Empire, so that France became a republic. This was done in 1870. Italy had now an opportunity to realize its plans, and Sept. 20, the same year, Cadorna, the general of Victor Emmanuel, the king of Italy, took the city of Rome; so that the pope lost the last of his temporal power.

Of the position of the pope after that time, Gilmour, a Catholic bishop, from Cleveland, Ohio, after he had visited His Holiness, pope Leo XIII., in 1882, said:—

"The Holy Father is virtually a prisoner in the vatican. All that remains to him of his glory, is the grand and spacious vatican, covering many acres, with its multitudes of offices, magnificent treasures in books, paintings, and general art; its gardens and palatial surroundings, made doubly so by past events; the cancellaria, or papal chancellors' head-quarters; and the palace of Gendolia, fifteen miles out of Rome. Over these three palaces only has he any control, and he never leaves the vatican. His only recreation is to walk or ride in its spacious gardens. His revenue is reduced to the offerings sent to him from the different parts of the world, and known as 'Peter's pence.' I have an idea that the papal establishment is one of the richest, but, on the contrary, is hampered by poverty."

The Baptist Missionary says:—

"Progress in Italy is indicated by the recent decision of the courts, that the vatican is under control of the government, and by the recent taxation of the pope, a bill having been made out in the usual form, 'To Citizen Joachin Pecci, by trade, or profession, pope, doing business at the vatican palace, Rome.' The taxes were duly paid, and the receipt made out accordingly."

So wonderfully has the word of God been fulfilled, even in our own time, before our own eyes!

CHAPTER VIII.

THE FALL AND DESTRUCTION OF BABYLON.

The fall and destruction of Babylon are very plainly presented in Rev. 18. The Third Angel's Message continues to sound, but most of the nominal Christians reject it. Then the Spirit of God leaves them, and they and the churches to which they belong are governed more and more by the evil spirits. The holy commandments of God and his truth are set aside for heathen fables and the commandments of men. Nevertheless some among them receive the message, and the Lord gives them his Spirit in rich measure. They are blessed with the fullness of the Gentiles or a great abundance of spiritual grace, just as the first Christians were blessed by the fullness of the Jews, so that all received of Christ's fullness, and that grace for grace. John 1:16. Then the message of the fall of Babylon is sounded with great power, and those children of God who are still connected with one or another of the fallen churches hasten to leave them. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

The proud harlot who thought she was standing like a queen, and would not believe that she should ever see any sorrow, will then be a miserable object of the plagues of God. These plagues come over her in one day—a prophetic day, probably signifying one year. Verses 7, 8. In vain the kings and merchants of the earth weep over the rich churches and splendid edifices which are destroyed during the plagues. All their trade with dainty and gaudy things now ceases. All the riches they have gathered and the luxury in which they have reveled in the last days, are now ruined. They have hated the truth of God and persecuted their people. They have brought the wrath of God upon themselves by their worldliness and hypocrisy. The voices of harps, pipes, and trumpets are heard no more among them. No artist or art is found among them any more, even the sound of the mill ceases. The voices of the bridegroom and bride are heard no more. Everything becomes silent like the realms of death, and all this proud, false Christianity which has exalted itself above the word of God, and despised his last, loving, warning message—the whole proud Babylon, will be cast down, just as when a mighty angel throws down a great millstone into the sea, and it is found no more. Verses 21, 23.

Let us try to understand what Babylon is, and what her sins are, and let us make haste to obey the warning voice of God. Let us go out from Babylon with the people of God. Let us cease to partake of her sins, that we may not receive her plagues, but with the saints of God enjoy the marriage supper of the Lamb.

CHAPTER IX.

THE MARRIAGE SUPPER OF THE LAMB.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 9:9. Just as the fate of the unfortunate people who have rejected the last message of mercy, is described in chapter 18, so the glorious victory and the salvation of the people of God are described in the first part of chapter 19. Just as Jesus comes to bring the righteous judgments of God over the great harlot, and to avenge the blood of his servants on her, so he comes also to save all his servants who fear God, both small and great: "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both great, and small. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Chap. 19:5-7.

The great concourse of people who are praising God with a loud voice, are at that time in heaven. Verse 1. And we see from verse 5 that they include all the servants of God. The marriage of the Lamb is the union of Christ with the New Jerusalem (chap. 21:9), which is effected in heaven before Christ comes the second time to the earth. Dan. 7:13, 14. The marriage supper is the celebration of their redemption in the kingdom. Luke 22:29, 30. Those who are called to the marriage supper of the Lamb are the guests. They rejoice with Christ in the heavenly city until the earth is made new, and the New Jerusalem becomes the eternal, glorious capital of the new earth.

CHAPTER X.

THE NEW JERUSALEM AND THE NEW EARTH.

The prophet in Rev. 20, having described the reign of the saints with Christ during the thousand years, while they assist in the investigative Judgment, describes in the 21st chapter the New Jerusalem and the new earth. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Verse 1.

When God commences to renew the earth, the New Jerusalem comes down from God out of heaven, adorned as a bride for her husband. Verse 2. When the wicked are destroyed, and the whole earth is made new, the tabernacle of God will be with men, and he will dwell with them. Verse 3. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Verse 4. Then He that sits upon the throne makes all things new. Verse 5.

The New Jerusalem is a great and wonderful city, and its glory excels all human conception. The city lies in a square, and measures 12,000 furlongs. This measure makes 375 miles on either side, or 140,625 square miles, which is more than the size of Norway. The city is built of pure gold, and its walls are of jasper, a very precious stone. The foundation wall is garnished with all kinds of precious stones. The city needs no light from the sun or moon; for it is lightened by the glory of God, and the Lamb is the light thereof. In the light of this wonderful city, the nations of them which are saved will walk, and the people of God, who then are the kings of the earth, will bring their glory and honor into it.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Verse 27. How blessed during the time of probation, to be purified in the blood of the Lamb, and live in fellowship with the Son of God, that we may be numbered with the happy people who will soon have an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ!

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

ALL'S FOR THE BEST.

ALL'S for the best; be sanguine and cheerful;
Trouble and sorrow are friends in disguise;
Nothing but folly goes faithless and fearful;
Courage forever is happy and wise;
All's for the best - if a man would but know it;
Providence wishes us all to be blest.
This is no dream of the pundit and poet;
Heaven is gracious, and - all's for the best!

All's for the best! set this on your standard,
Soldier of sadness, or pilgrim of love,
Who to the shore of despair may have wandered,
A way-wearied swallow or heart-stricken dove;
All for the best - be man but confiding,
Providence tenderly governs the rest;
And the frail bark of his creatures is guiding,
Wisely and warily, all for the best.

All for the best! then fling away terrors,
Meet all your fears and your foes in the van;
And in the midst of your danger and errors,
Trust like a child, while you strive like a man.
All's for the best! - unbiased, unbounded,
Providence reigns from the east to the west;
And by both wisdom and mercy surrounded,
Hope and be happy, for all's for the best.

—Martin F. Tupper.

SPIRITUAL TRAINING OF CHILDREN.

"SUFFER the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Many parents doubtless think they do their whole duty to their children, when they teach them the difference between right and wrong, and enforce rules of obedience. But this is not enough. Christ and his life on earth should be pictured to them as the perfect example of virtue, and the model which they are to strive to be like. Children should be given a good reason, an incentive for doing right, and this incentive should be the approval and love of Christ, and the hope of heaven, until they are old enough to grasp and understand the whole idea of gratitude to God for the gift of his Son for us. Young children can easily be taught to love Christ and care for his approval, as shown by the case of a little three-year-old, who, when told that she could not go to visit a little playmate on the Sabbath day, said earnestly, "Do you think God would tare, uncle?" Not long after this happened, the mother of this same little child went to a friend's to a Sunday dinner, and when she returned was met by the child with, "Mamma, you had better do and tell God you are sorry; I fought I heard him tryin' because you went visitin' on Sabbath." This also shows how children take note of the example set by their elders.

The reasons for beginning so early to teach of Christ are several. First, a young child is so much more credulous, more easily influenced, and the little mind is always eager to grasp everything new to it. Secondly, when this belief is engrafted on their minds in early childhood, it clings to them through life and becomes a part of themselves, and it is as natural for them to think of and love God as to love their friends. Then there will never come a time in later years when the child, grown to manhood or womanhood, need look back with regret and think, "How many years of my life have I ignored and neglected the One to whom I owe my very existence!" If the child is given to Christ at the outset, and taught to keep his commandments, the foundation of its life is built upon a rock, and it is probable that the child will abide by the faith so early accepted, all the rest of its life. How many people wait until middle life or even old age, before giving their hearts to Christ! Is not this largely due to the fact that parents do not begin early enough to instill into the minds of their children lessons of piety and reverence? In delaying until our children are better able to understand the subject, we are apt to wait too long, or until they have formed opinions and convictions of their own, and will then decide for themselves whether they will or will not follow Christ. There is no reason why a three-year-old or four-year-old who loves stories, should not enjoy those taken from the Bible as much as any others, if they are told clearly and simply. How easy it

would be to interest them in the story of the Christ-child, born in a manger, the visit of the wise men with their gifts, and then the flight into Egypt for the safety of the babe! I think children would listen with wide-open ears to the tale of the flood and Noah's ark. Then the stories of Moses in the bulrushes, and Daniel in the lions' den. In fact, there are few stories in the good book that could not be adapted to childish understanding. The scene of Christ blessing little children, and his great love for them, should be told over and over again. Teach them to follow the example of Christ in all things; to return good for evil, as Christ, even when nailed to the cross, prayed for his persecutors; to be obedient as Christ obeyed his Father, even to suffer the agonies of Gethsemane; to be truthful, as Christ abhors falsehood, shown by his causing Ananias to fall dead because he told a lie. We must not, however, deceive them by representing that they would be similarly dealt with if they told a lie.

In conclusion, we must not, in talking to them of spiritual things, invest the subject with great solemnity or melancholy, but make it a cheerful and welcome subject to them; and if we are the right kind of Christians ourselves, we can do this.—*Grace Clark, in Interior.*

PURE IN HEART.

ALMOST every one appreciates the duty of governing the tongue, although few people dwell upon the necessity of controlling the thoughts. Right speaking is a recognized duty, but right thinking is too often classed among the impossibilities of life. "It may be wicked to feel so, but I can't help my thoughts," apologetically says some detractor. The excuse is a generally accepted one, but it has not sufficient foundation in fact. Isolated thoughts cannot always be controlled. They flash into the mind like obstinate sprites, and the more one fixes the attention upon them in disapproval, the more impossible does it become to expel them. It is, however, within the limits of human effort to control the tendency of the thoughts. When a malicious or frivolous member of the tribe starts into being, it can best be combated, not by out and out fighting, but by turning instantly to another class of valuable and interesting reflections. The mind may be so thoroughly disciplined that its thoughts shall be drilled battalions of soldiers. They will doubtless be always raw troops, not marching according to strict military rule, and not in all cases sure to obey upon the moment, but they will steadily improve with practice, conforming themselves more and more to the true and the good.

Physiologists have a great deal to say about the force of habit. Dispose the brain toward a certain line of thought, and it will keep it with increasing steadiness, for purely physical reasons. It has its automatic action, as the fingers have theirs, when they so accustom themselves to seeking the keys of the piano that they find them without the aid of the eyes. The discipline of the thoughts contributes to the intellectual as well as the moral development. There are in all lives unoccupied intervals of time—when one is riding to or from his place of business, or taking his "constitutional," for example. He cannot read or study to advantage at such moments, but instead of letting the mind drift whither it will, he can fix it upon the last poem he has read, or upon some truth from an author of value.

But, after all, intellectual development is of small value as compared with that of the moral nature. The study to which every one should lend the greatest energy is that of uprooting all evil from the heart and mind, denying shelter to whatsoever is not absolutely pure and true.—*Anon.*

—Parents who set an example of living as children of God on the Sabbath, but like the children of this world during the rest of the week, are, probably unconsciously, teaching their children that religion is of small account in comparison with the things of this world; that it is something which can be put on to be seen by others, and then taken off when cumbersome or not in harmony with the surroundings. How much better to teach them to do the right always, because it is right, and that religion is made for every day of the week, and that any surroundings not fit to bring God and religion into cannot be fit for any one to be in!

Special Attention.

ONE COUNTRY IN WHICH THE ROMAN CHURCH IS STILL TRIUMPHANT.

IN Ecuador the pope still names the president, the priests still make the laws, and as a natural result, in that whole country there is not a railroad or a telegraph, not a stage-coach or a highway upon which a carriage or a cart can be driven, except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. When I say that there is not a railroad in Ecuador, I should except a track ten miles long, on the sea-coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle.

The city of Guayaquil, the only sea-port of Ecuador, is a place of some commercial importance, and the residence of many foreigners. They have introduced modern ideas and public schools. The seed thus sown is bearing fruit, and is a perpetual menace to the power of the Church, so much so that the principal portion of the army of Ecuador is kept there to quell revolutions when the papal authority is resisted. Some of the enterprising citizens have organized a telegraph company, and are constructing a line to Quito, the capital; but the wires are constantly cut, and well informed people predict that the priests will not allow it to be operated, for fear it will prove a wedge that will open the country to other modern ideas.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the Church, and Jesuit priests act as inspectors at the custom-house, to prevent the dissemination of intelligence among the people. No records of the finances of the government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense; but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks, and nuns that keep the people in darkness. When the public revenues are not sufficient to meet their demands, the necessary means are raised by forced loans from the merchants of Guayaquil. An officer with a file of soldiers calls upon the business firms and collects the assessments. This practice has given rise to a peculiar custom; for to protect themselves from such impositions, the foreign residents put signs on their doors to announce their nationality. Hence the traveler's curiosity is awakened by seeing the flags of foreign countries nailed upon the entrances to residences or business houses, with a legend printed upon them, reading, "He who lives within is an American," or a Frenchman, or an Englishman, or a German, as the case may be. Sometimes these warnings are disregarded, and an appeal to the minister resident is necessary for protection.

The only way to get from Guayaquil to Quito, the capital of Ecuador, is by a nine days' ride on muleback over the mountains. There are no hotels or lodging-houses on the way, but travelers carry food and bedding with them. Food can be obtained at the "bodegas" or drinking places, but of a quality not to be desired. The path is rough and dangerous, but the scenery is sublime as it passes around the base of Chimborazo, until a few years since considered the highest peak in the world. Around Chimborazo stand a group of twenty volcanoes, the lowest being 15,922 feet in height, and the highest 22,500. Eighteen of the twenty, although directly beneath the equator, are covered with perpetual snow, and the summits of eleven have never been reached by any living creature except the condor, whose flight surpasses that of any other bird. Guarded by this assemblage of giants lies Quito, the highest city on the globe, and perhaps the most ignorant and degraded. Its origin is lost in the mist of centuries; for it was one of the Inca capitals when the Spaniards came. The population is about 200,000, but there has been no growth, no progress for three hundred years. There is no knowledge here of what the outside world is doing; no newspapers here are published to chronicle events; no schools are permitted but those of the priests, who teach only the

Catechism and the Lives of the Saints; and the result is a moral and mental depravity that is not paralleled in Egypt and India.

Drunkness, indolence, and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four commands, called respectively, "The Division of the Blessed Virgin," "The Division of the Holy Ghost," "The Division of the Son of God," and "The Division of the Blood and Body of Christ." "The Sacred Heart of Jesus" is the national emblem, and the body-guard of the president is called, "The Holy Lancers of St. Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned.

