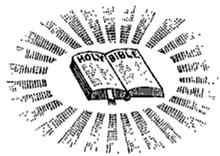


# Adventist Review

## 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.

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#### UPWARD.

BY VIOLA E. SMITH.

Come away from the mists that envelop the lowlands,  
And climb to the heights where the sweet sunlight lies;  
Pause not by the wayside to gather the flowers,  
But onward and upward ascend toward the skies.

Deep down in the valley the sun scarcely lingers,  
And long is the time that the darkness holds sway;  
But up on the highlands the sunrise is early,—  
The higher the hill-top the longer the day.

Sleep not, O my soul, 'mid these poisonous vapors,  
Though soft be thy pillow and slumb'rous the air,  
More happy art thou when thy journey is onward;  
The sweets of inaction but lead to despair.

Then up and away though the outlook be dreary,  
And rugged the path where thy footsteps must go;  
Faint not by the way though thy feet be a-weary,  
Behold how the prospect is broadening below!

Linger no longer; if tedious thy progress,  
Thou'rt nearer the summit which heroes have trod,—  
Nearer the beautiful, star-lighted heaven,—  
Nearer the gates of the city of God.

### The Tabernacle Pulpit.

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

#### THE POWER OF THE TONGUE.\*

BY W. W. PRESCOTT.

"DEATH and life are in the power of the tongue."  
Prov. 18:21.

Every man who accepts the Bible as the revealed word of God, believes in a Judgment whose issues are life and death. It matters not that some believe that Judgment to be far in the future, and others that it is near at hand, and even now in progress; that some regard the life as that of an immaterial spirit, and others look forward to an existence with just as tangible a body as we now possess; that some understand death to mean remorse of conscience which will continue throughout endless ages, and others make it to be a cessation of conscious existence; we are all agreed in believing that there is a "Judgment to come," and that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The text shows us that the issue of that Judgment may depend upon the use made of the tongue.

It is true that Paul in his first letter to the Corinthians says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;" but it is equally true that, as a rule, one who has the heart of a demon does not speak with the tongue of an angel. This principle was plainly expressed by our Saviour when he said, "How can ye

being evil speak good things?" These words, placed beside the text, indicate that as a general rule it is safe to judge of one's character by the use which he makes of the tongue.

We will consider first what uses of the tongue lead to death. In a general way, it may all be summed up in three words—talking too much. There are some of whom the psalmist says, "Their tongue walketh through the earth." There are no questions of philosophy too deep for them to discuss with perfect assurance of the correctness of their own opinions; there are no problems of science so perplexing that they are not ready to contribute the results of their thinking, or lack of thinking, at a moment's notice. Politics are a delight to them; the gossip of daily life is more to them than meat and drink; and, like the Athenians, they spend "their time in nothing else, but either to tell or to hear some new thing." In so much talk there must necessarily be much that is foolish and worse than foolish. He must be a wise man indeed who can talk all the time and not say much that might better be left unsaid. This truth is expressed by Solomon in Prov. 10:19: "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." We read that "sin is the transgression of the law," and so the thought is, In the multitude of words there wanteth not transgression of the law. It will readily occur to you how we may by our words transgress the law. There is the third commandment, which forbids our taking the name of the Lord in vain; and the fifth, which enjoins honor for father and mother; and the ninth, which directs us not to bear false witness against our neighbor; and when we read in the 58th chapter of Isaiah that a proper observance of the Sabbath means "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," we can see the danger of breaking the fourth commandment "in the multitude of words." If at the close of each Sabbath we should ask ourselves the question, Have I spoken my own words today? how many of us would be condemned by the answer!

David seemed to realize the necessity of carefulness in his speech, and so he prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips." Just as a sentry is placed at the door of a fortress that no one should pass who could not give the countersign, so he would have a watch set at the door of his lips that no words should escape him which could not give a sufficient reason for being uttered. If we were to follow his example, what would the result be? Such a watch would certainly exclude impure words. Not merely words which are openly vulgar or obscene, but all impure allusions, and all stories or jests whose force depends upon their suggesting more than they really express. Certainly if "purity" were one of the countersigns, many words would be repressed which now rise to the lips for utterance.

Such a watch would surely exclude untrue words. We are commanded not to bear false witness against our neighbor, and if we scrupulously obey this command we shall not only refrain from saying what we know to be untrue, but also from saying anything which we do not know to be true. How much gossip would die an early death, how circumscribed would be the limits to which many false reports would extend, if this rule were followed! I might go further, and say that this command, if obeyed in its broadest sense, would

often forbid our saying that which we know to be true. This may seem to be a strange assertion, but consider for a moment. A recent article which I have read presents the thought something in this way: Suppose a man has fallen into a grievous sin for which he has sincerely repented and been forgiven, but in spite of this a neighbor persists in repeating to every listening ear the story of his fall. He may state the facts just as they occurred, but is he really telling the truth? Is he not creating in the mind of the listener the thought that such is the present condition of the man whose experience he is relating? And even if the teller of these stories does not know that repentance and forgiveness have followed the commission of the sin, yet he may not be sure that they have not, and so there is always danger of misrepresenting the present character of a man by dwelling upon his past sins. It has been well said that "when lies are easily admitted, the father of lies is not easily excluded." From these considerations, it seems plain that with "truth" as a countersign, silence would often take the place of speech.

No one defends profane words. They are without excuse, and would, of course, be excluded by such a watch before the mouth.

"Take not His name, who made thy mouth, in vain;  
It gets thee nothing and has no excuse.  
Lust and wine plead a pleasure, avarice gain;  
But the cheap swearer, through his open sluice,  
Lets his soul run for nought."

But you will perhaps think it strange that I should regard it necessary to refer to this subject in this audience. The reason is found in the breadth of the command not to take the name of the Lord in vain. Turn to the fifth chapter of Matthew, and read what our Saviour says on this point: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Simply "Yea, yea; Nay, nay." Only a plain affirmation or denial. No attempt to strengthen the expression by something "more than these."

What are called by-words always seemed to me to be a very poor substitute for a very poor thing. Some act as though they must have a vent for their feelings in some way, and, not daring to indulge in open profanity, they interlard their speech with such words as good taste and good breeding, if not the moral law, would forbid. Such words indicate a heart full of cursing. Remembering that "the Lord seeth not as man seeth," and that "the Lord looketh on the heart," can we think that those who thus attempt to technically avoid the use of profane language will be held to be any less guilty in the sight of God than as though they had given word to their thoughts? "Let him that thinketh he standeth take heed lest he fall."

Slandrous words would certainly never pass the lips of one who had set a watch before his mouth. Even the civil law recognizes the injury which may be inflicted by slander, and provides a redress for it. How much injury is done by the tongue of slander in the family, in the neighborhood, and in the church! The slanderer goes about stirring up strife among friends, neighbors, and brethren. As some birds prefer carrion to

\*Sermon delivered at the Tabernacle, Sabbath morning, Aug. 6, 1887.

the sweetest meat, so a bit of ill-flavored gossip is to him a dainty morsel. It is more than his meat and drink to hear or to tell the latest scandal either in the family or the church. Solomon must have had such an one in mind when he said, "The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly." Sharp words, cutting words, how they wound!

The wounds of a sword injure the body, but the wounds of the tongue injure the soul. How many are now carrying in their souls the scars of such wounds received years ago, more or less fully healed over! How easy it is for these tale-bearers to carry evil reports about our cause, our institutions, and those who are placed in positions of responsibility in their management! Embellishing them a little with each repetition, and having a little more confidence in their truth themselves every time they tell them, they soon assume large proportions, and are rehearsed as the literal truth. But the tale-bearers are not the only guilty ones in the case. We regard the receiver as bad as the thief, and surely the listener should stand in for his share of the blame. "Ill tongues would be idle if ill ears were not open," and so the ancients had a saying that "both the teller and hearer of false stories ought to be equally hanged, but one by the tongue, the other by the ears;" and if out of pity any one desired to cut down these offenders, he should do so by cutting off those organs. The remedy was severe, but such cases require vigorous treatment. There is a passage in "Testimony No. 16" which, although personal, has so general an application that I desire to read a short extract from it:—

She has a desire to do right, but has failings which cause herself and her friends much trouble. She talks too much. She lacks experience in the things of God, and will be unable to stand amid the perils of the last days, unless she is converted, and transformed by the renewing of the mind. Heart work is needed. Then the tongue will be sanctified. There is much talking which is sinful, and should be avoided. She should set a strict watch before the door of her lips, and keep her tongue as with a bridle, that her words may not work wickedness. She should cease talking of others' faults, dwelling upon others' peculiarities, and discovering others' infirmities. Such conversation is censurable in any person. It is unprofitable and positively sinful. It tends only to evil. The enemy knows that if this course is pursued by Christ's professed followers, it is opening a door for him to work. I saw that when sisters who are given to talk get together, Satan is generally present, for he finds employment. He stands by to excite the mind and make the most of the advantage he has gained. He knows that all this gossip, and tale-bearing, and revealing of secrets, and dissecting of character separates the soul from God. It is death to spirituality and a calm to religious influence. Sister — sins in her words greatly. She ought in her words to have an influence for good. But this sad failing has been indulged in until she does not know what she is stating herself. She talks frequently at random, and does not always state things correctly. Sometimes her words put a different construction upon things than they will bear. Sometimes there is exaggeration. Then there is misstatement. There is not an intention to misstate, but the habit has been so long cherished of much talking, and upon things that are unprofitable, that she has become careless and reckless in her words, which destroys any influence she might have for good. It is time there was an entire reform in this respect. Her society has not been prized as it would have been, had this sinful talking not been indulged in. Christians should be careful in regard to their words. They should never carry unfavorable reports from one of their friends to another, especially if they are aware that there is a lack of union between their mutual friends. It is cruel to hint and insinuate as though you knew a great deal in regard to this friend or that acquaintance, that others are ignorant of. Such hints go farther, and create more unfavorable impressions, than to frankly relate the facts in an unexaggerated manner. What harm has not the church of Christ suffered from these things! The inconsistent, unguarded course of her members has made her as weak as water. Confidence has been betrayed by members of the same church, and yet the guilty did not design to do mischief. The lack of wisdom in the selection of subjects of conversation has done much harm. The conversation should be upon spiritual and divine things; but it has been otherwise. If the association with Christian friends is chiefly devoted to the improvement of the mind and heart, there will be no after regrets, and they can look back upon the interview with a pleased satisfaction. But if the hours are spent in levity and vanity, and the precious time has passed off with those who unite with you in dissecting the lives and characters of others, the friendly intercourse will prove a channel of evil, and your influence will be a "savor of death unto death."

There is in these words a lesson for each one of us. The experience of Peter, as recorded in the 26th chapter of Matthew, contains much instruction on this subject of the right use of the tongue. He had twice been accused of being with Jesus of Nazareth, but had as often denied it, and the second time "he denied it with an oath;" but "after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee." Alas, poor Peter!

His denial was the strongest evidence against him; for the peculiarity of his pronunciation proved that he was a Galilean. Thus it is often with professed Christians. They claim to be the followers of Jesus, and perhaps refer to their church-membership in proof of the assertion; but their impure words give unmistakable evidence that they are the servants of Satan. Their speech bewrayeth them. They may say that they are of those who "keep the commandments of God," but their slanderous words, their untrue words, nay, even, in the light of our Saviour's explanation of the third commandment, their profane words, prove that they are "of the synagogue of Satan." Their speech bewrayeth them. The words of James are applicable to such persons as these: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The meaning is that if any man puts on the outward forms of religion ever so faithfully, and yet fails to control the "little member," although he may deceive his own heart, as he is quite likely to do, it is all of no avail to him. Silence is better than inappropriate speech. I have often thought that the most satisfactory part of the record of the doings of Job's so-called comforters is found in the thirteenth verse of the second chapter of Job: "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him." If at the end of that time they had quietly left him, he would never have had occasion to exclaim, "Miserable comforters are ye all."

A special reason for carefulness in our words is found in the fact that Satan does not know our thoughts. In one of the practical addresses of sister White, as printed in "Sketches of Foreign Missions," p. 146, I read as follows:—

When we feel the least inclined to commune with Jesus, let us pray the most. By doing so we shall break Satan's snare, the clouds of darkness will disappear, and we shall realize the sweet presence of Jesus. Let us here resolve that we will not sin against God with our lips, that we will never speak in a light and trifling manner, that we will never murmur or complain at the providence of God, and that we will not become accusers of our brethren. We cannot always hinder the thoughts that come as temptations; but we can resist the enemy so that we shall not utter them. The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words and actions, and skillfully adapts his temptations accordingly. If all would labor to repress sinful thoughts and feelings, giving them no expression in words or acts, Satan would be defeated; for he would not know how to prepare his specious temptations to meet their cases. . . . We want to form the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties.

These words have been a very great help to me. If any thoughts would "come as temptations," I have often said to myself, Satan shall never know from any words of mine that such thoughts were ever in my mind. If any discouragement or any inclination to doubt or unbelief would arise, I would try not to give Satan any advantage in adapting his temptations to my special weakness. But how easy it is to talk out our thoughts and our feelings of doubt or unbelief, if we have them! And thus we give Satan the advantage, and it may be we are overcome. He would be thought a strange general who, just before an impending battle, should send over to the opposing lines some of his best soldiers, to be used in fighting against himself. But we show about the same degree of wisdom in our conflict with Satan when we knowingly give him the advantage by telling him of our weak points. If David found reason to say, "I will keep my mouth with a bridle, while the wicked is before me," much more should we take heed to our ways that we do not assist Satan in his efforts to destroy us, by putting into words feelings of which he would otherwise be ignorant.