Here once was the capital of an empire that stretched from the Equator to the Antarctic Circle, whose civilization surpassed that of the present day, and under which all arts but those of war were known and cultivated. It was overthrown by two hundred and thirteen Spaniards, under a leader who could not read or write, and who strangled a king because he would not twice fill with gold the room in which he was held a prisoner. The most interesting and pathetic sight in all South America is the people whose ancestors once formed this empire, wearing nothing but black garments as a perpetual mourning for Atahualpa, the last of the Incas. They never laugh, and seldom smile; they have no songs and no amusements. The only resemblance to music they have is a mournful chant in a minor key, reciting the former glory of their race, and the cruel series of tragedies which marked its conquest. They cling to the traditions of their race, and although the sword of the Spaniard has driven them into the Catholic Church, they practice in secret the rites of their ancient religion, and guard its relics with the most sacred care.—*N. Y. Evangelist.*

Our Tract Societies.

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

PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

The ninth annual session of the Pennsylvania Tract and Missionary Society was held in connection with the camp-meeting at Salamanca, N. Y., June 1-7, 1887.

FIRST MEETING, AT 5:30 A. M., JUNE 1.—President in the chair. Prayer by Eld. J. W. Raymond. Minutes of last annual session were read and approved, also the minutes of the semi-annual meeting held at Wellsville, N. Y., Jan. 1-3, 1887. The President made some general remarks in regard to the work accomplished during the year by the Society, speaking particularly of the circulation of the *Signs of the Times* and the *American Sentinel*, the Society having taken a club of 1,000 copies of each of these papers. The Secretary explained more definitely the plans adopted for the use of these papers in the missionary work. The Chair was empowered to appoint the usual committees, which were announced later as follows: On Nominations, F. Peabody, G. W. Knapp, and O. P. Galloway; on Resolutions, J. W. Raymond, L. C. Chadwick, and J. S. Shrock.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JUNE 2.—Committee on Resolutions made the following partial report:—

Whereas, The work of canvassing for our publications on the truths of God for these times, is one of the most efficient means of reaching the people with the all-important truths committed to our charge; and—

Whereas, The voice of God to us through the testimony of his Spirit is, that we should give this work prominence in our effort to disseminate the light of truth; therefore—

Resolved, That we call the especial attention of our people to this very important branch of our work, and urge them to give it that practical attention which the urgent demands of the case require.

Bro. C. Eldridge, Superintendent of the Subscription Book Department of the REVIEW AND HERALD Office, spoke to this resolution, and his remarks were listened to with attention and interest. He quoted from "Testimony No. 32," p. 101, showing that the canvassing work is God's means of reaching many with the truth who would not otherwise be reached. Many other quotations from the "Testimonies," and from "Great Controversy, Vol. IV.," were read and applied to this branch of the work. The order and system exhibited in the universe of God were used as an illustration of what we ought to have in the canvassing work. Eld. Kilgore spoke further upon the same points, and after some discussion upon the resolution, the meeting adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JUNE 3.—Vice-President in the chair. Bro. Eldridge resumed the discussion of the resolution that was before the Society at the close of the previous meeting, and gave many interesting and encouraging facts relating to the success of the canvassing work where it has been engaged in systematically. The resolution was unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 6, AT 10:30 A. M.—Committee on Resolutions submitted the following for consideration:—

Whereas, The signs of the times indicate that we are far behind in appreciating and meeting the present movements of the National Reform party; and—

Whereas, The Sunday law in the State of Pennsylvania is now such that oppression to our people is liable to occur at any time; and—

Whereas, In harmony with the recommendation made at our semi-annual meeting, the officers of our Society have taken a club of 1,000 copies of the *American Sentinel*, at an expense of over \$200, which they are placing in the hands of the leading men in our Conference; therefore—

Resolved, That we heartily indorse the action taken in this direction, and pledge ourselves to sustain by our means the circulation of this valuable paper.

Whereas, There seems to be a providential opening in our Conference for the general circulation of the *Signs of the Times* among a large number of the members of the W. C. T. U. who have heretofore read some concerning the truth; therefore—

Resolved, That we recommend that the officers of our Society take a sufficiently large club of the *Signs* to improve this opportunity, and invite our people throughout the Conference to meet the expense by special contributions for this purpose.

Resolved, That with all our missionary efforts to circulate our publications, we will not forget or undervalue the important position that our excellent church paper, the REVIEW AND HERALD, occupies in connection with the advancement of the message, and that we will not only take it and read it ourselves, but will induce all whom we can, to take it and peruse its pages.

Whereas, Those who engage in the work of canvassing for our books alone, and are far removed from those who might instruct and encourage them, often become discouraged; therefore—

Resolved, That when practicable and advisable, canvassers shall canvass in company capacity; and—

Resolved, That the State agent shall, with the advice of the Conference Committee and the President of the T. and M. Society, appoint a leader for every such company, and for sufficient cause may remove the same.

Resolved, That the State agent shall contract with the canvassers, to labor for a stated time in the territory assigned them, as the parties may be able to agree upon, the canvasser being required to canvass his territory thoroughly as far as he goes.

Resolved, That all books for the use of said companies shall be ordered by said leader.

Resolved, That said leader shall be responsible for all books ordered by him.

Resolved, That all other canvassers for books shall labor under the immediate direction of the State agent.

Whereas, There are sometimes those who cannot enter the work of canvassing when it would be desirable to have them, and at a time when they would be it not for pecuniary embarrassment; therefore—

Resolved, That a fund of not less than \$200 be raised by donations, for the assistance of such persons, said fund to be under the control of the appointing party already named.

These resolutions were spoken to by C. C. Ramsey, C. Eldridge, W. W. Prescott, I. D. Van Horn, and others, and upon motion all were adopted.

The annual report of labor, and the Treasurer's report were read as follows:—

REPORT OF LABOR.

No. of members.....	558
" reports returned.....	1,297
" members added.....	61
" letters written.....	1,348
" " received.....	374

" missionary visits.....	4,047
" Bible readings held.....	1,876
" persons attending readings.....	4,496
" subscriptions obtained.....	793
" pp. reading matter distributed.....	1,222,146
" periodicals distributed.....	34,121

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand June 1, 1886,	\$ 109 06
Rec'd on European Mission,	100 00
" British Mission,	58 00
" Australian Mission,	69 74
" South African Mission,	70 38
" So. Lancaster School fund,	143 50
" I. T. and M. Society fund,	62 00
" Christmas offerings,	504 49
" test case fund,	18 37
" American Sentinel fund,	31 16
" \$15,000 fund,	453 00
" periodicals,	1,283 63
" donations and membership,	890 23
" store sales,	2,075 34
From other sources,	10,804 42

Total, \$15,873 32

CASH PAID OUT.

To REVIEW AND HERALD,	\$3,788 00
" Pacific Press,	2,080 67
From \$15,000 fund,	1,315 57
For other purposes,	8,456 99

Total, \$15,591 23

Cash on hand June 1, 1887, \$282 09

FINANCIAL STANDING.

ASSETS.

Cash on hand,	\$ 282 09
Cash accounts and notes,	1,080 23
Due from districts,	52 27
" individuals,	1,236 15
" \$15,000 fund,	570 59
" Signs office (in papers),	100 00
Amount of stock as per invoice,	4,192 42
Store furniture and fixtures,	330 25

Total, \$7,844 00

LIABILITIES.

Due REVIEW AND HERALD,	\$1,518 87
" Pacific Press,	617 89
" Health Publishing Co.,	239 07
" unexpired subscriptions for Signs,	172 20
" South Lancaster School,	143 50
" individuals on account,	3 56
" districts,	114 96
Notes of the Society,	300 00

Total, \$3,110 05

Balance in favor of Society, \$4,733 95

On motion, these reports were adopted.

The Committee on Nominations reported as follows: For President, Eld. D. B. Oviatt, Wellsville, N. Y.; Vice-President, Eld. J. W. Raymond, Wheeler, N. Y.; Secretary and Treasurer, L. C. Chadwick, Wellsville, N. Y.; Directors: Dist. No. 1, Eld. J. S. Shrock, Allentown, Pa.; No. 2, Jefferson Loughhead, Alba, Pa.; No. 3, Eld. J. W. Raymond, Wheeler, N. Y.; No. 4, Wm. Simkin, Wellsville, N. Y.; No. 5, G. G. Green, Little Genesee, N. Y.; No. 6, Isaac N. Williams, Corydon, Pa.; No. 7, S. Thurston, Poland Center, N. Y.; No. 8, John Ayling, Bear Lake, Pa.; No. 9, Geo. W. Peabody, Pittsburg, Pa.; No. 10, Eld. J. E. Robinson, Mines, Pa. The names were considered separately, and the nominees were elected. After some general remarks about the future work of the Society, the meeting adjourned *sine die*.

D. B. OVIATT, Pres.

L. C. CHADWICK, Sec.

SYRACUSE, N. Y., MISSION.

SINCE my last report we have been encouraged in the work by having the privilege of baptizing nine adults, who, with several others, we expect will unite with this church at our July quarterly meeting. This is a source of encouragement to our brethren and sisters here. The attendance at our Sabbath and Sunday meetings remains about the same. We sometimes have quite a good attendance at our Friday evening Bible readings, which we are trying to make as prominent as possible.

June 20.

—“He is the happiest who renders the greatest number happy.”

—“Never believe what you feel, if it contradicts God's word.”

A. E. PLACE.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 28, 1887.

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

THE SANCTUARY.

A BIBLE reading upon this subject has come under our notice, which we think is calculated to convey a wrong idea and seriously confuse the mind of the reader in regard to the testimony of the Scriptures upon this subject. It says: "God's sanctuary was in heaven during the former dispensation." Ps. 102: 19 is referred to in proof of this. The next proposition is: "In the present dispensation it is in heaven, and Christ is its minister." Heb. 8: 1, 2.

On the basis of this view, the query will arise, who was its minister in the former dispensation? Christ's work as a minister of the sanctuary certainly did not commence till after he had shed his blood here upon earth. If, then, we say that God's sanctuary was in heaven during the former dispensation, who was its minister then?

Again, if the sanctuary of both dispensations is in heaven, what is the difference between these dispensations? Dispensation, testament, and covenant may often be used as synonymous terms. But Paul tells us plainly what the sanctuary of the first covenant was, by describing the tabernacle built by Moses. Heb. 9: 1-5. This, then, was God's sanctuary during that dispensation. And while this stood, the way into the true holy places, or sanctuary in heaven, was not laid open, as we are told in verse 8.

The idea the writer had in mind was probably this, that the pattern from which the earthly sanctuary was built, was in heaven; and this is true; but it did not itself become the sanctuary till its holy places were anointed, and Christ began his ministry therein. Dan. 9: 24.

In Jer. 17: 12 we read: "A glorious high throne from the beginning is the place of our sanctuary." The idea taught in this text would seem to be this: that when the plan of salvation was laid in the beginning, the Lord purposed that in his very temple and upon his throne the work of redemption should have its center. In purpose that temple then became his sanctuary, but for a time in purpose only. From this was given the pattern for the imperfect representation contained in the sanctuary of Moses, the shekinah between the cherubim, indicating God's presence, as his throne is supported by the living cherubim on high. Eze. 1: 1-28; 10: 1, 20-22. It is called his sanctuary by anticipation, as in Ps. 102: 19; and became such in reality when in the fullness of time the earthly sanctuary and its ministry gave place to it, at the ascension of Christ.

Strictly speaking, therefore, God's sanctuary during the former dispensation was here upon earth, and during the present dispensation is in heaven.

BATTLE CREEK COLLEGE.

THE seventh annual commencement exercises were held in the College hall, Tuesday, June 21, at 10 A. M. The day was delightful, and an audience of between four and five hundred students, brethren and sisters, visitors from the Sanitarium, and others, were present to enjoy the exercises.

The following program was carried out in a very successful and entertaining manner: After the hymn, "Crown Him Lord of All," by the congregation, and prayer, a solo, "Oh! Hear the Wild Winds Blow," was given by Edwin Barnes. An oration, with salutatory, "Evidences of God in Nature," was then delivered by Jos. S. Crowther, of Kansas, followed by an essay, "True Nobility," Lydia E. Kynett; oration, "Our Country's Progress," Cornelius M. Gething; solo, "The Raft," J. A. Thomas; oration, "Onward and Upward," Wm. G. Archer; essay, "Always Tie a Knot in the End of Your Thread," Mary Sanderson; oration, "Anvils and Hammers," Edward P. Hawkins; vocal duet, "See the Pale Moon," Edwin Barnes and Fred S. Russell; oration, "Traveler, Stop," Fred A. Howe; essay with valedictory, "Night Brings out the Stars," Vesta D. Miller; presentation of diplomas, U. Smith; solo, "I Know

that My Redeemer Liveth," Mrs. Edna Day; benediction.

The essays and orations were of a high order, and did credit to their authors as sober, close, and earnest thinkers; the vocal and instrumental music was entertaining; and the exercises as a whole were felt to be appropriate and satisfactory.

An interesting and encouraging letter was read from the president, W. W. Prescott, who is now at Western camp-meetings, laboring in the interest of the College. The review of the past year, as presented by him, shows a cheering record of blessings and progress. It has been a season of general health, harmony, and good deportment among the students; and the outlook for the future is very encouraging.

The records show an enrollment of 493 students for the year, besides seventy-five others who attended the special course at the close of the winter term, making a total of 568 who have been connected with the College during some part of the year. Three foreign countries, Sweden, Switzerland, and Bulgaria, besides twenty-one States and Territories of our own Union, are represented by these students. A large proportion of the old students are intending to return bringing others with them, while the numerous letters of inquiry and calls for catalogues from new names give promise of a large increase in the attendance the coming year.

To furnish accommodations for these, the large new boarding-house is being rapidly pushed forward to completion. This building is situated in the southwest corner of the College campus. It is 38 by 96 feet, with a wing 38 by 58. The basement, which will be used for kitchen and dining-room purposes, with two clear stories and mansard roof, give four floors for practical use. The central portion is raised another story, adding seven rooms to the sixty-eight in other portions of the building, making accommodations for 150 roomers, while the dining-room will seat in addition to these, the 150 who will room in the old boarding-house. It will be ready in ample time for the beginning of the fall term.

The past year has been as prosperous and successful as any the College has ever enjoyed. A large number of those who have taken the Biblical course go out to work in some branch of the cause. There are two things the College will ever need—prayers and patronage. Remember it with both.

HOW WILL THE COMING OF CHRIST AFFECT THE RIGHTEOUS?

In response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh, and also the night." Isa. 21: 11, 12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ. Before one class there is a dark and interminable night; before the other, a glorious and unending day.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment, that, compared with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory that, compared with their present state, it is as day compared with night. This present state which the righteous and wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness, and no more of sorrow, than the wicked, is to the wicked a period of joyous day preceding a dismal night, their condition here is so much more favorable than what it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day, their condition here is so infinitely below what it will be in the paradise of God.

We noticed, last week, how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasures, their ambition, their wealth, their power. It turns their laughter into mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world shall go back to its original chaos, they shall be swept from the face of the earth.

Now let the reader imagine conditions which are infinitely the opposite of all these, and he will have

some idea of what will be given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2: 13. It introduces them to that condition in which there are pleasures forevermore. Ps. 16: 11. It is the fulfillment and satisfaction of their highest ambition. Phil. 3: 12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3: 21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15: 57. It turns their mourning into laughter and shout and song. Luke 6: 21. It takes their cup, and extracting every trace of bitterness, it fills it to the brim and runs it over with exuberance of joy. Isa. 35: 10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars," and "the sons of God" (Job 38: 7), they will rise to be forever with the Lord. Matt. 24: 31; 1 Thess. 4: 17.

Sinner, we do not ask you which company you will wish to be with then. There is no question about that. We know well enough how it will be. But the decision must be made before that time; and the fearful probability is that you will put it off too long. We therefore ask you to decide now, and act accordingly.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5: 28, 29; 1 Thess. 4: 16; 1 Cor. 15: 52.

3. The coming of Christ brings the Christian's reward. "Behold, I come quickly," he says, "and my reward is with me, to give every man according as his work shall be." Again the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said: "And, thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 14. No other time of reward is given in the Scriptures, except at the coming of Christ and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "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. The "day" of which he speaks is the day of Christ's appearing, and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14: 2, 3; Heb. 11: 13-16; Rev. 22: 14.