But while there are these uses of the tongue which lead to death, I am glad that there are also such as lead to life. Christ was our example in this as in other respects. When at the very beginning of his ministry he preached in the synagogue at Nazareth, all "wondered at the gracious words which proceeded out of his mouth." When the officers who had been sent to arrest him were asked, "Why have ye not brought him?" they answered, "Never man spake like this man." The apostle Peter, in speaking of Christ as "leaving us an example," bears this testimony: "Who, when he was reviled, reviled not again." Here is one of the severe tests of Christian attainment. "Not rendering evil for evil, or railing for railing; but

contrariwise blessing." How much more in accordance with the promptings of the natural heart to return bitter words for bitter words! "But ye have not so learned Christ." When in the wilderness and assailed by Satan, our Saviour met temptation by quoting appropriate texts of scripture. If we were so familiar with the word of God that when suggestions of doubt or unbelief or any special temptation should come to us, we could readily call to mind such passages of scripture and such promises as would be specially adapted to our needs, how often might it be said of us, as it was of Jesus, "Then the Devil leaveth him, and, behold, angels came and ministered unto him"! The Saviour was often in prayer. On the mountain, in a solitary place, "rising up a great while before day, in the wilderness, in the garden, even on the cross he used his tongue in prayer. What an example is this for us in these days, when prayer is so much neglected; and it is even a controverted question whether there is any virtue whatever in prayer. The benefits to be derived from secret prayer, family prayer, and public prayer have been greatly lost sight of, and so we lose our spiritual strength accordingly. What great advancement we might make in the divine life, if it could often be said of each one of us, as it was of Saul just after his remarkable conversion, "Behold, he prayeth"!

It tends to life if we use the tongue in publicly confessing Christ. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We should believe, we should meditate; but we should also say with the psalmist, "My praise shall be of thee in the great congregation." It is plainly our duty also to speak words of encouragement to each other as we journey on in the way of life. There is one company mentioned in the Scriptures as talking much, and yet they are not rebuked for it: "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." The last clause indicates the subject of their conversation. They "thought upon his name." We are instructed by the great apostle to be found "exhorting one another, and so much the more, as ye see the day approaching." Thus the nearer we approach to "the day of the Lord," the more zealous should we be in the performance of the duty here enjoined upon us.

It requires much tact, yes, much grace, to make a right use of the tongue in our social intercourse. The wise man says that "a word fitly spoken is like apples of gold in pictures of silver." How beautiful is the figure! Not words spoken with just the right accent, or with extreme care in articulation, but words that fit the occasion,—words that are appropriate to all the circumstances,—are like the golden fruit in silver baskets. How do some, in their efforts to comfort bleeding hearts, tear open the wounds afresh, because their words are not "fitly spoken"! How do others cast deep shadows over the sunshine of life by their ill-timed though well-meant words! Happy is that man to whom nature has imparted, and in whom grace has cultivated, the gift of saying the right thing in the right manner and at the right time.

The importance attached to the tongue arises from the fact of its being an index of character. As the shadow on the sun-dial marks the course of the sun in the heavens, and indicates to us whether it is rising or setting, so do the utterances of the tongue bear witness to the character of our Christian experience. The Saviour teaches this in the words found in Matt. 12: 34-37: "O generation of vipers, how can ye, being evil, speak good things, for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." So we find Solomon in the old, and Christ in the new dispensation, bearing witness to the same truth, that "death and life are in the power of the tongue." We might use adopt as our daily prayer the words of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

## 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.

### VISIONS OF MEMORY.

BY ELD. L. D. SANTEE.

LIKE half-forgotten music, so passionate and low,  
My heart goes wandering down the past through the aisles  
of long ago.

I walk the silent corridors with hushed and reverent tread,  
While there seems to come to meet me all the loved, the  
lost, the dead.

I see no tears or sadness on each dear familiar face,  
No fever, thirst, or wasting pain or grief to leave its trace;  
To them no sorrows ever come, the storms of earth have  
ceased,

And on each face I see the calm, the hush of perfect peace.

In mingled pain and pleasure, like a symphony sublime,  
The pulse of memory is beating 'gainst the bars of time.  
It brings to mind the loved and lost that one by one have  
gone—

I remember the dear faces, and I hear the loving tone.  
One by one they passed away, they are sleeping 'neath the  
sky,

And along my darkened pathway like broken urns they lie;  
But memory brings them round me, they are with me here  
to-night,

And I see in loving fancy all their faces pure and bright.

And again in sweet remembrance is the one that gave me  
birth,

And I see her fair face shining with a glory not of earth;  
And a sister and a brother, too, come from the shadowy land,  
With the love hush on their faces, and fair outreaching  
hands;

But no darkened shade of sorrow o'er my spirit casts its  
blight,

For I soon shall meet my loved ones, in an Eden fair and  
bright.

We shall all be reunited when our blessed Lord shall come,  
Whether waking then or sleeping, we shall all be gathered  
home.

Princeton, Ill.

### TOO NARROW.

BY ELD. ALBERT WEEKS.

"THEY are too narrow in their views," says one,  
as he seeks to raise an objection to the doctrines  
of Seventh-day Adventists. Why so?—"Oh, they  
condemn all who do not believe and practice their  
peculiar tenets." Not so, my friend. They do not  
condemn. They believe it necessary to salvation  
that all "the commandments of God, and the faith  
of Jesus," should be observed, and they so teach.  
They endeavor to instruct, admonish, and warn all  
in regard to their duties and dangers; but when  
they have done that, they leave the condemning  
or justifying to God, the Judge of all.

But why should this objection be raised? Did  
not the Saviour teach that the way to life is "nar-  
row," and because it is so, that few will find it?  
Matt. 7:13, 14. Is there not danger that if we  
undertake to make the way broad enough to in-  
clude even the larger part of professors of Christian-  
ity, we will be found in the road that leads to de-  
struction?—There certainly is. The Saviour has  
given us ample warning to that effect. Hear him:  
"Not every one that saith unto me, Lord, Lord,  
shall enter into the kingdom of heaven; but he  
that doeth the will of my Father which is in  
heaven. Many will say to me in that day, Lord,  
Lord, have we not prophesied in thy name? and  
in thy name cast out devils? and in thy name  
done many wonderful works? And then will I  
prophesy unto them, I never knew you: depart from  
me, ye that work iniquity." Matt. 7:21-23.  
Here the Saviour certainly teaches that many pro-  
fessors of Christianity will be rejected in the day  
of final reckoning. He also tells us who of them  
will be accepted—those who do the will of the  
Father. This can mean nothing less than obedience  
to the commandments of God and the faith of  
Jesus. Rev. 14:12. Paul also tells us the con-  
dition of many who have a "form of godliness"  
"in the last days;" and he says the times are  
"perilous," because sins are tolerated and prac-  
ticed among them. 2 Tim. 3:1-5. The way is  
not "narrow" enough.

But the charge of narrowness has already been  
made against those who would carefully obey God.  
It has been made by those who preferred a broader  
road than the one marked out in the Scriptures.  
Just now the Baptists are in trouble over the

charge that they are narrow in adhering to im-  
mersion as the only scriptural mode of baptism.  
Upon this point, the *Examiner* (Baptist) quotes  
from the *Christian Advocate* (Methodist) as fol-  
lows:—

The intensity and narrowness of the Baptist position is  
indefensible, considering the facts of history and the move-  
ment and breadth of God's Spirit in the world.

They charge that the Baptist Church "concentrates  
its activities on Christian work in the lines  
of its peculiar doctrine of immersion;" that "it  
has given reason for believing that it cared more  
for making immersionists and close communionists  
than Christians." To this the *Examiner* responds  
that "the charges of intensity and narrowness  
come with a bad grace from the official organ of  
Methodism. Such charges remind one of the fa-  
mous controversy between the pot and the kettle."  
Then it seeks to defend itself by showing its con-  
sistency.

The Baptists have done a noble work in stand-  
ing firmly for Bible baptism, but they have laid  
themselves open to the charge of "narrowness"  
by those who would not walk in the narrow way  
thus pointed out. The Methodists, also, did a great  
work in pressing the truths that they had, but  
they were too "narrow in their views" for some.  
But both denominations have erred in that they  
did not go far enough in the narrow way. As the  
advancing light of truth shone forth from the word  
of God, great blessings were in store for them, if  
they would accept them. But they would not.  
They have become fixed in doctrine, and have lost  
in spirituality. As the standard lowers, the in-  
crease in numbers causes many to feel that they  
have the blessing of God. But it is a sad mistake.

Seventh-day Adventists would be so "narrow in  
their views" as to accept the Bible baptism that  
the Baptists have taught so long, and the justifi-  
cation by faith and humility of the early Metho-  
dists. Also, they would accept obedience to the  
commandments of God, the fourth not excepted,  
as taught by the Seventh-day Baptists. They ac-  
cept thankfully the light that emanates from the  
word of God upon the nature of man, the signs of  
the times, etc., believing the words of Solomon,  
that "the path of the just is as the shining light,  
that shineth more and more unto the perfect day."  
Prov. 4:18. Taking the holy Scriptures as their  
instructor, they would follow on to know the Lord,  
ridding themselves of all the errors of Romanism;  
for in it has originated most of the unscriptural  
doctrines now found in the Protestant churches.  
They would "prove all things" by the word of  
God, and "hold fast that which is good." And,  
although considered "narrow" in an unpleasant  
sense by popular professors, they would thus seek  
the narrow way that leads unto life.

### THE WALDENSES.

BY W. S. CHAPMAN.

(Concluded.)

NOTHING was more admirable than the spirit of devotion  
which the Vaudois exhibited all through these terrible con-  
flicts. Their valleys resounded not less with the voice of  
prayer and praise, than with the din of arms. Their op-  
ponents came from carousing, blaspheming, murdering, to  
engage in battle; the Waldenses rose from their knees to  
unsheathe the sword, and wield it in a cause which they  
firmly believed to be that of Him to whom they had bent in  
supplication. When their little army went afield, their  
bards always accompanied it, to inspire the soldiers by  
suitable exhortations before joining battle, and to moderate,  
in the hour of victory, a vengeance which, however excus-  
able, would yet have tarnished the glory of the triumph.

In 1630 a new sorrow overtook them. The pes-  
tilence broke out, preceded by a deluge of rain that  
destroyed their crops. Over 10,000 perished, and  
of the Vaudois pastors only two remained. In  
1650 came the shadow of their greatest woe. A  
swarm of Capucin monks entered the valleys, be-  
ing sent to convert them. An edict was passed  
banishing all the Vaudois pastors, and every kind  
of inducement was held out to would-be converts.  
Only about a dozen, however, apostatized. Jan-  
uary 25, 1655, the famous decree of Gastaldo was  
issued, ordering the Vaudois of all the outlying  
valleys to quit their dwellings in three days, and  
retire into the Waldensian valleys of Bobbio, An-  
grogna, and Rora. This they were to do on pain  
of death. The old, the sick, the bedridden, blind  
and lame, women and children, turned out in an  
Alpine winter to traverse frozen rivers, valleys  
filled with snow, and mountains covered with ice,

the hope of their persecutors being that they  
would either apostatize or perish with cold and  
hunger! Yet, although death stared them in the  
face, *not one faltered!* Their enemies were  
amazed when they saw the whole community rise  
up as one man, and depart.

In the following April the Marquis de Pianezza  
entered these valleys with an army of 15,000 men.  
He made the simple-hearted Vaudois believe that  
he had come to perfect a peace, and that if they  
would allow one of his regiments to remain quar-  
tered in their houses, as an evidence of their loy-  
alty, all would be well with them. At four o'clock  
on the morning of April 24,—the Sabbath,—a sig-  
nal was given, and these soldier fiends, one thou-  
sand in number, began their work of slaughter.  
Unheard-of modes of torture and death were prac-  
ticed, so awful that no modern writer would dare  
to describe them. "The Piedmontese massacres,  
in this respect, stand alone. They are more fiend-  
ish than all the atrocities and murders before or  
since." "Literally did the Waldenses suffer all  
the things of which the apostle speaks as endured  
by the martyrs of old (Heb. 11:37), with other  
torments not then invented, or which the rage of  
a Nero shrank from inventing."

In 1685, Louis XIV., feeling that his life would  
soon be over, asked his confessor what he should  
do to atone for his sins. The reply was to extir-  
pate Protestantism in France. This led to the re-  
peal of the Edict of Nantes, and to the final  
expulsion of the Waldenses from their beautiful  
valleys. January 31, 1686, an edict was promul-  
gated through the valleys, to the effect that all  
their ancient privileges were abolished; that they  
were to cease their religious services forever, and  
raze their churches to the ground; that all pas-  
tors and school masters were to become Catholics,  
or leave the country in fifteen days. These terms  
being rejected, an army was sent into the valleys.  
Knowing from experience the hopelessness of at-  
tempting to conquer by the sword, treachery was  
employed. At the various points where the Vau-  
dois were found entrenched, word was sent them  
that on all other parts of the field their comrades had  
surrendered, and that they were, therefore, the only  
ones yet in arms. They were told that if they  
would surrender, all their ancient liberties would be  
restored to them. Everywhere this base deception  
succeeded, and everywhere capitulation was followed  
by indiscriminate slaughter, over 3,000 being butcher-  
ed. The balance, some 12,000 or 15,000, were  
immured in the various goals and fortresses of Pied-  
mont, and for the first time within the memory of  
man the valleys were untenanted. Poorly fed and  
thinly clad, exposed to the elements, and with only  
putrid bread and water to live upon, they pined  
away, many dying daily, until in December, 1686,  
the doors were opened to allow 3,000 skeletons, all  
that remained to issue forth, to pass into exile.  
These were ordered to cross the Alps without de-  
lay. The march began that afternoon, and 150  
died before night, eighty-six more the next day, in  
a blinding snowstorm; and so on, day by day,  
where they lay down, there many died, until  
on Christmas day what few escaped reached Ge-  
neva in Switzerland. In the spring, unshrouded  
corpses, ghastly memorials, strewed the track  
across the Alps.