6. It is by this means that the absent members of Christ's body are gathered to their living Head, and brought to enjoy his personal presence forever. When the disciples were filled with sorrow at the thought that their Master was soon to leave them, he bade them not to be troubled; for, said he, "I will come again, and receive you unto myself; that [in order that] where I am, there ye may be also." John 14: 1-3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 1 Thess. 4: 17. And John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for him, there is no enmity, but union, between them. Feeling that

he is their friend, they rejoice in the prospect of soon entering into his presence.

All the difference between the righteous and the wicked is summed up in this one sentence—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him. The other have yielded to his holy requirements, and have found his forgiveness and favor. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole heaven with untold splendors, will be to the wicked sharp arrows of indignation and wrath; and the brightness of his coming, to the righteous a glad vision of "the King in his beauty" (Isa. 33:17), will be to the wicked a "consuming fire." Heb. 12:29.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, unhonored, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

THE GREAT COMMANDMENT.

In Matt. 22:35-40, we have the record of an interview between Christ and a certain lawyer who came to him tempting him, and saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The words, "Thou shalt love the Lord thy God with all thy heart," etc., are quoted from Deut. 6:5; and the words, "Thou shalt love thy neighbor as thyself," from Lev. 19:18. The first Christ calls the "first and great commandment;" and the other, the "second" commandment; and these are commandments "in the law;" but because Christ does not quote from the decalogue, some would argue that therefore the decalogue is not in any pre-eminent and special sense the "law of God."

This is a specimen of that superficial, puerile kind of reasoning that looks only at the surface of things, and is more taken by sound than sense.

The lawyer asked only one question, namely, "Which is the great commandment in the law?" In his answer, Christ goes beyond the question, and thus gives us to understand that he covers the whole subject involved therein. Thus he tells which is the "great" commandment, and then imparts the additional information that this is the "first," and that to the system there belongs another which is the "second;" and that this second is like unto the first; namely, "Thou shalt love thy neighbor as thyself;" that is, it embraces the same great principle of love, only giving it another direction. In the first our love is directed toward God; in the second, our love is directed toward our neighbor. And these two principles embrace the whole of the law of which he speaks; for if there had been a third, the logic of the situation would have compelled him to state it.

The duty of loving God, therefore, and loving our fellow-men, is the subject which he treats in answering the lawyer's question. But in stating these principles he does not quote from the decalogue? Very true; but have they therefore no connection with the decalogue? No, says the objector, they are quoted from the law of Moses. But the law of Moses was abolished at, and by, the death of Christ. Were these principles abolished? Could they for a moment cease to exist? How any one could ever suppose these principles were nailed to the cross, is a mystery to us; and why they should so claim is equally strange. Think of it! nailing to the cross the principles of love to God and love to man, and blotting them out as something "against us," "contrary to us!" Col. 2:14. The idea is preposterously abominable.

What, then, is the relation of these principles to the decalogue?—They are simply a summary of the two tables. Take the principle of love to God, and let any man try to formulate this into specific commandments; and we challenge him to do it with anything less than the first four commandments of the decalogue, or to show that anything more is required.

We are to give to God the supreme position, caricature him by no images or idols, hallow his sacred name, and devote his time, the holy Sabbath, to such uses as he specifies. When we love him with all the heart, we shall do all these things. To do less is to come short, and it is not within the range of possibility to do more. And, conversely, when we do all these things from the heart, in that spirit which alone constitutes true obedience, then we love him with all the heart. And so with the second principle—love to our neighbor; the moment we try to carry that out into specific duties, we find ourselves writing down the last six commandments of the decalogue. We cannot do less, and we cannot go beyond them; for these cover all the social relations and duties of life.

We have, then, before us these two great facts: 1. When we attempt to enunciate the primary duties involved in the two great principles of "love to God" and "love man," by inexorable necessity we are confined to an enunciation of the ten commandments; for nothing else will express them; and, 2. Having stated the ten commandments, there we are compelled to stop; for these higher duties, comprehending all lesser ones of the same kind, cover the whole ground.

Here love has a field which is all its own. It may be illustrated by the following diagram:—

LOVE.

To GOD.	To MAN.
First Four Commandments.	Last Six Commandments.

Go whichever way we will in this field, we find ourselves subject to limitations which cannot be passed. Beginning with the commandments and tracing our way upward, we end with love supreme. Beginning with love and tracing our way downward, we end with the commandments. And these principles, evolved into these commandments, cover every relation and every obligation possible to the human family outside of those duties and services which have been made necessary by the advent of sin. Why men—we will not say, *cannot*—but why they *will not*, see that there is a class of relations and obligations as different in their nature, and as distinct, from the secondary duties growing out of man's changed relation to God when he became a sinner, as light is from darkness, is something we will not attempt to explain. But so it is, and that, too, in the very nature of things, nevertheless.

Now when God came down upon Sinai to declare his will in the ears of men, he did not limit himself to a statement of the two great principles of love to God and love to man; but as it was most proper that he should do, stated the specific duties involved in those principles. But the principles, clad in the panoply of eternal immutability, lay back of them, and existed with them in their high position of honor and authority throughout the Mosaic dispensation, as they had existed before. This being the case, is it anything strange that Moses should have occasion to mention them frequently in connection with the system of which he was minister? It would be strange if he had not. But such mention did not make them a part of his system, did not transform them into shadows to meet their substance in Christ (Col. 2:17) did not render them weak and unprofitable principles which it was necessary for Christ to annul. Heb. 7:18. Whoever says it did, betrays a degree of mental inanity which is truly deplorable. It makes no matter, therefore, from what portion of the Old Testament Christ quoted his statements. That does not change their nature, nor destroys the fact that they are but an embodiment of the ten commandments themselves.

But further, our Lord was careful to state the relation which these principles bear to the commandments, by immediately adding, "On these two commandments hang all the law," the word *kremannumi* being defined to *hang upon, to be referable to*, as an ultimate principle. Matt. 22:40.—*Bagster*.

We ask the reader now to consider what answer Christ could have given, other than he did, to the lawyer's question. The question called for a statement of the highest and most sacred principle involved in law. This at once takes us into the realm of moral duties which stand first in the list of obligations, and into those duties which we owe to God, which are the highest of this class. But, says the antinomian, if the ten commandments are the law of God, why did not Christ quote from the decalogue?—For the very obvious reason that it would be entirely

wrong to discriminate between laws which come under the same principle; but, as we have seen, there are four which come under the principle of love to God, and six which belong to the principle of love to man. To quote any one of these alone would be but a partial and imperfect presentation of the subject. What does he do?—He takes the four commandments which specify our duty to God, sums them up into the grand principle out of which they all grow, and to which they all equally belong,—love to God,—and says that is the first and great commandment. Then he takes the last six, sums them up into the principle, love to our neighbor, secondary only to the other, and says that is the second. This covers the whole ground, and includes just the decalogue, nothing more. How beautiful and sublime was Christ's answer! It was a tenfold stronger testimony for the decalogue, than it would have been if he had confined himself to any one of its single precepts.

All the typical services of the Mosaic system, and of all dispensations before Christ, were only secondary duties growing out of a violation on man's part of his moral obligations. All the duties peculiar to the gospel are of the same nature. And in one sense the prophecies also hang upon these two great principles, as they are but a declaration of the ways in which God has purposed to work to bring all things into harmony with these at last, gathering out and removing all things which are contrary to them, as offenses which cannot be tolerated in his kingdom.

That Christ had no reference to the law of Moses is evident from the order in which he brings these principles to view, calling love to God the first, and love to man the second. In the books of Moses they are not so given, and have no such enumeration. There, the declaration, "Thou shalt love thy neighbor as thyself," was given first, and thirty-nine years before the other words, "Thou shalt love the Lord thy God" etc., were spoken. This shows that these words were only a commentary through Moses to Israel upon the moral law which God had given them, or a summing up of their principles, just as Christ mentions them. But Christ gives their order and relative importance.

James comments upon this same subject, and says that the law, "Thou shalt love thy neighbor as thyself," is the royal law; and then he shows that this law consists of particulars, two of which he quotes: "Do not commit adultery," and "Do not kill," thus demonstrating the fact that he refers to the decalogue by bringing forward two of its precepts. James 2:8, 11. This law is to judge men at the last, however much they may seek to evade it now. Verse 12. And when face to face with that law, before the bar of God, they seek to plead the shallow excuses by which they now justify a violation of its claims, the guilt of their course, and the despair of their souls will make them speechless.

CHRISTIAN SCIENCE.

A NUMBER of inquiries have been addressed to this Office, asking our opinion of the system of healing called "Christian Science," which is attracting so much attention in some quarters.

When we first heard of its claims and *modus operandi*, we felt prepared to discard it at once on general principles.

And when it appeared that the leaders in the movement proposed to instruct others how to use the "gift," for the comfortable tuition of one hundred dollars a head, as Simon the sorcerer thought the power of the Holy Spirit was to be bought with money (Acts 8:18, 19), we felt still more confirmed in this position.

And when we glanced through two pamphlets, which a friend kindly sent us to learn our views of them, one called a "Historical Sketch of Metaphysical Healing," by Mary Baker G. Eddy, and the other, "What is Christian Science?" by Ursula N. Gestefeld,—works which rant along in a transcendental, neological sort of style, very hard for the simple Bible reader to understand,—we felt more assured than ever that the basis of the system, whatever its profession might be, was evil and only evil.

But we prefer to give the views of one who has made a thorough investigation of the subject. J. B. Johnson, of Lincoln, Neb., after thus investigating it, expresses his estimate of it as follows, in the *Christian Oracle* of June 9, 1887. We commend his views

to the attention of any who may be troubled with this new counterfeit of the work of the Lord:—

"Many people have asked me to publish the result of my investigations of Christian Science. I preferred quietly making my investigations, but the knowledge of my quest after information has become so wide-spread, and is being so used as to deceive and get money out of people, that I can delay no longer. In this paper I can do no more than give my conclusions:—

"R. C. Barrow writes, 'Probably every religious error has a basis of truth.' This is true in the case of Christian Science (so called). That basis is the mysterious power of the mind over mind, and the power of the mind over the body. The power is the same whether exerted by a Jesuit in performing a pretended miracle, by the mysterious doctor driving out disease without remedies, or the Christian Scientist healing by 'the power of God.' That there is a power in mental treatment to reach some diseases in some people in a way that seems almost miraculous, I know by both experiment and observation. This power is good just as any other power is good—in the hands of good people, and used in the right direction, it is good. In the hands of the bad (where it seems to be mostly), it is a very bad thing.

"This power of the human mind is being used by the Christian Scientists (falsely so called) to build up a system of falsehood that will wreck many a home and many a soul.

"The 'healers' deceive, making their patients and the world believe they are praying, when they are giving a mental treatment; and that the healing is in answer to prayer, when perhaps the healer never prays at all.

"The teachers are robbers, as it appears to me, charging generally \$100 per head for giving the information that could profitably be imparted in a few lessons at \$1 per head, and that they know will never be worth a cent to the majority of their pupils. The healers deceive to get practice. To get a patient they will tell him it makes no difference whether he believes or not. When they fail in his case, they tell him it is because of his lack of faith, or because of his lack in his family.

"The tendency is to infidelity. Good people, who are told the healing is by the direct power of God, seeing the wicked getting well and themselves finding no relief, are driven into infidelity, despair, or insanity. If they knew the difficulty was, they had more brains than the healer, they might feel better about it.

"Much of the teaching is contrary to the Bible. For instance, the Scientists teach that the soul cannot sin, and therefore no evil can come to you, while the Bible teaches, 'the soul that sinneth, it shall die.' Some of the teaching is true and perfectly beautiful, but the tendency of the singular blending of truth and falsehood is to fanaticism or skepticism. Many good people may be and doubtless are found in the ranks of the Christian Scientists, and they should be treated with kindness; and the assaults of those evidently ignorant of these matters can result in no good.

"I trust I have said enough to enable any one to know what I think of the good and evil there is in Christian Science. Not every one will be wise enough to cull out the good and reject the evil."

THE MASSACHUSETTS SUNDAY LAW.

We herewith present a copy of the Sunday law recently passed by the Legislature of Massachusetts, as it has now received the signature of the governor. We quote from the *Boston Sunday Herald*, of June 12, 1887, whose comments prefixed and appended we also present:—

"The act to secure the proper observance of the Lord's day, which has passed its final stages in the legislature, and received executive approval the past week, is a curious hodge-podge. We have taken the trouble to codify the statutes of this subject, and we here present the law as it will stand on the 8th of July next, when the amendments adopted at this session of the legislature will go into effect:—

SECTION 1. Whoever is present at a game, sport, play, or public diversion, except a concert of sacred music, upon the evening of the Lord's day, unless such game, sport, play, or public diversion is licensed by the persons or board authorized by law to grant licenses in such cases, shall be punished by a fine not exceeding \$5 for each offense.

SEC. 2. Whoever on the Lord's day, keeps open his shop, warehouse or work-house, or does any manner of labor, business, or work, except works of necessity and charity, or takes part in any sport, game, or play, or except as allowed or prohibited in the preceding section, is present at any dancing or public diversion, show, game, or entertainment, shall be punished by a fine not exceeding \$50 for each offense; but nothing in this section shall be held to prohibit the manufacture and distribution of steam, gas, or electricity for illuminating purposes, heat, or motive power, nor the distribution of water for fire or domestic purposes, nor the use of the telegraph or the telephone, nor the retail sale of drugs and medicines, nor articles ordered by the prescription of a physician, nor mechanical appliances used by physicians or surgeons, nor the letting of horses and

carriages, nor the letting of yachts and boats, nor the running of steam ferry-boats on established routes, of street railway cars, nor the preparation, printing and publishing of newspapers, nor the sale and delivery of newspapers, nor the retail sale and delivery of milk, nor the transportation of milk, nor the making of butter and cheese, nor the making or selling of bread by bakers or their employees of bread or other food usually dealt in by them before ten of the clock in the morning, and between the hours of four of the clock and 6:30 of the clock in the evening.

SEC. 3. Whoever keeping a house, shop, cellar, or place of public entertainment or refreshment, entertains therein on the Lord's day any persons other than travelers, strangers or lodgers, or suffers such persons on said day to abide or remain therein, or in the yards, orchards, or fields appertaining to the same, drinking or spending their time idly or at play, or in doing any secular business, shall be punished by fine not exceeding \$50 for each person so entertained or suffered so to abide or remain; and upon any conviction after the first, by fine not exceeding \$100; and if convicted three times, he shall thereafter be incapable of holding a license.

SEC. 4. No person licensed to keep a place of public entertainment shall entertain or suffer to remain or be in his house, yard, or other places appurtenant, any person other than travelers, strangers, or lodgers in such house, drinking and spending their time there on the Lord's day, or the evening preceding the same; and every such innholder or other person so offending shall be punished by fine not exceeding \$5 for each offense.

SEC. 5. No person shall serve or execute any civil process on the Lord's day; but such service shall be void, and the person serving or executing such process shall be liable in damages to the party aggrieved in like manner as if he had no such process.

SEC. 6. Whoever on the Lord's day behaves rudely or indecently within the walls of any house of public worship, shall be punished by fine not exceeding \$10.

SEC. 7. Prosecutions for penalties incurred under the preceding provisions of this chapter shall be instituted within six months after the offense is committed.

SEC. 8. All sheriffs, grand jurors, and constables shall inquire into and inform of all offenses against the preceding provisions of this chapter, and cause the same to be carried into effect.

SEC. 9. Whoever on the Lord's day discharges any firearm for sport, or in the pursuit of game, shall be punished by fine not exceeding \$10.

SEC. 10. Whoever attempts to take or catch any fish on the Lord's day, by using any hook, line, net, spear, or other implement, shall be punished by fine not exceeding \$10.

SEC. 11. All prosecutions under the two preceding sections shall be instituted within thirty days from the time the offense was committed.

SEC. 12. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person.

SEC. 13. Any innholder, common victualer, or person keeping or suffering to be kept in any place occupied by him implements such as are used in gaming, in order that the same may for hire, gain, or reward, be used for purposes of amusement, who on the Lord's day uses or suffers to be used any implements of that kind upon any part of his premises, shall for the first offense forfeit a sum not exceeding \$100, or be imprisoned in the house of correction not exceeding three months; and for every subsequent offense shall be imprisoned in the house of correction for a term not exceeding one year; and in either case shall further recognize, with sufficient sureties, in a reasonable sum for his good behavior, and especially that he will not be guilty of any offense against the provisions of this section for the space of three months then next ensuing.

SEC. 14. The board of railroad commissioners may authorize the running of such steam-boat lines and, upon any railroad, of such trains on the Lord's day as, in the opinion of the board, the public necessity and convenience may require, having regard to the due observance of the day.

SEC. 15. The Lord's day shall be deemed to include the time from midnight to midnight.

"Such is the Sunday law as it will stand henceforth, or until further amended. We advise a careful perusal of its provisions by our citizens, and if they find things here permitted to be done on the Lord's day which their consciences do not approve, we advise them by all means to follow the dictates of their conscience rather than those of the statute; and if others find things here prohibited, the doing of which on the Lord's day their consciences approve, why, then we advise them to look out for the police!"

PROHIBITION AND NATIONAL REFORM.

It does not require a prophetic eye to foresee that the currents of popular sentiment represented by the prohibition and "national reform" movements are destined ere long to run together, and pursue their onward course as one stream. Very many in both parties favor such a union,—the Reformists, because they are anxious to avail themselves of everything and anything which will help to cover up the real animus of their work and give a forward impetus to the one movement which alone they cherish,—that

for compulsory Sunday observance, and the prohibition party because they are blind enough to imagine that an alliance with the "reform" movement will tend to promote the cause of prohibition. The so-called "reform" party is not a prohibition party, any farther than it concerns their cherished idol, the Sunday; for, aside from religious grounds, there is not a reason in the world why the saloon should not be closed every day in the week as well as only on the first, as it is now closed in some of our large cities; and if prohibition can be enforced on one day, it can on every day. It appears that in the State of New York active steps are being taken to bring this union about. From Tonawanda has gone forth a call for a conference to be held on Friday, July 1, in the Y. M. C. A. hall in Buffalo, "for the purpose of considering the advisability of placing in the field at the coming fall election an entire new Reform ticket, from mayor down," and for the further purpose of calling a Reform State Conference, to meet at Empire Hall in Syracuse, on August 24, "for the purpose of considering the nomination of a full State ticket under the new cognomen of 'National Reform Party.'" The movement is under the direction of Mr. Edward Evans.

An analogy to these two great currents of public opinion, and the union which they contemplate, is furnished by nature in the two great rivers of North America, the Mississippi and Missouri. The clear, bright waters of the Mississippi well typify the movement for prohibition, pure and simple, while the yellow, muddy waters of the Missouri fitly represent the "reform" sentiment, turbid with hypocrisy and error. And as the Mississippi below its confluence with the Missouri retains only the thick, turbulent nature of the latter to the end, so, we venture to predict, will the prohibition movement, after its union with "national reform," lose its wholesome individual nature, and serve only to swell the evil current flowing in the direction of national ruin. It is a pity that two movements so opposite in nature should seek to unite, but there are many indications that such an event is to be realized at no very distant day.

L. A. S.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

379.—TITHING ONE'S CAPITAL—LOSS OF PROPERTY BY A NEIGHBOR'S ACT.

1. If a man, having property or money to the value of \$2,000, is converted to the truth and received into the church, should he pay a tithe of that capital stock into the treasury of the Lord, or only pay tithes upon his income thereafter?
2. In case Bro. A. suffers a loss of property by the act of Bro. B., should Bro. B. reimburse Bro. A. for such a loss, regardless of the question of gain to himself?

J. W. H.

1. The general principle of the tithing system would require him to pay tithes only upon his income thereafter. In case he has never practiced the giving of means for religious and charitable purposes, it would be very appropriate for him to pay a tithe of his capital stock into the treasury of the Lord at his conversion, or at least make a liberal offering to the cause.

2. On general principles, yes. The circumstances attending such cases are so varied that it might frequently be advisable or necessary to resort to arbitration to obtain a just and equitable settlement of the same.

380.—THE SEA OF THE NEW EARTH.

How do you harmonize Rev. 5:13 with chapter 21:1? The first seems to indicate that there will be sea on the new earth, while the second says "there was no more sea."

H. D.

See "Thoughts on the Revelation."

381.—SINAITIC, VATICAN, AND SYRIAC MSS. OF THE NEW TESTAMENT.

Please give the relative standing of the above-named MSS. as to age and reliability.

H. N. W.

The Sinaitic and Vatican MSS. are both assigned to the fourth century, but which is entitled to the earlier date is only a matter of conjecture. They are regarded as equally accurate and reliable. There are portions of the Syriac MS. of the New Testament that are assigned to the second century for reasons that appear valid. The remainder was not produced until the sixth century. It is thought by many that Christ and his apostles were somewhat accustomed to hearing the Syriac language, and presumed that Christ was familiar with its use, from which circumstances the Syriac MS. is highly prized. The diction of the Syriac is considered of superior order.

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.

JUST BECAUSE.

BY TORIA A. BUCK.

"He shall feed his flock like a shepherd." Isa. 40:11.

Just because the days are dreary,
And the nights are dark and long;
Just because our hearts grow weary
In the strife 'gainst sin and wrong;
Shall we faint beneath our burdens,
Doubting all His tender care?
Shall we fail to see the angels
Hovering o'er us in the air?

Just because the skies above us
Are beclouded through the day;
Just because the friends who love us
Leave us toiling on our way;
Shall we doubt His tender mercy,
When He reigneth over all,
Saying all our hairs are numbered,
Heeding e'en the sparrow's fall?

Just because our Heavenly Father
Seemeth heedless of our prayer,
Shall we say he does not hear us,
And will not our burdens bear?
When the bitter tear is falling,
And the days are dark with pain,
Let us hear the angels calling,—
Trust our fathers' God again!

For the skies are growing lighter,
And the clouds will flee away.
Ah! the morning dawneth brighter,
Bringing in an endless day.
Then fear not the way, my brothers,
That thy Saviour's feet once trod,
For it leadeth upward, onward,
To the shining hills of God.

East Randolph, N. Y.

NEW ZEALAND.

SINCE our last report we have been busy looking after the building of the new church, and visiting the families who embraced the truth during the tent meetings. The frame of the church is up, and will soon be inclosed. We have been delayed some by the rains during the last month, but we now expect to be in the church by the middle of June. The present outlook is, that we shall be able to dedicate it free of debt. The building is 32x55 ft., with 16-ft. posts. The ceiling is arched. If the work continues to spread in this city as it should, and as it seems to be doing at present, this building will be none too large. Our regular Sabbath congregations range from fifty to seventy. The Sabbath-school numbers ninety-four, and the Sunday attendance, from 200 to 300. A great interest is taken in the Sabbath-school, and it is doing a good work. Several children whose parents do not observe the Sabbath attend, and have begun to keep the Sabbath. By this the parents of one family of children have been led to close their place of business, and keep the Sabbath. Three children of one of the leading druggists of Auckland have begun to keep the Sabbath. The mother said she did not think there was much in the Sabbath question until she saw the devotion of her children to the Sabbath. She says the seventh day is a quiet day in her house now. Thus the Lord is working in various ways to save the people with this last message.

Our canvassers are still at work, and are meeting with a measure of success. They carry tracts with them, and now and then leave one to do its work. Already some who have read but little are calling for more. One family took the "History of the Sabbath," and several other works. We expect to see some fruit from these efforts. Our great want here is earnestness and devotion in the work. The end never seemed nearer or the Judgment hour more solemn than of late. We desire the prayers of our brethren and sisters in America.

May 23.

A. G. DANIELLS.

KANSAS.

MORAN.—We began meetings here last Sunday evening, June 12, with about forty in attendance. We now have about 200 each evening. Some are becoming quite deeply interested. Brethren, pray that souls may be converted to the truth.

June 17.

JOSEPH LAMONT.
JOHN RILEY.

KENTUCKY.

GLASGOW.—In company with C. B. Hughes and I. B. Palmer, myself and wife arrived at this place June 9, where we found a goodly company, and everything in readiness to commence meeting that evening. The meeting was of a very encouraging nature. The services occupied nearly the whole day. The preach-

ing was of a searching character. Earnest efforts were made to draw near to the Lord, and his Spirit came very near to his people. A deep interest was manifested by those in attendance. Some came nearly 200 miles, and on their return walked nearly 100 miles. But they said they felt well paid for coming. We were much pleased with the devotion and courage of those in attendance.

Bro. C. B. Hughes came to join Bro. R. G. Garrett in tent labor. They will pitch their tent near Randolph, Metcalfe Co. Bro. S. Osborn and R. M. J. Pound will pitch their tent in Shelby county. Bro. I. B. Palmer came as a canvasser. He has already commenced work, and is doing well. He is of good courage.

We all start out for the summer campaign feeling of good courage. Why should we not? Christ says: "Lo! I am with you alway." What more could we desire? We expect the Lord to go before us and open the way. Satan is angry, but the sweet peace of God rests upon us, and with his approving smiles we rejoice and press forward.

J. H. COOK.

ILLINOIS.

ROCK ISLAND, PRINCEVILLE, BLOOMINGTON, ETC.—May 20-29 I spent with the brethren at Rock Island. May 27 Bro. Kilgore joined me, and during the next two days we organized a church of nine, and also a tract society. On Sunday four were baptized. Two others, one of whom was away from home, expect to be baptized, and unite with the church in the future. May 30 I was with the little company at Princeville, and had the pleasure of meeting Bro. L. D. Santee, who has come to our State to live. Owing to a rain storm, all of the church did not attend the meeting which I held with them; but those who were present seemed of good courage.

May 31 to June 3 I was at Bloomington, getting out our tents for the tent meetings. June 4 I was with the brethren at Gibson. Found most of them of good courage, and trying to get nearer the Lord as they saw the signs of the approaching end. June 11, I was with the company at Rankin. Bro. Schjerrig has been here laboring among the Scandinavians, and has succeeded in gaining some for the truth, which makes the older brethren feel greatly encouraged. Bro. Geo. Droll, who lives here, was getting ready to start for Astoria to engage in the canvassing work. June 13, in company with my wife, I came to Marshall, where I am now with Bro. Rogers, commencing a tent meeting.

A. O. TAIT.

TEXAS.

WILSON'S CHAPEL.—Since our last report we have concluded our meetings at Kaufman, and have just moved our tent to this place, five miles distant, where an excellent interest had been raised by occasional preaching during the progress of our tent meetings. At our last service, a public invitation by most of the house (and there were many present) was given us, to move our tent here, and several men, though very busy with their spring work, volunteered to move us. As the interest at Kaufman was not very good, and we intended to leave soon, we thought it best to come. The prospects there were discouraging from the first, though some good was done. Four adults, and we think one or two more, are keeping the Sabbath, and a few others are deeply interested. We expect still to try to help these by visiting and holding Bible readings with them, and we yet hope for others. The little company spoken of in our last report, where the brother lives who urged us to come here, were organized into a church last Sabbath. There is some excellent material here, and we hope to see them prosper spiritually. Two others also, living near, will unite with this church.

Prospects have never been much more encouraging with us for success, than here. We have the good will of the majority of the people, which is a great help. This is a thickly settled section, principally Methodists, and the pastor has spoken commendably of us, though, as he says, he was quite prejudiced until he heard us. We labor on in hope.

June 14.

W. S. GREER.

W. A. McCUTCHEON.

OHIO.

LIBERTY CENTER AND MC CLURE.—We commenced meetings at Liberty Center, April 28. By death and removals this church had become greatly reduced in numbers, and considerably discouraged. Those that had stood firm for the truth were very anxious for help, and were ready to unite with us in earnestly seeking the favor and blessing of God upon our efforts to advance the cause and encourage the work there. The pastor of the M. E. church immediately commenced a second revival effort, which kept away many from our meetings. But the Lord blessed, and by his help we were enabled to remove prejudice very largely, and place our work on a fair basis.

The attendance was not very large at any time, ranging from only thirty to one hundred. Eleven signed the covenant, and there are ten or twelve oth-

ers who are thoroughly convinced of the truth, some of whom we have strong hopes will obey soon. Ten yearly subscriptions were secured for the REVIEW. Two were baptized, and others will be in the near future. We greatly desire to return there ere long, and follow up the good work already begun.

We are now nicely located at McClure. We pitched our tent, and commenced meetings the evening after the Sabbath, June 11, with a good attendance. God has given us favor with the better class of people here, and the interest to hear is steadily deepening and broadening. We hope that with the help of the Lord we may be successful in winning many souls for the truth, and in adding to the church such as shall be saved. Brethren, pray for the success of the work.

H. H. BURKHOLDER.

H. W. COTTRELL.

MAINE.

WATERVILLE.—Our meeting at this place was well attended by our people. There were brethren present from Norridgewock, Cornville, Hartland, Clinton, Canton, Burnham, Bangor, Sumner Mills, Fairfield, Richmond, China, Madison, and Pittsfield. The preaching was largely practical, and the Spirit of the Lord seemed to be present to impress hearts with the importance of having union and harmony in connection with the work of the Third Angel's Message. On Sunday the outside attendance was good.

At our T. and M. meeting on Sunday, it was decided, by a unanimous vote, that our next annual camp meeting should be held in the vicinity of Bangor, and that a camp-meeting fund should be raised the same as last year. T. S. Emery, E. C. Taylor, and George W. Whitney were appointed as a committee to look after this matter. It was also decided that Eld. R. S. Webber and P. B. Osborne should engage in tent labor this season, in the vicinity of Bangor; that Eld. A. Barnes should labor in Aroostook county, and that Eld. S. J. Hersum should work in the western part of the State. Bro. Linscott, with other canvassers, will work in Bangor the present season, and prepare the way as thoroughly as possible for the coming camp-meeting. We expect to see the cause revive, and souls saved as a result of the efforts put forth for the advancement of the work of God in our own State this summer. We hope that our people throughout the State will remember the workers in their prayers and by their means, and stay up the hands of those who are laboring to advance the cause and work of God in Maine.

We hope that our brethren throughout the State will be deeply interested, and make a special effort to place the speech of Senator Crockett in the hands of the senators and leading men of our State. We also hope that an earnest effort will be made to take clubs of the *Signs*, the *Gospel Sickle*, and the *American Sentinel*, to use in the missionary field. If we could only realize the shortness of time, and the importance attached to the Third Angel's Message, we would make a stronger effort to get the truth before the people. May success attend the work in my native State. My address until further notice, will be Providence, R. I., corner of Greenwich and Peace Sts.

J. B. GOODRICH.

INDIANA.

NORTH SALEM, HENDRICKS Co.—Owing to the failure of the manufacturers to furnish our tent at the appointed time, our work was seriously delayed. The community is wealthy, and the society fossilized; but we trust our prayers and those of our people will be answered in granting some fruits as the result of our labor. We have now given several discourses to fair congregations.

June 20.

J. F. ANDERSON.

J. P. HENDERSON.

LA FAYETTE.—We came here from Battle Creek College, to engage in canvassing, and to do Bible and missionary work. This is a city of over 25,000 inhabitants, who have never before heard the truth. So far we have had no difficulty in obtaining an entrance into people's houses to hold Bible readings. Everywhere the people are glad to hear the truths we present, and ask us to continue giving readings at their homes. We never found people more interested in the Bible. Our readings are held with a good class of people. We give a reading every Sunday afternoon, to a class of Sunday-school teachers, who seem much interested. We have had some success canvassing for *Good Health*, *Health Leaflets*, and the *Address on Social Purity*, and we expect soon to canvass for "Great Controversy, Vol. IV."