June 10, 1688, an unsuccessful attempt was  
made by some of their number to return. Aug.  
16, 1689, an intrepid leader, Henry Arnaud, at  
the head of 800 fighting men, set out for the val-  
leys, and after performing prodigies of valor and  
enduring untold hardships, succeeded in gaining a  
footing in their old home. May 14, 1690, a grand  
force of 22,000 men was sent against him, his men  
being reduced to less than 400; but he escaped  
from this army, and a few days after was met with  
overtures of peace from the Duke of Savoy. From  
this time on to 1789, the Vaudois lived a vicarious  
but, as compared with former times, peaceful life,  
increasing in numbers rapidly.

The year 1789 brought with it astounding changes. The  
French Revolution rung out the knell of the old times, and  
introduced, amid those earthquake shocks that convulsed  
nations and laid thrones and altars prostrate, a new polit-  
ical age. . . . At the Restoration, the Waldenses were given  
back to their former sovereign, and with their return to the  
House of Savoy they returned to their ancient restrictions,  
though the hand of bloody persecution could no more be  
stretched out. The time was drawing near when this ven-  
erable people was to obtain a final emancipation. The great  
deliverance rose on them as day rises on the earth, by slow  
stages. The visit paid them by the apostolic Felix Neff, in  
1808, was the first dawning of their new day. With him a

breath from heaven, it was felt, had passed over the dry bones. The next stage in their resurrection was the visit of Dr. William Stephen Gilly, in 1828. He cherished, he tells us, the conviction that "this is the spot from which it is likely that the Great Sower will again cast his seed, when it shall please him to permit the pure church of Christ to resume her seat in those Italian states from which pontifical intrigues have dislodged her."

But despite the efforts of Gilly and Beckwith, and the growing spirit of toleration, the Waldensians continued to groan under a load of political and social disabilities. They were still a proscribed race. The revolution of 1848, with trumpet peal, sounded the overthrow of all these restrictions. They fell in one day. The final end of Providence in preserving that people during long centuries of persecution, now began to be seen. The Waldensian Church became the door by which freedom of conscience entered Italy. At the door of her valleys, with lamp in hand, its oil unspent and its light unextinguished, is seen, at the era of 1848, the Church of the Alps, prepared to obey the summons of her Heavenly King, who has passed by in earthquake and whirlwind, casting down the thrones that of old oppressed her, and opening the doors of her ancient prison. She is now to go forth and be "The Light of all Italy," as Dr. Gilly, thirty years before, had foretold she would be. She addressed herself with zeal to the work of erecting churches and forming congregations in Turin and other towns of Piedmont. She prepared evangelists, collected funds, organized colleges and congregations, and in various other ways perfected her machinery in anticipation of the wider field that Providence was about to open to her.

In 1859 France declared war against Austria's attempt to occupy the Italian Peninsula.

The blood of the three great battles of the campaign was scarcely dry before Austrian Lombardy, Modena, Parma, Tuscany, and part of the pontifical states had annexed themselves to Piedmont, and their inhabitants had become fellow-citizens of the Waldensians. With scarcely a pause there followed the brilliant campaign of Garibaldi in Sicily and Naples, and these rich and ample territories were also added to the now magnificent kingdom of Victor Emmanuel. . . . The whole of Italy, from the Alps to Etna [the "states of the Church" excepted] . . . now became the field of the Waldensian Church. Nor was this the end of the drama. Another ten years pass away: France again sends forth her armies to battle. The result of the brief but terrible campaign of 1870, in which the French Empire disappeared and the German arose, was the opening of the gates of Rome. And let us mark—for in the little incident we hear the voice of *often centuries*—in the first rank of the soldiers whose cannon have burst open the old gates, *there enters a Vaudois porter with a bundle of Bibles! The Waldensians now kindle their lamp at Rome, and the purpose of the ages stands revealed!*

### WHAT NEXT?

BY ELD. A. O. TAIT.

We have repeatedly affirmed, from such scriptures as 2 Tim. 3: 1-5,—which informs us that in the "last days perilous times shall come," and after giving a list of eighteen glaring sins, states that the persons committing them have a form of godliness, but deny the power thereof,—that the last days would be marked by great corruptions in the professed churches. To have a "form of godliness" can mean nothing less than to make pretensions to be religious and servants of the Master. And while they are making these great pretensions to godliness, the Lord says of them that they are revelling in this long catalogue of sins, prominent among which is "lovers of pleasures more than lovers of God." Other scriptures are quite as conclusive in showing that the last days will be marked by great declensions and hypocrisies among professors of religion.

The most glaring and strikingly clear fulfillment of these scriptures that has ever come under our notice occurred here in Sullivan, Ill., while we were engaged in a tent meeting. The affair was called a "crazy supper," and was given by the ladies of the M. E. church. The pastor has some four or five titles to his name, among which is D. D. The circular was arranged in the most fantastic style, the eccentricities of which, of course, we do not try to duplicate, and the reading is as follows:—

The ladies of the M. E. church, assisted by their many friends, will give a *Crazy Supper* at the *Armory*, Sullivan, Ill., Wednesday Eve., Aug. 3, 1887, beginning at 5: 30 P. M., and—"We won't go home till mornin'."

Is it not written, "Every vacuum must be filled"? "Let no guilty man escape"? So come along. Hear the words of the prophet Jerry My Oh, "The young man and his girl can't live on dry bread alone." So the crazy, mazy *men* will consist, among other things, of Tongue, Chicken Salad, and just Every-day Chicken, Ham, Pickles, Jelly, Cake, Ice-cream, Tea, Coffee, etc., and will be served in many crazy, mazy, hazy waze. "And the light shone down on brave women and fair men."—*Burns*. Give ear, O ye inhabitants of Sullivan and vicinity, to the voice of *Dave*, the *Sweet Winger*, "make a joyful sound on the Psalter—y and the Buttery, the Tin Horn and the Cob Pipe, such excellent music will be furnished. Admission and supper, 25 cents. Friends,

Romans, Countrymen, we come not here to talk, but to invite you to eat, drink, and be merry.

One can hardly believe that a church in a civilized land, and composed entirely of civilized people, would make such a caricature on religion and the Bible. Think of it! Advertise a church festival to begin at 5: 30 P. M., and then put in a line from the drunkard's song, "We won't go home till mornin'!" When the church has to borrow the language of the orgies of Bacchus to advertise her nocturnal carousals, has she not dropped almost, if not quite, to the bottom of the pit of corruption? And then to call the prophet of Sacred Writ "Jerry My Oh," and represent him as saying, "The young man and his girl can't live on dry bread alone"! Would infidels themselves dare go to greater lengths? And so throughout the entire circular. Such a caricature on God's word is truly appalling. How is it possible for men and women, and especially for D. Ds., to think that such carousals, which even cause the better classes of worldlings and drunkards to blush for shame, can be carried on to support the worship of God?

Since corruption among the professed Christians is to be one of the distinguishing marks of the last days, who can doubt that we are at the dawning of the day of the coming of the Son of man?

### POWER OF ROMANISM IN AMERICA.

BY ELD. H. P. HOLSER.

NOT only in the Old World, but also in our own land, Rome is rapidly gaining power, and soon that power will be felt. Protestantism is leaning to Romanism, and politicians stand ready to serve the majority. Recently we had an illustration of this. At a tent pitched for German services in Winona, Minn., from the first, large numbers of Catholics gathered about it, making such disturbance that but little of the sermon could be heard. We visited the city authorities, who promised protection; but after a night or two matters grew worse, and we called on the chief of police again, and insisted that the howling mob be dispersed or the leading ones fined for their gross disorder. This official treated us very kindly, but stated that he could not be too hard on them; for they were all *good voters*. For two weeks, this mob was permitted to assemble and disturb the meetings, and finally to cut the ropes and pull down the tent while services were in progress. The Catholic element here is in the majority, and it is evident that politicians are ready to consent to the outrages of Romanism for the sake of office. Not only in Winona, but in other cities of Minnesota, is the intolerant spirit of Rome felt, and similar outrages permitted. Surely, it will not be long ere "the earth and them which dwell therein" shall worship the beast.

While the masses of the people and the clergy and as well some leading theologians of our land are indulging in dreams of peace and safety, it is refreshing to know that some are awake to the dangers that threaten this nation. At the national anniversaries, or May meetings, of the Baptists, held in Minneapolis, Minn., last May, the secretary of the American Baptist Publishing Society, in a discourse on the "Evils that Threaten the Republic," presented the following facts:—

The Romanists are here, and the Romanists are pledged to the destruction of everything distinctly American. They affirm that "Protestantism of every form has not, and never can have any right when Catholicity is triumphant." "Religious liberty is one of the most wicked delusions ever foisted upon this age by the father of all deceit." "The Catholic who says the Church is not intolerant, belies the sacred spous of Christ." Within fifteen years the pope has hurled his special anathema against "all who maintain the liberty of the press" and "all advocates of the liberty of speech." The Romish officials stand in avowed hostility to our free education, declaring "it will be a glorious day for the Catholics of this country when, under the blows of justice and morality, our school system will be shivered to pieces." Every subject of this faith owes a primary allegiance to a man in Italy; and every priest and bishop is bound by an oath to be in absolute subjection to the Roman pontiff in things political as well as ecclesiastical. "Men and governments" have no rights except such as the Church bestows; and to her always and alone allegiance is due." This foe of free thought, free inquiry, free speech, free school, free ballot, free religion, this enemy of free institutions, of human progress, of modern civilization, is more intent on the conquest of America than of any other country on the globe. Already her prophets predict that men are now living who will see Romanism the state religion, the various heresies at an end, the victory over Protestantism made complete. Her gain in wealth and numbers is in-

deed alarming. Thirty-five years ago priests held in property \$9,000,000; twenty-five years ago, \$26,000,000; fifteen years ago, \$60,000,000; to-day, more than \$150,000,000. Since 1800 the Catholic numbers have run up 100,000 to 7,000,000. The increase in population has ninefold; in Protestantism, twenty-seven-fold; in Romanism, sixty-three fold. Since 1850 the population has increased 116 per cent; Protestantism, 185 per cent; Romanism, 294 per cent. Protestant ministers have increased 173 per cent; Romish priests, 391 per cent. Protestant churches have increased 125 per cent; Romish churches 447 per cent. Do the Romanists threaten the life of the Republic?

### THE UNITY OF THE SPIRIT.

BY ELD. R. F. COTTRELL.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 1. The apostle here, as in other places, exhorts the church to the exercise of lowliness, meekness, long-suffering, as followers of Him who "meek and lowly in heart;" or, as expressed in his letter to the Philippians, "Let this mind be in you, which was also in Christ Jesus, who made himself of no reputation, and took upon the form of a servant," etc. If pride could be banished, and the whole church had the mind of Christ, there would be unity and brotherly love, and this is what he proceeds to inculcate, "endeavoring to keep the unity of the Spirit in the bond of peace." To our natural heart this will not be kept without an endeavor—a steady and persistent effort to overcome our natural selfishness and pride, and to love our brethren as ourselves. The sign and pass-word of the church of Christ is love and unity. "By this shall all men know that ye are my disciples, if ye have love to one another." John 13: 35. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 2: 10. It is when people get into the dark that they stumble and fall.

Our brethren may err; but if we talk freely of others, instead of them, of their errors, real or imaginary, it tends to alienate us from them; the more we talk and think of these things, the more our minds are alienated. While we do this we are not endeavoring to keep the unity of the Spirit. Let us beware lest we go so far into the dark that we shall be sifted out and apostatized from the truth and work of God.

It is no new thing for people to leave the truth. More than one has forsaken the work for the sake of the cause that Demas did—"having loved this present world." In 1 Cor. 11: 19 we read, "there must be also heresies among you, that which are approved may be made manifest among you." God proves the sincerity and steadfastness of his people by letting the doubting and defective ones draw off, thus opening the way for others who are like them to follow. At one time many of the disciples of Jesus "went back and walked no more with him. Then said Jesus to the twelve, Will ye also go away?" John 6: 67. There was an opportunity for them to go if they chose; but the time had not yet come for Judas to go, though the Lord knew that he would go eventually. Said he, "Have not I chosen you twelve, and one of you is a devil?" Verse 70.

John describes some who had professed the truth and left it. He says, "They went out from us, but they were not of us; for if they had been of us, they would not have continued with us: but they went out that they might be manifest that they were not all of us." 1 John 2: 19. We as a people have been forewarned of this shaking, sifting time yet before us, when many who are supposed to be good pure, solid, and true will be sifted out, and blown away as chaff. It becomes us each to inquire, "Lord, is it I?" What we want is more genuine religion, a deeper and more thorough consecration to the cause of God. Our enemy is stronger than we are, and if we do not endeavor to keep the unity of the Spirit, but suffer our minds to become alienated from our brethren, we shall not have power to resist him, but shall be carried captive by him.

his will. But if we search deeply our own hearts, and pray earnestly and perseveringly for divine help, the mighty God is pledged to carry us through. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

### MIGHTY MEN.

BY GEO. THOMPSON.

It is often the case that when the fundamental truths for this generation are set before the people, such as the second coming of Christ, the observance of the seventh-day Sabbath as God commanded, instead of Sunday, which has never been sanctified, etc., the people will at once commence to look around, to see who are going to accept it, or who are speaking in its favor. They begin "measuring themselves by themselves, and comparing themselves among themselves." Those who are generally selected as their standard of comparison, are doctors of divinity whom the world at large are pleased to call "mighty men." Men of education and influence are preferred to the word of God. They then ease their condemned conscience by saying, "This cannot be so. If God wishes men to observe the seventh day as the Sabbath, these learned doctors of divinity would know it, and tell us about it. If I am wrong, God will not condemn me when I have so much learning and intelligence in my favor. I am honestly deceived." Many reason thus. They seem to forget that God has "hid these things from the wise and prudent, and revealed them unto babes." Matt. 11: 25.