How glad we are that the kind providence of God led us to this city! Our great desire is to humble our hearts before the Lord, that he can work through us to his glory. We are using four distributors in the city, one in the post-office, two in depots, and one in the largest hotel. The one in the post-office is attracting attention from the best class of citizens. The ladies of the W. C. T. U. say they are glad to see such work done, as they have long felt the need of it here. We have taken several orders from them for *Good Health* and the *Address on Social Purity*. We have been invited to attend their regular meet-

ing next Tuesday, to introduce the journal in connection with the social purity address. One of the members is especially interested in our work. She has aided us very much in finding a location, and in loaning us furniture for the house we rented.

We came here at our own expense, and put up the distributors, and now we must have help to keep them supplied with reading matter, such as the *Signs*, *Sickle*, *Sentinel*, *Good Health*, and tracts, and also Swedish and German publications. We put in the post-office distributor about 1,000 pages of tracts per day, besides fifteen or twenty periodicals. We would be very grateful if our brethren would send us a few clubs of *Signs* and *Sickles*; for we can use them to good advantage. Please send clean papers, and of a late date. We ask the prayers of God's people for the success of his work in this city. Our address will be 110 South 16th St., La Fayette, Ind.

June 19.

J. A. DOLSEN.

H. E. GIDDINGS.

MICHIGAN.

CAMDEN CENTER.—Eld. Burnham, W. C. Wales, and myself have just closed a two weeks' meeting at Camden Center, Hillsdale Co. The preaching, nearly all of which was done by Bro. Wales, has been exceedingly well received, though very pointed and practical. The congregations have been large, considering the continued unfavorable weather and the busy season. There is a most earnest call for a complete course of lectures at the earliest opportunity. Without doubt, great good would result. Pledges were obtained to fully liquidate the debt on the church, to be paid Nov. 1, 1887, and the citizens will furnish a bell weighing 400 pounds. The prospects are very favorable for future labor.

D. H. LAMSON.

CARSON CITY.—Since my last report, I have been laboring in Carson City and vicinity. As I tried to present the plain truths of the Bible and of the "Testimonies," relative to our duties as members of the family, the church, and society, the Spirit of the Lord came in. Heartly confessions were made, wrongs were righted between brethren, settlements were made with outsiders, and other things were made right that had been neglected for years. As a result, confidence was restored, both among brethren and with outsiders. Some who had neglected to pay tithes confessed their error, promising never again to withhold the Lord's money. The Sabbath-school contributions were increased. Eight united with the church, four by letter, and four by baptism. Another was baptized, and united with the Sumner church.

By request of friends, my daughter, Mrs. Hibben, came from Illinois to aid in the campaign for prohibition. She spoke several times to large and appreciative audiences, in the churches, both in the city and country. This served to remove prejudice and give us influence with the better class. Some are reading and investigating our positions. Brethren, pray for the work in this part of the State. Next week I go to join Eld. Weeks, in Tuscola and St. Clair counties.

June 8.

J. F. BALLENGER.

CARLTON CENTER AND HASTINGS.—It was my privilege to meet the dear brethren and sisters at Carlton once more, upon my return from Camden, Hillsdale Co. More than 100 were present. Fifty-seven bore testimony in forty-five minutes. It was a very refreshing season. Many expressed their growing confidence in the truth, and especially in the writings of Sr. White. They have a good Sabbath-school, which is increasing rather than diminishing in interest. The church building progresses encouragingly. One more had commenced to keep the Sabbath in my absence. A few have not yet set up the family altar, which I exhorted them to do. It would surely be a great blessing to their children. All are holding on firmly, both at Carlton and Freeport.

We have now pitched our tent upon a beautiful and central spot in the city of Hastings, the county seat, which is about six miles south of Carlton Center. Bro. L. G. Moore is laboring with me, rendering valuable assistance. We have held two meetings. Last night the attendance was about 500. Donations amounted to \$5.54. The best of order prevailed, and the deepest attention was paid to the word spoken. Our courage is good. We believe the Lord will work for us here if we seek him acceptably. This we are striving to do.

June 20.

W. C. WALES.

AMONG THE CHURCHES.—A long time has elapsed since we have reported our labor in the REVIEW. But we have not been idle. The past winter and spring have been devoted to earnest, faithful labor among our churches and companies of Sabbath-keepers in Northern Michigan. We trust this labor has been sanctified to the good of those upon whom it has been bestowed. Twenty-nine have signed the covenant, twenty-eight have been added to the churches, twenty-nine have been baptized, and two new churches have been organized.

A long series of meetings was held with the church at Spencer Creek, which resulted in much good. Matters of difficulty of long standing were settled, and peace and harmony were again restored. We

believe that this church greatly appreciate the work that the Lord has recently done for them, and that they are now trying to devote themselves anew to the work of God. May God greatly bless them. Our scattered brethren in Otsego, Otsego Co., received their share of labor. Our meetings among them were excellent, attended with a large measure of the Spirit of God. Several made a start to serve the Lord for the first time, and gave good evidence of their acceptance with him. Our tent is now pitched in Bellaire, and we have given seven discourses to congregations ranging from 75 to 125. We earnestly hope and pray that God will bless our labors to the good of many souls in this place. We desire above all things to walk humbly with God, and be faithful in the discharge of every duty that devolves upon us.

R. C. HORTON.

H. S. LAY.

IOWA CAMP-MEETING.

THE largest S. D. A. meeting ever held in Iowa has just closed. It was held in a beautiful grove in the suburbs of Des Moines. There were 150 tents pitched, with about 1,200 persons encamped. In company with Bro. Underwood I reached the ground Tuesday, and found the tents nearly all pitched and the meeting quite well under way. The workers' meeting had been in progress for a week, with a good attendance.

This camp-meeting, in some respects, was the best I ever attended in Iowa. A spirit of freedom prevailed all through the meeting, and the Lord seemed to come very near to us many times. There was less of lightness and of visiting than is seen on some camp-grounds, and more of a serious, sober spirit. We think this was conducive to the spiritual growth of the meeting.

On Sabbath there was a good revival service, when 200 or more came forward for prayers. Many affecting testimonies were given, and many heart-felt confessions were made, and some souls found relief and rest in confessing their sins before God. On Sunday and Monday the same work was carried on, and others participated in it. On Monday fifty-eight were baptized.

We were glad to meet Prof. Prescott, from the Battle Creek College, who labored in the interests of that institution. All were glad to see him, and gave him a hearty welcome; and if there is not a large representation of students from Iowa at the college the coming year, we shall be disappointed.

Bro. Eldridge, from the REVIEW Office, was present to give instruction and encouragement in the canvassing and book work. His assistance was greatly appreciated by the brethren, and added much to the interest of the meeting. Quite a large number will enter the canvassing field from this time on. A State agent was appointed, and we shall expect to see a great increase in this branch of the work the coming year. The book sales of the past year more than doubled those of the year before, and the coming year ought to do much more.

We were glad to meet several brethren from adjoining Conferences. Brn. D. T. Jones and N. W. Allee, of Missouri, were present; also, Brn. Gardner and Nettleton, of Nebraska. These brethren assisted as they could, all the way through the meeting. We were glad to meet them, and we can but believe that a more frequent interchange of gifts in this way, between Conferences, would be to the advantage of the Conferences so doing.

Brn. R. M. Kilgore and Lewis Johnson were present, and labored diligently. Bro. Johnson in the Scandinavian work, and Bro. Kilgore in the general interests of the meeting.

One most noticeable and encouraging feature of the meeting and Conference was the large number of young men and women that seemed desirous of laboring in some capacity in the cause. I do not know of a Conference whose prospects in this respect are better. It only needs wisdom and discretion on the part of those who have the burden, to soon develop in this State a large company of workers. We pray earnestly that this may be so, and that this precious talent may be utilized. It must be, or it will soon be lost.

There were no pledges taken on foreign work. We did all we could to arouse a determination to pay up the old pledges, and considerable was paid on them. Some pledges were taken on their home work. Several thousand dollars were raised in this way for this purpose. The papers of the city gave us liberal space in their columns for our reports, and this was well filled. We were glad to see the most perfect union and sympathy prevailing among the ministers and all at this meeting. There seemed to be no pulling in opposite directions. Bro. J. H. Morrison was again unanimously elected president of the Conference and tract society, and Bro. L. T. Nicola, secretary and treasurer of the tract society; and it seemed most precious to see the brethren with one heart and one mind laboring for the same purpose. We shall expect to see a grand increase of labor and of accessions to the Iowa Conference the coming year. There were thirteen churches admitted to the Conference this year. Some of these were quite small, but they are seemingly in a growing condition.

One hopeful feature of the meeting was, that but few went home till the meeting was out; but a feature not so encouraging was, that quite a number did not come till Thursday and Friday, two days too late. We are fearful that some will come to the kingdom two or three days late. But the meeting was an excellent one. The people were blessed, and returned home rejoicing. We praise God for his goodness and mercy to us at this good meeting.

E. W. FARNSWORTH.

KANSAS S. S. ASSOCIATION PROCEEDINGS.

THE tenth annual session of this Association was held in Garfield Park, Topeka.

FIRST MEETING, MAY 18.—Called to order by the President, James A. Morrow, immediately following a meeting of the T. and M. society. Minutes of previous session were read and adopted. The President invited the visiting brethren to participate in any business that might come before the Association.

The President, being authorized, appointed the usual committees, which were as follows: On Nominations, J. W. Bagby, C. A. Hall, Geo. Knight; on Resolutions, L. J. Rousseau, C. W. Flaiz, C. W. Olson; on Auditing, C. B. Hughes, O. S. Ferren.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., MAY 19.—The names of five new schools were received. It was voted that the Sabbath-schools bear the same names as the churches. The Committee on Nominations reported as follows: For President, James A. Morrow; Vice-President, C. W. Flaiz; Secretary and Treasurer, Josephine Gibbs. Report was adopted.

Committee on Resolutions presented the following partial report:—

Resolved, That we express our gratitude to God for the marked increase of interest in the Sabbath-school work during the past year.

Resolved, That, in view of the growing importance of the S. S. work, and the necessity of thorough instruction in this branch of the missionary work, the President of the S. S. Association shall, with the consent of the Conference Committee, devote all his time to this branch of the work.

Resolved, That special effort be made to give thorough instruction in the S. S. work at each of our camp-meetings.

The resolutions were considered separately, and adopted.

Adjourned.

THIRD MEETING, AT 8 A. M., MAY 24.—Bro. Eldridge made a few well chosen remarks on the importance of the Sabbath-school work. Committee on Resolutions reported further, as follows:—

Whereas, Greater care should be exercised in the selection of Sabbath-school officers and teachers; therefore—

Resolved, That the S. S. committee consult the church officers in selecting officers and teachers.

Whereas, The Sabbath-school is one of the most efficient means in the hands of God for leading our children into the truth, and we recognize the fact that our Sabbath-schools are far below the standard God would have them occupy; therefore—

Resolved, That we request the Conference to instruct the ministers and licentiates to give thorough instruction in all parts of the Sabbath-school work.

Resolved, That we appropriate all Sabbath-school donations for the ensuing year, to the South African Mission.

Resolutions four and six were amended to read as follows:—

Whereas, Greater care should be exercised in the selection of Sabbath-school officers and teachers; therefore—

Resolved, That the superintendent consult the church officers in appointing the nominating committee, and that the committee consult the officers of the church in nominating candidates, and the superintendent consult them in appointing teachers.

Resolved, That we donate to the South African Mission all Sabbath-school donations above actual running expenses, during the ensuing year.

The report as amended was adopted. The Auditing Committee reported Treasurer's accounts correctly kept, and their report was accepted. Names of other new schools were received, and our Sabbath-schools in this State now number eighty.

Adjourned *sine die*.

JAMES A. MORROW, Pres.

JOSEPHINE GIBBS, Sec.

UPPER COLUMBIA S. S. ASSOCIATION PROCEEDINGS.

THE eighth annual session of this Association was held at Milton, Oregon, in connection with the recent camp-meeting.

FIRST MEETING, AT 10 A. M., MAY 26.—Prayer by Eld. Colcord. Minutes of the last meeting were read and approved. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, Wm. Nichols, Cora Peabody, Geo. Russell; on Resolutions, Prof. Grainger, Homer Carr, Anna Hemming.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., MAY 29.—The Committee on Resolutions, reported as follows:—

Resolved, That we hereby express our gratitude to our Heavenly Father for the degree of prosperity that has attended our Sabbath-school work in this Conference during

the past year, and that we pledge ourselves to more earnest effort in carrying forward this important branch of the work.

Resolved, That we urge our Sabbath-school scholars to make liberal contributions to the Sabbath-school, and that three fourths of such collections be donated to the South African Mission.

Resolved, That we recommend that families of Sabbath-keepers who live too far from an organized Sabbath-school to attend regularly, organize family Sabbath-schools, and that they regularly take up Sabbath collections for the South African Mission.

Resolved, That our Sabbath-schools adopt the plan of holding weekly teachers' meetings, as far as is practicable.

Resolved, That we urge upon our Sabbath-schools, the importance of selecting for their officers and teachers, persons sound in the faith and of unquestioned piety, whose influence will tend to lead others to a higher and better life.

Resolved, That we will be more faithful in studying the Sabbath-school lessons, and that we will by example discourage the use of the lesson sheet during the recitation of the lesson.

The first resolution was spoken to by Eld. Fero, who said that in his field of labor in the past year, a number had been baptized and joined the church as the direct fruit of the Sabbath-school work. Eld. Farnsworth made remarks on the second resolution, and read a letter from the President of the International S. S. Association, relating to the distribution of the camp-meeting collection of the Sabbath-school. Bro. Underwood and Grainger also made remarks on this resolution, and among other things said that it taught the children to be liberal and to have the spirit of sacrifice. Eld. Farnsworth made interesting remarks on the last resolution, illustrating two ways of learning the lesson: one was in a way to forget it in a short time; the other, in a manner never to forget it. Prof. Morrison, also, made very interesting remarks on this resolution, explaining the science of the mind, and how the lessons may be most readily learned. The resolutions were adopted by vote.

The Committee on Nominations reported as follows: For President, Eld. D. T. Fero; Vice-President and Secretary, Mattie A. Kerr; Executive Committee, N. W. Miller, Wm. Kerr. Report was adopted.

THIRD MEETING, MAY 30.—A condensed report of the Sabbath-schools was given for the Conference year, which showed the whole number of schools to be 12; reports, 29; members, 301; contributions, \$102.49; tithes, \$6 55; to South African Mission, \$25.62. The Treasurer's report showed the total of receipts to be \$48.50; expenditures, \$20.90.

Adjourned *sine die*.

H. W. DECKER, Pres.

MATTIE A. KERR, Sec.

THE CANVASSING WORK IN CONNECTICUT.

It is some two months since my last report from this State, and I am glad to be able to report much progress in the work since that time. I was then in Collinsville. I had excellent success in delivering the books sold in that place. From there I went directly to South Lancaster, Mass., to attend the general meeting for New England. At this meeting it was decided to send a corps of canvassers to Connecticut, to be under the direction of Bro. E. E. Miles. The company is principally composed of students from the South Lancaster Academy, who have been under the instruction of Bro. Miles the past winter. The company came to Berlin, where there are a few Sabbath-keepers. Berlin is a town near the center of the State, surrounded on every side by thriving cities.

The canvassers were divided into small companies, and sent into the neighboring cities to canvass. Three went to Meriden, two to New Britain, and three with myself, came to Middletown. Bro. Miles has his headquarters at Berlin, the central place, so that he can visit each company by railroad, and instruct them as they may require. Our company has been enlarged by the arrival of a number of others since we first came here, and several other places have been entered; viz., Bristol, Plainville, and Southington. Our company now consists of about fourteen persons, who are devoting their entire time to spreading the Third Angel's Message.

We all try to meet at Berlin on the Sabbath, and encourage each other. We have had precious seasons when the Spirit of the Lord has come in and softened the hearts of many. Some who were on the background for a long time, have renewed their faith, and are gaining the victory every day.

The Lord has signally blessed in the canvassing work. Most of the company had very little or no experience in canvassing before coming here. One little boy, only fourteen years of age, took fifty orders for *Good Health* in three weeks. He took ten orders in one day, and brought in ten dollars in cash. One young man took thirty-five orders for "Great Controversy, Vol. IV.," in one week. He took fifteen orders in one day, in the country. Several are canvassing for the "Marvel of Nations," and take from twenty-five to thirty orders per week. Some of the sisters, also, are meeting with good success. The Swedish work is not neglected while the

other books are being sold. One canvasser took orders to the amount of about seventy dollars in one week.

In my last report, I requested the prayers of all our brethren that the Lord would send forth laborers into his harvest, and we believe he has heard our prayers, and answered them. The Conference has sent us a tent, and it is intended to have it in readiness to begin meetings the coming week. It is to be pitched near Berlin Junction, where several railroads connect. Bro. Miles is to be assisted in the tent by Bro. J. W. Boynton, of New Jersey, Bro. O. O. Farnsworth having gone to North Adams, Mass., to assist Bro. F. W. Mace in the tent work at that place. Since we came here, a Sabbath-school has been organized. Our meetings so far have been held at the house of Bro. Albert Belden, who is over eighty years old. We are rejoiced to see this aged servant of the Lord strong in the faith.

There are but very few people of our faith in this part of the State, so that the burden of entertaining all this company of workers falls heavily on a few families. But we praise God that he has such faithful children, and that he puts it into their hearts to bear these burdens cheerfully. That God will richly reward them, both temporally and spiritually, is our earnest prayer.

To the brethren and sisters in other parts of the State, we would say, Let us thank God, and take courage for all these things. Let all our prayers be unitedly sent up to God, that he may bless the effort that is to be made here with the tent. In view of what we have already seen in this State, we feel sure that there are many persons here who could be successful in the work, if they would give themselves unreservedly to the Lord. Who will volunteer to come up to the help of the Lord at this time? My address for several weeks will be Middletown, Conn., and I should be glad to hear from any who wish to engage in the canvassing work in this State. Brethren and sisters from other States will be heartily welcomed.

S. L. EDWARDS, Gen'l Agent.

CANVASSING IN IOWA.

This branch of the work received its share of attention during the session of the annual camp-meeting at Des Moines, Iowa, June 7-15. The canvassing work in this State has been carried on without the aid of a general agent, and (like other States laboring under the same difficulty), it has worked to their great disadvantage. Bro. L. T. Nicola, the State secretary, has done all he could under the circumstances, in connection with his other duties as secretary, and the care of a large mission, but has not been able to give the canvassing work the attention necessary to bring about the most satisfactory or desirable results. He has not been idle, however, as the report shows that Iowa has sold twice as many books this year as they did the previous year.

This State has been trying to carry out the plans recommended by the International Tract and Missionary Society at the last General Conference, and the work has been thoroughly and systematically done. Canvassers' meetings were held daily, and a good interest was manifested. About fifty persons expressed their determination to enter the canvassing field during the year, while the whole of the large congregation pledged themselves to support the canvassers. Bro. R. W. Smith, of Knoxville, was appointed general agent, and every minister, licentiate, and director promised to give him all the aid in their power, and they mean it. Iowa is thoroughly aroused to the importance of the canvassing work, and other States will have to fall into line if they expect to keep abreast of the times. Three canvassing companies were organized on the ground, and they will go from the camp to the field of labor, each under the direction of an efficient leader, who will guide and direct the work. The same interest was manifested among the Scandinavian brethren, and eight or ten of them will enter the field as canvassers, which is a much larger company, in proportion to the number present, than that of our American brethren, as about one sixth of all the Scandinavians present will enter the canvassing field this year. We see no reason whatever for discouragement in the canvassing line in the State of Iowa.

CLEMENT ELDRIDGE, Supt. Sub. Book Dept.

INDIANA CANVASSERS.

I wish to speak again concerning the canvassing work in our State. The work is in a better condition than it was a year ago, but it is not accomplishing as much as we expected it would a few months ago. The system introduced has been very beneficial, but we are not getting as much good from it as we should. We need to mass our forces more. In union there is strength. We want to work more in companies than we have in the past. By so doing beginners will not be so easily discouraged, and all will feel more cheerful in the work. Let all canvassers in the State who wish to work in this way, report to me at once.

At present we are arranging two companies, one in the western part of the State, and one in the eastern part. When you write, please state in which field you would rather labor. I expect to work at first with the company in Eastern Indiana. Let

those who cannot join such companies continue to work as before; but we very much desire that all who can, should unite with some company. Remember that the best time in the year for selling books, is right upon us. As the time is favorable, let us make the most of the opportunity. Begin now and use your best energies for the next six months, and success will crown the effort. If all will take hold of this work that can and ought, our State will soon be canvassed.

How often we hear our brethren and sisters say, "I desire some humble part in the closing work!" I wish to say that we extend an earnest invitation to all such. We shall be glad to welcome you into one of our companies. You surely should not let all these invitations pass by unheeded. It may be you will never have as good an opportunity again. Precious time passes by unemployed, and when it is too late, we grieve over lost opportunities. If the "Well done" is to be said only to those who have done the best they could, then certainly we need to do more in the future, that it may be said to us. Address me at New London, Howard Co., Ind.

JOHN W. COVERT.

TO OHIO CANVASSERS.

It is probably quite generally known that Eld. W. J. Stone has been appointed State agent for our subscription books. He will travel through the State, securing agents for the same. On the State T. and M. books there are a large number of long-standing debts, which should have been paid long ago. Among other things, Bro. Stone will attend to the matter of collecting these debts. We hope that all our agents will make arrangements to pay all debts that are due. The offices need all that is due them from our State society, but we cannot pay it unless we can get what is due us from our agents. Some of these debts have been standing for several years, and should be paid immediately. Our State society cannot flourish unless it can collect its just dues. We also request all our librarians to see that all debts due from individuals are paid as soon as possible. As Bro. Stone visits your part of the State, he will talk to you on this subject, and we trust that you will all co-operate with him in getting this heavy debt paid off. Brethren, the T. and M. work is God's means of carrying on his work in the earth, but it cannot go without money. We only ask you to pay what is now due the society. Please attend to this matter as soon as possible.

E. H. GATES.

SABBATH-SCHOOL WORK IN KENTUCKY.

As I have been appointed president of the Kentucky Sabbath-school Association, I wish to say a few words concerning the S. S. work in this State. We hope all of the schools will be prompt to make their reports at the close of each quarter, to Sr. S. M. Bradford, Glasgow, Barren Co., who has been appointed secretary of our association. Let those who are so situated that they cannot meet with others on the Sabbath, form family Sabbath-schools. No Sabbath-keeper can afford to miss the precious instruction which comes to us weekly in the *Instructor* lessons. If there are those who are not subscribers for the *Instructor*, they should become such at once.

Do not be content with a superficial study of the lesson, but study it until you learn it—learn it so well that you are able not only to recite it creditably, but that when in the future it becomes necessary to review, you will be able to give an intelligent synopsis of it, and show what connection it has with the subject under consideration.

As you bring your Sabbath offerings, do not forget the African Mission. If you fail to receive blanks for your quarterly reports, send your address to the State secretary, Sr. Bradford. Family schools are expected to report the same as others. I shall be glad to answer any letters of inquiry you may address me. My address for the present will be Randolph, Metcalfe Co., Ky.

C. B. HUGHES

KENTUCKY, ATTENTION!

At the recent meeting at Glasgow, the following resolutions were passed:—

Resolved, That it is the sense of this meeting that the T. and M. society do its business on a cash basis; that book accounts be opened only with regular agents; that the ministers, librarians, leaders of canvassing companies, and canvassers who are not under the supervision of a leader, be the acknowledged agents of the T. and M. society in this State.

Resolved, That the agents be required to make settlements with the society at least once each quarter, and that to this end the secretary shall send each agent a quarterly financial statement.

Resolved, That we recommend that each quarter the secretary of the T. and M. society shall forward to the president of the Conference a financial statement of each minister in the service of the Conference, and that the president of the Conference draw an order on the treasury for the same, thereby insuring a quarterly settlement.

Resolved, That we recommend the company plan of canvassing, according to the Kansas plan; and that we refer

our canvassers to the rules and regulations which were passed at the Kansas camp-meeting, under the supervision of Bro. Eldridge, the general superintendent of all the canvassing work.

The subject of dress became one of serious consideration at this meeting. The sisters presented some very stringent resolutions upon the subject. "Spiritual Gifts," vol. 4, p. 648, says: "There is a terrible sin upon us as a people, that we have permitted our church-members to dress in a manner inconsistent with our faith. We must arise at once, and close the doors against the allurements of fashion. Unless we do this, our churches will become demoralized."

J. H. Cook.

News of the Week.

FOR WEEK ENDING JUNE 24.

DOMESTIC.

—Snow fell in Pleasant Valley, Minn., Wednesday morning.

—Fire at Leavenworth, Kan., Tuesday, destroyed property valued at \$250,000.

—Kansas has increased her population under prohibition from 950,000 to 1,500,000.

—One million dollars changed hands as the result of races recently run at Long Island.

—There are four hundred colleges and seminaries in the country, and the number is steadily increasing.

—There are more than sixty thousand persons confined in the penal institutions of the United States.

—Frost in Dakota, Wednesday night, injured the crops to some extent. The grain is suffering for rain.

—At Oshtemo, Mich., Sunday, sixty-two sheep, which had taken shelter under a tree, were killed by lightning.

—Failures in the United States and Canada for the week ending June 25 were 171, and for the previous week 213.

—Six cases of small-pox have been discovered at San Francisco, and the sufferers have been removed to the pest-house.

—Fire broke out in a Virginia City, Nev., mine Friday morning, imprisoning fifteen men who, it is feared, have perished.

—Fire at Watertown, Wis., Thursday night, destroyed the Chicago, Milwaukee, and St. Paul Rolling Mills, entailing a loss of \$150,000.

—The king of Indiana natural gas wells was developed at Kokomo, Wednesday, at a distance of 912 feet. The flow is unprecedented in Indiana wells.

—The Mormons of Utah are preparing to hold a constitutional convention, and seek admission to the Union as a State before a change of administration next year.

—Fire destroyed the Chicago, Milwaukee & St. Paul Railway Co.'s locomotive and repair shops at Watertown Junction, Wis., early Friday morning. Loss, \$200,000.

—A fire which broke out in the Havemeyer sugar refinery, at Greenpoint, New York, at an early hour Saturday morning, resulted in a loss of between \$300,000 and \$400,000.

—The Chicago express over the Baltimore and Ohio Road, was wrecked at Stony Creek, ten miles from Oaklawn, Md., Wednesday. One man was killed, and several injured.

—A \$10,000 monument is to be erected in New York City, to the memory of Nathan Hale, the American spy who was hung in that city by the British in the Revolutionary War.

—By an explosion of gas in mine No. 4, of the Susquehanna Coal Company, near Nanticoke, Pa., Thursday, four men were killed and four seriously injured. The gas was set on fire by powder.

—Bandits stopped an express train on the Southern Pacific Railroad, near Schulenburg, Texas, Saturday, and robbed the passengers of all their valuables, and rifled the express and mail pouches.

—The first train run west of the Alleghany Mountains with crude petroleum as the fuel in its locomotive tender, arrived at Pittsburg, Pa., on time, and there was no annoyance to the passengers from smoke or cinders.

—The steam barge *P. H. Walters* went down in a storm off Black River, Ohio, Tuesday, and eight lives were lost. Captain Gillespie's wife and two children were drowned, the mate and captain and two boys being the only ones saved.

—A large meeting was held Monday night at Boston, to protest against the use of Faneuil Hall for the celebration of Queen Victoria's jubilee. The Aldermen were denounced, and efforts were made to persuade the Mayor to veto the permit.

—As a sample of the accuracy with which American news is usually chronicled in foreign lands, the London *Times* recently announced that "President Cleveland left Washington on Thursday, for a ten days' fishing excursion in the Adirondacks, Mexico."

—The remains of ten children were exhumed Wednesday at Philadelphia. It is alleged that they were poisoned by eating buns colored with "confectioners' yellow," and a chemical analysis is to be made. The bakers who sold the buns plead innocence.

—At Harve de Grace, Md., Tuesday evening, two trains collided, killing one man instantly, and fatally injuring several others. Stephen B. Elkins and Judge Bradley, of the United States Supreme Court, were among the passengers, but escaped.

—A band of "regulators" attacked the Craig Tolliver gang at Morehead, Rowan Co., Ky., Wednesday morning, and a desperate street fight resulted. Reports vary touching the number of victims, but it is stated that Tolliver, two of his brothers, and thirteen others were killed.

—Our readers will remember that some time ago we printed a Spiritualistic protest to the execution of the New York murderess, Roxalana Druse, to the effect that her spirit would take vengeance upon her executioners, and be instrumental in the commission of more murders. Events are now happening which go to confirm this view. It is alleged that her ghost pays nightly visits to the cell in which she was confined, and indulges in the pastime of frightening the jailer.

FOREIGN.

—Owing to the failure of the crops in Asia Minor, several districts are threatened with famine.

—The czar's highest aim, according to a Vienna paper, is to be crowned emperor of Asia on the site of the holy sepulcher at Jerusalem.

—A submarine cable will soon be laid from Vancouver, B. C., to Australia, touching at Hawaii and Fiji. It will probably cost about \$10,000,000.

—The Italian government has ordered the excavation of the site of the lost city of Sybaris, in that part of Southern Italy known as "Magna Grecia." The city lies seven feet under the water of the river Crati, where it has reposed for twenty five centuries. The results are expected to be as interesting as those attending the resurrection of Pompeii.

—A great meeting has just been held at Exeter Hall, London, representing feeling aroused by facts that Prof. Stuart had extracted from the archives of Parliament. These papers show that in over seventy places alone in India, the British government has established the regulation of vice. Native Indian gentlemen were on the platform, who had come to protest in the name of their countrymen against government enactments.

—An appeal to the benevolent is made by the American Board of Foreign Missions in behalf of famine-stricken inhabitants of Asia Minor. The section of country where extreme suffering prevails is on the borders of the Mediterranean Sea, and embraces the ancient cities of Tarsus and Adana. It contains over 100,000, of whom 80,000 are destitute on account of complete failure of the harvest. Villages are deserted. Personal property is being sold at a fraction of its value.

RELIGIOUS.

—The league against atheism is said to be doing effective work in France.

—The fifth conference for Bible study and methods of Christian work, will be held under the direction of Mr. Moody, at Northfield, Mass., Aug. 2-11.

—By a decision of the New York Supreme Court Friday, touching the new Sunday law, hotel-keepers may sell liquor to guests with their meals Sundays, but the saloons must remain closed.

—The Welsh people make much of preaching. Sermons are the chief feature of their great religious gatherings. At their recent June meetings as many as twelve sermons were preached in one day to the same congregation.

—The Bible stand at the Crystal Palace was opened on July 9, 1862. From that date to Dec. 31, 1886, 19,959,253 separate Gospels, including a large number of Bibles and Testaments, Scripture cards and leaflets, have been circulated in thirty-six languages.

—The question of the union in Japan of the Congregational churches and Presbyterian and Reformed churches, now known as the Synod of the United Church of Christ, seems to be an assured event of the near future. The work has been already carried through the preliminary stages.