As far as accepting the thoughts and ideas of men of cultured minds on many of the topics of the day is concerned, we have no fault to find. Also as regards their interpretations of Scripture, many of their comments are excellent, and assist greatly in an understanding of the Bible; such as the writings of Adam Clarke and others. We do, however, seriously object to accepting their manner of thinking in reference to our faith and practice in divine things, without comparing their views with the word of God. To do so, is virtually to place their teaching above the Bible. The result of such a course is forcibly set forth by the prophet; "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hos. 10: 13. The proof of this was seen during the 1260 years that the papal Church held the laws of the Most High in her grasp. The Bible was suppressed in every possible way. What was set forth for its teaching came through the "mighty men" of the Roman see. Mark the result. The dark reign of apostasy was on every hand. The few loyal people of God who dared follow the pure teaching of the word of God were hunted like beasts of prey, and fifty millions sealed their testimony with their blood! Inconsistent and blasphemous dogmas were foisted upon the people, some of which can be found still clinging to them. The spiritual nature of man, like the body, is composed of that upon which it feeds. Should we not, then, be on our guard, and know that what our spiritual powers are feeding upon is divine, and not human? John Wessel, one of the forerunners of the Reformation, and who was noted for his piety and love of truth, realized this in his day, and said,—

The sheep must discern the things on which he feeds, and avoid a corrupted nutriment, even when prepared by the shepherd himself. The people should follow the shepherd into the pastures; but when he ceases to lead them into the pastures, he is no longer a shepherd, and then, since he does not fulfill his duty, the flock is not bound to follow him. Nothing is more effectual to the destruction of the church than a corrupted clergy. All Christians, even the humblest and most simple, are bound to resist those who are destroying the church. We must obey the precepts of doctors, and of prelates only according to the measure laid down by St. Paul. 1 Thess. 5: 21. —*D'Aubigne's History of the Reformation*, vol. 1, p. 100.

Our world is blessed with men whose shrewd and well-trained intellects are able to wrestle with problems of stupendous depth; but they are only erring, finite mortals at best. Man at his best estate is only vanity. Many men are careless and indifferent to religious things, and when the heavenly court shall cease its sitting, will have been weighed in the balance and found wanting. When too late they will awake to the fact that

they are beyond the pale of mercy, and are lost forever. Terror seizes hold of them when Christ is seen coming in the clouds of heaven, and they cry for rocks and mountains to fall on them and hide them from his matchless glory. Rev. 6: 15-17.

In the days of Noah there were "mighty men," in the land. Gen. 6: 4. Their fame was noised abroad through all the earth; for they were men of "renown." They doubtless philosophized in reference to the flood, and thus quieted the exercised consciences of those who were looking to them for instruction. The flood came, nevertheless. Their reasoning did not stop it, and they themselves perished in the destruction which it wrought. "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. Like the antediluvians, they will reject the light and truth for their time and generation which God in his mercy will send them, until the limit of God's forbearance is reached, and he destroys them from the earth. The revelator saw an angel stand in the sun, and call the fowls of heaven to come and feast on the carcasses of earth's mighty men slain by the coming of Christ. Rev. 19: 17, 18. They, with all their blind and deluded followers, will have to suffer the awful second death.

Let all beware of accepting a man-made theology. Paul cautions us: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8. Those who abide in Christ will walk in his footsteps. 1 John 2: 6. The Bible is God's two witnesses, and contains that which, if obeyed to the letter, will make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3: 17. This mighty detector will reveal the crooked and perverse teaching of men. Its teaching alone will give us a weapon to successfully resist the delusions of the last day, prepared by the prince of darkness and propagated by his servants, many of whom are looked upon as "mighty men." God has pronounced a curse on those who trust in man (1 Jer. 17: 5), but says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2.

*Willow Hill, Ill.*

### THE CHRISTIAN SABBATH.

BY N. J. BOWERS.

THESE words form a familiar expression in these modern times. The application made by them is without the least divine warrant whatever. They form the label put upon the brazen front of as bold a usurper as shameless effrontery ever put into power. They are as sadly out of place as a genuine trade-mark would be upon a false and hurtful commodity upon the market.

What would constitute the Christian Sabbath? Would it not be the Sabbath that Jesus Christ had something to do with bringing into existence, and placed the sanction of his authority upon?—Yes.

*Proposition 1.* Jesus the Christ, Son of the Father, created the world.

*Proof.* John 1: 1-3; Col. 1: 16; Heb. 1: 2, 10; Eph. 3: 9. Without Christ "was not anything made that was made;" "By him were all things created;" "All things were created by him;" "By whom also he made the worlds;" "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." God "created all things by Jesus Christ,"

*Prop. 2.* The Sabbath was made by Jesus Christ, the Creator.

*Proof.* Mark 2: 27; John 1: 3; Col. 1: 17: "The Sabbath was made for man;" "All things were made by him;" "By him all things consist," (*i. e.*, "to be, exist."—*Webster*).

Then Jesus made the Sabbath. It is his by right of creation. It is Christ's Sabbath, because he made it. It is a part of the *all* things made by him. Thus the Christian Sabbath is the day on which Christ rested at the close of creation. He blessed and sanctified the day he made for man, and pronounced it holy. Christ made man and made the Sabbath for man, and this day was the Sabbath kept by the Jews in the time of Jesus' ministry here on earth.

PREMISES AND CONCLUSION.

Jesus the Son made all things. John 1: 3; Col. 1: 17.

The Sabbath was made. Mark 2: 27.

Therefore, Jesus the Son, Christ the Anointed, made the Sabbath. It is the *Christian Sabbath*, because *made by Christ*.

"But," says one, "did not God the Father make the world?"—In a certain sense he did. How, then, could Christ have made it? Read Heb. 1: 1, 2. We are told here that God made the worlds by the Son; and in Eph. 3: 9, that he created all things by Jesus Christ. The Father is the great primary cause of all things; the Son is the efficient agency by which they came into being.

A contractor of public buildings is said to construct them, although he may not lift a tool upon the work. Men under him do it. So, in figure, with the great public building of the world.

### UNREASONABLE INTOLERANCE.

BY LOYD J. CALDWELL.

WHY are they so intolerant of those who would keep the fourth commandment just as its Author taught them to keep it, on the seventh day of the week? Ex. 16: 22-30; 31: 13; Num. 15: 30-36. Those who thus keep it are turned out of all denominations, with no charge of wickedness, and their preachers are shut out of churches, even when there is no charge of unscripturalness. The despised Jews who rejected Christ were not half so intolerant; for they opened their synagogues freely to the disciples, even when, according to these orthodox theories, those disciples were doing just what Seventh-day Adventists are doing now—teaching and keeping a different Sabbath!

If God is now as he was then, he who breaks one of the least commandments or teaches men so, offends God and perils his own hope of heaven. Matt. 5: 17-32; James 2: 9-12; Rom. 7: 7-25. Are those who try to keep and teach them such enemies of God and man as to deserve excommunication and imprisonment?