—A priest in Limerick lately commenced an agitation against "English light literature," and the other evening there was a public demonstration in connection with the movement. Thousands of people walked in procession after an effigy of Satan, and a banner with the inscription "Burn Immoral Literature." The local papers state that a large number of "penny dreadfuls" and other publications were committed to the flames.

—The total cash receipts of the American Bible Society in May were \$38,008.93, of which amount \$4,971.28 were given upon such terms that only the income can be used. The issues from the Bible House during the month were 96,315 copies; issues since April 1, 212,059 copies. Five societies were recognized as auxiliary—two in Kansas, two in Wisconsin, and one in West Virginia.

—The recent meeting of the Synod of the Reformed Presbyterian Church at Newburg, N. Y., was characterized by the transaction of business of quite a radical character. Among other things the convention prohibited the election to office of any member of the church who uses tobacco in any form. This action was followed by a severe arraignment of secret societies, particularly the Masonic order. The total membership of the church is reported as 10,832, the net increase of the year being only 111. The total contributions for the year were \$201,197, or \$78.75 per member.

—The religious condition of Vermont is pictured in gloomy colors by the *Congregationalist*. It reports that "about 69 churches have died out altogether in that State,

or been united to others. It is found that the membership of Congregational churches there has diminished by about 3,000 in the last fifty years. It is found that of those residents who live two miles or more from a church, but about one-third ever attend it. It is believed that, of an entire population of 332,286, from 100,000 to 125,000, besides invalids and little children, never hear the gospel.

—The following cablegram is alleged to have been forwarded to Rome; which, if it states facts, is certainly a formidable protest:—

"New York, June 22, 1887.—Cardinal Simeoni, Prefect of Propaganda, Rome.—One hundred thousand Catholics in mass-meeting in this city Saturday, June 18, have denounced the threatened excommunication of Dr. Mc Glynn, with whom they are prepared to stand, and protested against ecclesiastical interference with the political rights of American citizens. JEREMIAH COUGHLIN, M. D., Chairman. "JAMES GAHAN, Secretary."

—The long-delayed decisions of the Board of Visitors in the much-talked-of Andover controversy, before whom were laid the charges preferred against Egbert C. Smyth and other professors of that institution, were announced Friday, the 17th. They sustain the charges against professor Smyth on three points,—the fallibility of the Bible in some of its teachings, the inability of man to repent without a knowledge of God and Christ, and probation after death. The charges against the other professors were not sustained,—a discrimination which considerably amazed the "Andover party."

Obituary Notices.

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

CHANT.—Died at Worcester, Mass., June 12, 1887, Chas. A. Chant aged 32 years and 7 months. Bro. Chant embraced the truth about two and one half years ago, and was an earnest, active worker in the cause of God. His loss will be deeply felt by the church where he resided. Funeral services conducted by Eld. J. M. Erikson.

ARTHUR L. WRIGHT.

EATON.—Died at Chelsea, Mass., June 15, 1887, Alice M. Eaton, aged fifty-three years. Sister Eaton was a member of the Boston church, and for many years had been looking for the return of her Lord. She was always zealous for the cause of her Master, and did much to spread the truth among those with whom she came in contact. We trust that our loss is her gain. Funeral services conducted by the writer.

ARTHUR L. WRIGHT.

WILLIAMS.—Died in Madison, Wis., May 9, 1887, Sr. Julia A. Williams, in the 30th year of her age. She died at the home of her daughter, Sr. N. B. Crampton. At the age of fifteen she was baptized. In her 17th year she embraced the Sabbath of the Lord, through the labors of Seventh-day Baptists. In 1844 she heard and accepted the Advent doctrines, presented by Eld. J. V. Himes, since which time she has looked for the coming of the Lord. Her example has always been one of piety, and her testimony such as was listened to with attention. She leaves an aged husband and a large circle of friends and relatives to mourn their loss. The funeral was attended by the writer.

A. J. BROWN.

BEVILLE.—Died March 26, 1887, near Chadron, Neb., Sr. Caroline Beville, wife of Jacob Beville, aged 40 years, 5 months, and 16 days. Sr. Beville gave her heart to the Lord when quite young embracing the views of S. D. Adventists about fourteen years ago. During the last few years of her life, she improved every opportunity to spread the truth by distributing reading matter and holding Bible readings, even explaining our views for hours at a time when she could not speak above a whisper. She had poor health for more than fifteen years, but about three years ago her lungs became affected, which terminated in consumption, from which she died. She had a great desire to live, and labor in the cause till Christ shall come; but she was reconciled at the last. They buried her on their farm, beside their son Sherman, who died last October. Words of comfort by Bro. D. R. Call, from Isa. 35.

C. B. BALDWIN.

LUDINGTON.—Died June 16, 1887, near Lebanon, Ind., Sr. Susan E. Ludington, wife of Bro. Harvey Ludington, aged 41 years, 11 months and 18 days. Sr. Ludington's life was that of an earnest, devoted Christian. Early in youth she became a church-member, and when the truth reached her in 1877, under the labors of Elds. Lane and Bartlett, she with her husband was ready to receive it. Her love for it continued to her last moments. She exhorted all to embrace the truth, and to live faithful unto the end. Five children are left motherless, and with the father deeply mourn their loss. The last few months of her life were marked with intense suffering. Having been afflicted for years, she knew much of the sorrow of this world. Funeral services were held June 17, in a church secured for the occasion, but which proved inadequate to hold the people, although the services were held upon a week-day, and in a busy season. So great was the esteem in which Sr. Ludington was held by those around her. One by one our ranks are thinned, but thanks be to our Heavenly Father, who gives the cheering promise that "they shall come again from the land of the enemy." A sermon by the writer from Rev. 20:6, was made appropriate to the occasion. She was laid away to meet us again in the morning of the first resurrection.

J. P. HENDERSON.

SCHOOLEY.—Mrs. Huldah Schooley was born April 5, 1805, in Lycoming Co., Penn., and died at the home of her granddaughters, Mrs. J. S. Keist and Esther Schooley, at 168 Aberdeen St., Chicago, Ill., April 25, 1887, aged 82 years and 20 days. Sr. Schooley in early years united with the Christian Church, of which she remained a consistent member until something over forty years ago, when through the influence of publications on the Sabbath and other points of present truth, which she diligently compared with the Bible, together with the labors of Eld. R. F. Cottrell, she embraced the doctrines of the Seventh-day Adventists, and united with the church at Catlin Centre, N. Y. Moving to Waukegan, Ill., in 1861, she and her daughter Sarah received a letter from the Catlin church, which she preserved most carefully, but, as she did not reside near a church of like faith, never used it. In the language of one who knew her best, "her life was such that friends and foes alike of her faith, acknowledged its beautiful consistency." She was mild of temper, but most firm to principle. She was personally acquainted with Eld. Joseph Bates, Eld. J. N. Andrews, and Eld. and Sr. White. She had been a constant reader of the *Review* from its first publication, and read the copy of the last issue before her death. For two years she had resided in Chicago, but owing to a fall and old age she was unable to attend meetings but a few times. She really fell asleep overcome by old age. Nothing, it seems, could be more precious or more to be coveted than such a death. Like a shock of wheat fully ripe, she lay down to rest until the resurrection morning. She chose her own funeral text (2 Tim. 4:6-8), which seemed most appropriate in every part, to her case,—"The time of my departure is at hand. 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,"—from which words of comfort were spoken by the writer. She leaves four sons, one of whom only could be with her in her last hours. She received every kindness and attention from her granddaughters, who mourn her loss as own children. She was laid to rest in the quiet cemetery at Waukegan, Ill.

GEO. B. STARR.

Appointments.

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

The quarterly meeting of Dist. No. 4, Mich., will be held at Allegan, July 9, 10. **ANDREW MAPLES.**

The next quarterly meeting for Dist. No. 1, Rhode Island, will be held at Green Hill, July 9, 10. Railroad station, Shannock. **J. C. TUCKER, Director.**

THERE will be a district quarterly meeting of the T. and M. society, held at Alton, Osborne Co., July 9, 10. Eld. Flaiz will be present. **A. G. MILLER, Pres. Kan. Conf.**

THE quarterly meeting for Dist. No. 2, Ind., will be held at Plymouth, July 9, 10. The labor of a minister is expected, and a general attendance is desired. **WM. R. CARPENTER, Director.**

THE T. and M. meeting of Dist. No. 8, Iowa, will be held at Council Bluffs, July 10. It is desired that all the librarians bring their books, in order to compare them with those of the district secretary. **L. P. JACOBSON, Director.**

DIST. No. 2, Kan., will hold their quarterly meeting with the Clyde church, July 9, 10. We are anxious to have a profitable meeting. Bro. Flaiz has promised to be with us. Let all our churches be well represented, and a full report sent in on time. **C. W. OLSON, Director.**

THE quarterly meeting of the T. and M. society of Dist. No. 3, Iowa, will be held July 9, 10, at Atalissa. We expect our district secretary will be present, and also the librarians with their books, and as many others as can come. It is expected that Bro. Wm. Hankins will assist in the meeting. **J. W. ADAMS, Director.**

THE T. and M. quarterly meeting of Dist. No. 3, Ind., will be held at Star City, Pulaski Co. We desire to meet the friends from Kewanee, and Logansport; and also from other churches. Dr. Hill, of Rochester, has kindly consented to be present to preach. The first meeting will be held July 8, at the commencement of the Sabbath. **JESSE WOODS, Director.**

THE quarterly meeting for Dist. No. 6, Kan., will be held with the Arispe church, at the residence of Bro. E. M. Gwin, in Pottawatomie county, Sunday, July 10. We desire a general gathering at this meeting. We want to see an advance move of the T. and M. work in this district. Come, brethren and sisters, every one that can, let there be a full attendance, and come praying that the blessing of God may attend our meeting. **L. A. E. MATTHEWS, Director.**

QUARTERLY meeting for Dist. No. 8, Ind., July 8, 9. Bro. Wm. Coyert or Bro. Peebles will be with us. Let the librarians send in their reports by the 7th, if possible. Be sure to report. We would be glad to see as many present as can possibly attend from the different churches of the district. We would especially like to have all of the Patrickburgh church present, and expect a full report from each. Come, let us seek the Lord for a blessing, and for strength to endure the perils of these last days. **I. S. LLOYD, Director.**

Publishers' Department.

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

My address for the present, and until further notice, will be Parma, Jackson Co., Mich. **ELISE K. SCOTT, Sec. Ky. T. and M. Soc.**

THE address of M. P. Oady, the secretary of the Wisconsin Conference, is Poy Sippi, Waushara Co., Wis. Send all church quarterly reports to his address. Send all tithes to M. J. Bartholt, Whitewater, Wis.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE.—First-class tent, 100-ft. diameter; show canvass; 14-ft. wall, with poles and ropes. Address E. H. Koenig, 39 Lakeside Building, Chicago, Ill.

B. SALSBURY & Co., Battle Creek, Mich., manufacturers of hygienic underwear for ladies and children, want a lady, correct in figures, and a good penman, to assist in filling orders for and shipping goods.

Also a good dress-maker, to assist in making up goods; one who is competent to oversee workmen. Steady employment will be given to competent persons; none others need apply.

They want every lady in America, desiring to dress healthfully, to send for their large illustrated pamphlet, "Dress and its Relation to the Diseases of Females." Send a two-cent stamp for postage, etc.

RECEIPTS.

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

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

In sending money to this Office, please observe the following rules:—

1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Freight.—F. T. Poole, L. T. Dyserf, L. T. Nicola, Lee Gregory, C. E. Low, L. T. Nicola, Isaac Palmer, C. D. Wolf, L. Dyo Chambers.

Books Sent by Express.—Geo. E. Langdon, A. E. Rea, B. F. Merritt, M. H. Price, D. A. Osgood, Isaac Olsen, M. C. Wilcox, R. C. Porter, I. J. Hankins, J. M. Willoughby, Judson Washburn, H. Nicola, L. McCoy, Jno. M. Mountain, Mrs. Hannah Gustafson, E. E. Miles.

Australian Mission.—A. Thompson \$1.

Georgia Mission.—C. F. Curtis \$35.

Scandinavian Mission.—Jorgen Rudebak \$5, John Hayne 2, C. A. Anderson 2, A. B. McReynolds 10.

European Mission.—F. Kindred \$2.50, A. B. McReynolds 12.

Cash Rec'd on Account.—Ohio T. and M. Soc. per L. D. T. \$159.65, Dak. T. and M. Soc. per A. H. B. 282.71, Mich. T. and M. Soc. per H. H. 108.89, Mich. tent and camp-meeting fund 77, Ky. T. and M. Soc. per Elsie K. Scott 219.

General Conference.—Iowa Conf. \$498.15.

Gen. Conf. Ass'n.—Margaret Phillips \$150.

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 of its stages, and is a thoroughly practical treatise on this prevalent malady. In cloth, 176 pp. 75 cts. Paper covers, 25 cts.

Uses of Water in Health and Disease, giving careful and thorough instruction respecting the uses of water as a preventive of disease, and as a valuable remedy. In cloth, 166 pp., 60 cts. Paper covers, 176 pp., 25 cts.

Lectures on the Science of Human Life. By Sylvester Graham. Three lectures of great value, which should be in the hands of every individual. 174 pp. 30 cts.

Diphtheria. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal disease. Paper covers, with 4 colored plates, 64 pp., 25 cts.

Alcoholic Poison; or, the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. The best compendium of the temperance question published. Its statements are brief, concise, and to the point. Paper covers, 128 pp., 25 cts.

Evils of Fashionable Dress, and How to Dress Healthfully. This little work considers the subject of fashionable dress from a medical standpoint, and thoroughly exposes its evils. It does not stop here, but points out an easy and acceptable remedy. Enamel covers, 40 pp., 10 cts.

Bound Volumes of Health Reformer, and Good Health. These valuable volumes contain more practical information of a vital character than any other of their size. Each volume contains 360 pages of reading matter, well bound. Price, \$1.25.

Proper Diet for Man. A scientific discussion of vegetable versus animal food. Ultra notions are avoided, and the subjects treated are handled with candor. Paper covers, 15 cts.

Health and Diseases of American Women. 60 pp. 15 cts.

The Hygienic System. Full of good things. 15 cts.

HEALTH TRACTS.

3 Cents Each. Wine and the Bible. Startling Facts about Tobacco.

2 Cents Each. Pork. The Drunkard's Arguments Answered. Alcoholic Medication. Twenty-five Arguments on Tobacco-Using briefly Answered.

1 Cent Each. Causes and Cure of Intemperance. Moral and Social Effects of Intemperance. Tobacco-Using—Cause of Disease. Tobacco-Poisoning—Nicotiana Tobacum. Effects of Tea and Coffee. Ten Arguments on Tea and Coffee.

½ Cent Each. Alcoholic Poison. Tobacco-Using a Relic of Barbarism. True Temperance. Alcohol, What Is It? Our Nation's Curse.

Any book in this list sent post-paid on receipt of price.

Address, **REVIEW & HERALD, Battle Creek, Mich.**

HEALDSBURG COLLEGE.

AN Educational Institution of growing popularity. Established in 1882. Four years of great prosperity, because founded and managed upon sound principles.

THOROUGH INSTRUCTION IN THE ELEMENTS OF LEARNING

in all the grades and through the classical course. Fifty thousand dollars invested in buildings and apparatus. Faculty consists of fifteen instructors of experience.

Distinctive Features.

1. Instruction in the various trades, with two hours per day spent in active work with tools.
2. Methods in the class room are such as to secure the *best kind of mental discipline.*
3. A rigid parental discipline to cultivate high moral character.
4. Expenses within the reach of all. Twenty dollars per month covers all expense of tuition, board, lodging, washing, lights, fuel, etc. The Fall Term began August 2, 1886, term closes Dec. 23. Spring Term begins Monday, Jan. 3, 1887.

S. BROWNSBERGER, A. M., President.

Healdsburg, Cal.

SABBATON.

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

Address, **REVIEW & HERALD, Battle Creek, Mich.**

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN.

During the Christian Dispensation.

By MRS. E. G. WHITE.

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and Other Popular Works.

THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more; God's entire universe is clean; and the great controversy is forever ended."

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the first Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and his Work; The First, Second, and Third Angel's Message; The Tarrying Time; The Midnight Cry; The Sanctuary and 2,300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

The demand for this popular book is so great that we have had to print *eight editions* of it, and as we have hundreds of agents in the field canvassing, we expect to sell many thousands of copies of this valuable book during the next few months. If there is no agent in your town, please send us your address and we will send you descriptive circulars or have an agent call upon you.

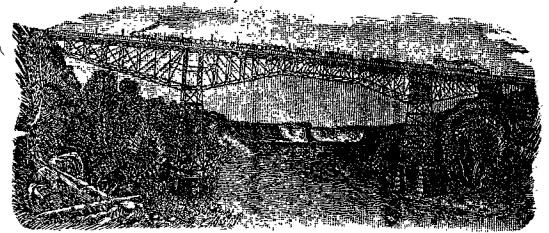
The "Great Controversy" contains over 500 pages; 21 full-page illustrations and Steel Portrait of the Author; printed and bound in the very best style.

Active Agents Wanted in Every Town and County in the United States.

For Terms and Territory, address,

PACIFIC PRESS, Publishers,
12th and Castro Sts., Oakland, Cal.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pass. Exp.	Evening Exp.	Day Exp.	Chicago Exp.
6.00	6.45	10.45	6.10	7.30	Ar. Detroit.	9.15	8.00	9.10	1.30
4.33	5.30	9.45	4.35	6.18	Ann Arbor.	10.38	9.12	10.25	2.32
3.15	4.23	8.49	3.15	4.50	Jackson.	12.03	10.52	11.35	3.32
2.00	3.10	7.54	1.58	3.48	Marshall.	1.04	11.47	12.50	4.22
1.12	2.27	7.33	1.30	3.20	Battle Creek.	1.55	12.12	1.12	4.40
12.17	1.50	6.58	12.33	2.55	Kalamazoo.	2.35	1.20	1.50	5.16
11.8	1.15	6.49	11.18	2.55	Niles.	4.18	3.03	3.22	6.35
9.8	11.11	4.55	10.18	11.27	Mich. City.	5.40	4.32	4.35	7.32
6.50	9.00	3.10	8.15	9.10	Chicago.	8.05	7.00	6.40	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	a.m.	a.m.	p.m.	p.m.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6.45 a.m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a.m. Returning, leaves Detroit 4.00 p.m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 14, 1886. **O. W. RUGGLES, Gen. Pass. Agt., Chicago.**

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.					GOING EAST.				
Chicago Pass.	Mail.	Day Exp.	Pass.	Pass.	STATIONS.	Mail.	Land Exp.	Auto Exp.	Pass.
.....	am	am	pm	pm	Dep. Port Huron.	pm	am	am	am
.....	5.55	7.15	8.05	4.10	Lapeer.	10.20	1.15	7.35	10.50
.....	7.28	8.31	9.34	5.40	.....	8.42	11.57	6.11	9.17
.....	8.05	9.10	10.15	6.20	.....	7.55	11.27	5.41	8.40
.....	8.45	9.35	10.18	7.20	.....	7.03	10.58	6.08	8.05
.....	10.03	1.30	11.53	8.20	.....	5.20	10.07	4.00	6.45
.....	10.37	11.00	12.25	9.03	.....	4.42	9.37	3.25	6.15
a.m.	11.30	11.45	1.11	10.05	A. BATTLE CREEK D	3.45	8.55	2.35	5.30
6.30	am	12.05	1.20	pm	D. Vicksburg	3.40	8.50	2.30	am
7.18	.....	12.45	2.21	.....	.....	2.41	8.11	1.43	.....
7.30	.....	12.55	2.32	.....	.....	1.45	7.56	1.27	.....
8.17	SUN.	1.45	3.19	Acc.	.....	1.05	6.50	12.01	.....
9.00	Pass.	2.28	4.07	.....	.....	1.05	5.30	10.20	3.40
10.13	am	3.43	.....	am	.....	11.35	3.25	8.15	1.15
11.30	1.35	4.05	5.52	6.05	.....	9.05	3.25	8.15	1.15
12.40	10.00	6.25	9.10	8.45	.....	.....	.....	.....	.....
pm	am	pm	am	am	Arr.	Dep.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE

W. J. SPTER

FOURTH OF JULY EXCURSION RATES.

EXCURSION tickets will be sold by the Chicago & Grand Trunk, and Detroit, Grand Haven & Milwaukee Railways, and Michigan Air Lines and Detroit Division of the Grand Trunk Railway Company, from the 2nd, 3rd and 4th of July, good to return up to and including July 5th, at the rate of single fare for the round trip.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 28, 1887.

CONTENTS OF THIS NUMBER.

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

Poetry.

The Sabbath, ELB. L. D. SANTEE.....	401
Reflections, MRS. L. D. A. SHUTTLE.....	403
All's for the Best, MARTIN F. TUPPER.....	406
Just Because, TORIA A. BUCK.....	411

Our Contributors.

Self-Exaltation, MRS. E. G. WHITE.....	401
The Bible.—No. 6, ELB. J. P. HENDERSON.....	402
Upon Earth Distress of Nations, ELB. F. PRABODY.....	403
Proselyting, W. C. WALKER.....	408
"Looking Unto Jesus," ELB. T. H. GIBBS.....	404
Push Your Work, S. O. JAMES.....	4 4
The Visions of Daniel and John, ELB. J. G. MATTESSON.....	405

Home.

Spiritual Training of Children, Grace Clark, in Interior.....	406
Pure in Heart, Anon.....	406

Special Mention.

One Country in Which the Roman Church Is Still Triumphant, N. Y. Evangelist.....	406
--	-----

Our Tract Societies.

Pennsylvania Tract Soc'y Proceedings, L. C. CHADWICK, Sec.....	407
Syracuse, N. Y. Mission, A. E. PLACE.....	407

Editorial.

The Sanctuary.....	408
Battle Creek College.....	408
How Will the Coming of Christ Affect the Righteous?.....	408
The Great Commandment.....	409
Christian Science.....	409
The Massachusetts Sunday Law.....	410
Prohibition and National Reform, L. A. S.....	410

The Commentary.

Scripture Questions: Answers by G. W. MORSE.....	410
--	-----

Progress of the Cause.

Reports from New Zealand—Kansas—Kentucky—Illinois—Texas—Ohio—Maine—Indiana—Michigan.....	411, 412
Iowa Camp-meeting, E. W. FARNSWORTH.....	412
Kansas S. S. Ass'n Proceedings, JOSEPHINE GIBBS, Sec.....	412
Upper Columbia S. S. Ass'n Proceedings, MARTIN A. KERR, Sec.....	412
The Canvassing Work in Connecticut, S. L. EDWARDS, Gen'l Ag't.....	413
Canvassing in Iowa, C. ELDRIDGE, Supt Sub. Book Dep't.....	413
Indiana Canvassers, JOHN W. COVERT.....	413
To Ohio Canvassers, E. H. GATES.....	413
Sabbath-school Work in Kentucky, C. B. HUGHES.....	413
Kentucky, Attention, J. H. COOK.....	413

News.

.....	414
-------	-----

Obituaries.

.....	414
-------	-----

Appointments.

.....	415
-------	-----

Publishers' Department.

.....	415
-------	-----

Traveler's Guide.

.....	415
-------	-----

Editorial Notes.

.....	416
-------	-----

LATE CAMP-MEETINGS FOR 1887.

VIRGINIA, Harrisonburgh,	Aug. 2-9
North Missouri, Chillicothe,	" 2-9
Maine,	" 9-16
Vermont, Vergennes,	" 16-23
Ohio, Cleveland,	" 16-23
New England,	" 18-30
Illinois, Springfield,	" 23-30
New York,	Aug. 30-Sept. 6
West Virginia,	Sept. 6-13
Colorado,	" 6-13
Nebraska,	" 13-20
Michigan, Grand Rapids,	" 20-27
Missouri,	" 27-Oct. 4
Indiana, Indianapolis,	Oct. 4-11
Kentucky,	" 11-18
Tennessee,	" 18-25

Some of the dates in the foregoing list of meetings are according to the choice of those having the meetings in charge. This, of course, will be satisfactory to those concerned. Others we have arranged according to our best judgment. These latter may be considered merely as suggestions on the part of the committee, and if the friends wish to make any changes, they should write to the REVIEW Office at once.

GEN. CONF. COM.

The series of interesting articles from Bro. Matteson, on the Visions of Daniel and John, is concluded in this number.

Dr. McGlynn, of New York, calls himself the Martin Luther of the 19th century. There is need of one, not in the Catholic Church only, but among some branches of Protestants as well.

The College catalogue for 1887 is now ready for distribution. It contains four illustrations, showing, 1. A general view of the grounds, with College building, boarding-houses, and cottages; 2. View of the old building; 3. View of the new building; and, 4. View of the Sanitarium across the street from the

College. The next school year begins Sept. 14. The catalogue will give all necessary information to those desiring to attend. Send for it.

In the picture of the state of society in Ecuador, given in our Special Mention Department this week, the reader will see an exhibition of the real spirit and policy of popery. What Ecuador is, Romanists would make our own fair country if they had the power; for Romanism never changes. We are thankful that its career is about run, and that the soon-coming day of the Lord will visit upon that iniquitous system its merited destruction.

TRIAL BY JURY IN THE UNITED STATES.

THE *Christian at Work* gives a few interesting items of information concerning the trial now in progress at New York, of the notorious Jacob Sharp, one of the ringleaders in the Broadway railway swindle, about which so much has been said for a year past. The perusal of them gives one the impression that the systematic guarding against the possible administration of justice, for which too many of our courts are now chiefly noted, has been brought to about as high a state of perfection as it is possible for it to reach. The facts connected with the impaneling of the jury in the above case were as follows:—

Number of jurors summoned, 2,100; jurors examined under oath, 1,196; jurors accepted and seated, 54; peremptorily challenged by the people, 15; peremptorily challenged by the defense, 20; excused from the box by the court, 7; number now in the box, 12.

It is further stated that the names drawn from the jury box "appeared to be persons of low intelligence, or foreigners without a competent knowledge of the English language," and that two of the judges expressed indignation at the quality of the material furnished for jurors.

This is not a sample of the proceedings in all our courts of justice, but it is the example set by one of the highest in the land, and undoubtedly represents the goal toward which very many of them are working.

L. A. S.

IOWA, ATTENTION!

I DESIRE the names and addresses of every church clerk and treasurer of organized churches in this State; also the names and addresses of the leaders of unorganized bodies. Drop me a postal at once, at Mt. Pleasant, Iowa. Will all members reading this notice please call the attention of the above-named officers to the same? C. W. SMOUSE, Conf. Sec.

HEALTH AND TEMPERANCE CERTIFICATES.

HAVING been elected secretary of the health and temperance society of our State, I wish to say that several have said to me in the past, that they had paid their membership fee, but had never received their certificate. Now, if all such will report to me at once, I will try to have the matter attended to. There is another matter of which I wish to speak. All who desire can have family certificates instead of individual certificates of membership. Let every one who has not yet received them, whether having signed years in the past or at our late camp-meeting, drop me a postal, if they desire a family certificate. All others will soon receive single certificates. If all are prompt, I shall try to do the work properly. Address me always at Brainerd, Minn.

H. F. PHELPS.

KENTUCKY CONFERENCE, ATTENTION!

THE changes which have taken place in this Conference during the last few months, have left some of our organizations lacking in officers. Hence the committee have appointed as State canvassing agent, J. H. Cook, of Nolin, Ky.; and in order that Bro. J. B. Forest may be free to give himself to the canvassing work, Sr. Elsie K. Scott, of Cecilian, Ky., is to take his place as Conference treasurer. C. B. Hughes, of Randolph, Metcalfe Co., Ky., is to act as president of the Ky. S. S. Association; secretary and treasurer, Sr. Sarah M. Bradford, Glasgow, Ky.; president of the Ky. H. and T. Association, R. M. J. Pound, Mt. Washington, Ky.; secretary and treasurer, Sallie-C. Pound, same address.

J. H. COOK, Pres. Ky. Conf.

A CAUTION.

A MAN and his wife who gave their name as Forsythe obtained fifteen dollars from one of our Sabbath-keeping families here in Hillsdale, to pay freight charges on some goods which they said were in the freight-house at Jonesville. They claimed to be Adventists from Manitoba, and desired to locate in Hillsdale. The man is about 5 ft., 10 in., in height, dark complexion, black eyes, Roman nose, small black mustache, and is about twenty-eight years old. His wife, if such she was, is small and slender, rather thin face, dark complexion, and dark hair.

They said their recent home was near Milton, Halton Co., Ont., and that they had fled from there to escape the military service in the Northwest. There is no certainty that any of these stories are true. Claiming to be an Adventist, he may try to work a similar scheme elsewhere among our people. This is designed as a warning, and should he appear elsewhere, it would be well to deliver him to the authorities. They are working a very plausible confidence scheme. Since June 9 nothing has been heard from them.

Hillsdale, Mich., June 17.

D. H. LAMSON.

THE ILLINOIS SUNDAY BILL FAILS TO BECOME A LAW.

WE feel very thankful that the Illinois Sunday bill which passed the house failed to receive the support needed in the Senate to make it a law. The Lord blessed the "Appeal" sent to each senator, and the labor bestowed upon them; and although several petitions, mostly from the Working-men's Associations in Chicago, urging them to pass the bill, were read from time to time before the Senate, they refused to allow the bill to be read even the second time.

Senator Southworth, the boyhood friend and schoolmate of Eld. A. S. Hutchins, proved our faithful friend throughout; and although suffering part of the time from an injury received in a railroad accident, stood at his post of duty, and among his other interests, ours did not fail to receive its share of attention. We hope he will receive a greater reward for this service than we are able to give him.

Senator Evans, also, of Aurora, whose park we occupied with our camp-meeting two years ago, when his attention was called to the matter, gave it his support. Thus by God's blessing the opposition is held a little longer, and we hope that all our churches and members throughout the State will show their appreciation by most earnestly engaging in the work of enlightening all around them on the present truth.

Another legislature will doubtless be urged much stronger to pass such a law than was this one, and we must not be deceived by thinking that our time of peace is greatly lengthened; but we must arouse to work with all our might while the day lasts, knowing certainly that the night approaches when our opportunities will end.

GEO. B. STARR.

IOWA, NOTICE!

As I have been appointed general agent for Iowa, I would like to hear from all who contemplate entering the canvassing field. I shall also rely upon the assistance of our various directors in securing good agents, and trust they will report to me promptly the name and address of any so obtained. My address is Knoxville, Iowa.

W. R. SMITH.

"AMERICAN SENTINEL" TRACTS.

THE Pacific Press, Oakland, Cal., has just issued some new tracts treating upon the subjects discussed in the *American Sentinel*, which they will send, post-paid at the rate of one cent for each eight pages.

Religious Liberty, 8 pp.; National Reform is Church and State, 16 pp.; The Republic of Israel, 8 pp.; Purity of National Religion, 8 pp.; What Think Ye of Christ? 8 pp.; Religious Legislation, 8 pp.; The American Papacy, 8 pp.; National Reform and the Rights of Conscience, 16 pp.; Bold and Base Avowal, 16 pp.; National Reform Movement an Absurdity, 16 pp.; The Salem Witchcraft, 8 pp.; National Reform Constitution and the American Hierarchy, 24 pages.

One copy of each of the above excellent tracts will be put up in a neat package and sent post-paid to any address for fifteen cents. Or eight packages for \$1.00. They can be obtained from any S. D. A. city mission, State T. and M. secretary, or Pacific Press Publishers, Oakland, Cal.