Said Pascal to the persecuting corrupt Jesuits:—

Strange zeal, indeed! which gets angry at those that censure public faults and not at those that commit them! Novel charity this, which groans at seeing error confuted and feels no grief at seeing morality subverted by that error. Whence comes it, then, that the same persons who set down a man as wanting charity for exposing maxims hurtful to religion, would, on the contrary, think him equally deficient in that grace were he not to disclose matters hurtful to health and life, unless it be from this, that their fondness for life induces them to take in good part every hint that conduces to its preservation, while their indifference to truth leads them not only to take no share in its defense, but even to view with pain the efforts made for the extirpation of falsehood.—*Provincial Letters*, No. XI.

### ISAIAH 42: 21.

BY MRS. M. E. STEWARD.

"He will magnify the law, and make it honorable." Of whom is the prophet speaking?—Jesus Christ, who is the subject of this chapter; our Saviour will magnify the law. To magnify is not to destroy or to lessen. When a thing is magnified, it is no larger than before, but parts and characteristics are discernible which could not have been seen previously.

Jesus magnified the law by bringing out in his teachings the great reach of its precepts, extending to the thoughts and intents of the heart. He also magnified it by exemplifying these precepts in his own life.

He made it *honorable*. What greater honor could have been given God's law than for his only Son, the maker of the heavens and the earth, to come down here, and render it implicit obedience during his whole earthly life! "I have kept my Father's commandments." John 15: 10. He truly exalted the law to heaven, and made it *honorable* for every human being to obey it. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. The terrible, inexorable majesty of the law was manifested in the death of Christ; its transgressions could be remitted by nothing less. The vital power of God's law will be again felt and honored in the "everlasting destruction" of the disobedient.

—When there is love in the heart there are rainbows in the eyes, which cover every black cloud with gorgeous hues.

## Special Attention.

### PREPARE WAR.

WHILE there is, in these days, much said about peace, there is a great deal more said about war. In no department of human ingenuity is there probably so great activity as in the devising and manufacturing of new and deadly implements of warfare. And while so much has been accomplished that is so marvelous in its nature, achievements much more wonderful still are most confidently promised. Henry Ward Beecher once said that it was now only required to make a story large enough and he was prepared to believe it. It would seem that in the following description of a new pneumatic dynamite gun, the story is large enough to satisfy the wildest credulity of this age of marvels. But whether all is accomplished that is promised or not, there is, no doubt, in it a substratum of truth sufficient to greatly modify the present modes of warfare. It is an interesting comment upon the nature of the times in which we are living. The article is quoted from the *New York Tribune* in the *Inter Ocean* of Aug. 13, 1887:—

"A meeting of the newly elected directors of the Pneumatic Dynamite Torpedo Gun Company was held yesterday at the company's offices at No. 44 Broadway, President S. D. Schuyler presiding. There were present William Belden, Richard Irvin, Jr., William Cramp, R. Kingman, and A. J. Leith, as well as a number of the stockholders. The President's report dealt largely in details regarding the new 15-inch pneumatic guns, which, Mr. Schuyler predicted, will prove to be all that has been claimed for them. Four of these guns are now being manufactured at the works of William Cramp & Co.; one upon the order of a foreign government, while the other three are intended for the pneumatic dynamite torpedo gun cruiser, for the construction of which the last Congress appropriated \$350,000, and which, it is asserted, will be the fastest vessel owned by the United States Government. A commission sent out by the foreign government which contracted for the first-mentioned gun, is now in New York for the purpose of inspecting and reporting upon it as the work goes on. These guns, which are made of bronze, are fifteen inches in diameter of bore, and forty feet in length of barrel. They are to carry a regulation shell, which will contain 600 pounds of dynamite, but they can throw shells of much larger or smaller capacity. For instance, it is claimed that they will throw a shell of one ton, or 2,000 pounds, one mile; 1,000 pounds, two miles; 750 pounds, two and a half miles; 500 pounds, three miles; 250 pounds, four miles; 200 pounds, four and one half miles; 100 pounds, six miles. This with reasonable accuracy and with safety to the crew, vessel, and guns. What a small quantity of dynamite can do in the way of destruction is always more or less a matter of uncertainty. But as to the destructive power of a thousand pounds of dynamite there can be no question. Dropped upon the deck of any war vessel in existence, the result would be the instant and total destruction of that vessel. Exploded in the water beside it, the ship would be overwhelmed and sunk. As to land warfare, how could a fort be constructed that could resist the destructive properties of such a shell? It is claimed for this pneumatic gun that its introduction will change the entire system of attack and defense, not only by the navies, but also by the armies of the world.

"George H. Reynolds, chief of the board of engineers of the company, said yesterday that he had no hesitation in declaring that he could project with accuracy, with the guns now being built, dynamite in quantities far up in the tons at a single discharge. 'We expect,' he said, 'to revolutionize modern warfare throughout the world. The actual weight of the shell which contains 1,000 pounds of dynamite is about 1,300 pounds. Yet one man, unassisted, can place the projectile in the gun, and then elevate the gun, train it, and discharge it by means of certain mechanical appli-

ances. The operation is much safer than when gunpowder is used, and also gives a higher power from the fact that the propelling agent (compressed air) in the pneumatic gun has a known force and can never exceed that. Besides, whether the firing be rapid or slow, there is no heating of gun-barrels, and great rapidity in discharging can be maintained for any length of time desired. Nothing wears out or heats up. Gunpowder as a propelling agent for dynamite has been discarded as an utter failure, but in the pneumatic gun there is no shock or concussion against the base of the projectile. This, it is asserted, obviates all danger of premature explosion with the highest and most sensitive explosives. Furthermore, the gun never becomes foul."

### IS IT A UNION OF CHURCH AND STATE?

Concluded.

To verify the statement made in the previous article, that the Emperor Constantine did not do for the Church what Professor Blanchard says is necessary for such a union, I will make a few extracts from history. The statement which the professor makes is that "union of Church and State is [1] the selection by the nation of one church, [2] the endowment of such a church, [3] the appointment of its officers, and [4] the oversight of its doctrines."

Constantine did none of these things; for (1.) he established *Christianity*, not a single sect, as the national religion—just what the Reform Association is laboring for in this country. As evidence on this point, a few words from the Emperor himself will be to the point. In Eusebius's "Life of Constantine," book 2, chap. 66, we find the following from him:—

For I was aware that if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.—*From Constantine's letter to Alexander and Arius.*

And in the edict of Constantine on Polytheism, we find the following:—

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces. . . .

My own desire is, for the general advantage of the world and all mankind, that thy people should enjoy a life of peace and undisturbed concord. Let those, therefore, who are still blinded by error, be made welcome to the same degree of peace and tranquillity which they have who believe. For may be that this restoration of equal privileges to all will have a powerful effect in leading them into the path of truth. Let no one molest another in this matter; but let every one be free to follow the bias of his own mind.—*Life of Constantine*, book 2, chap. 56.

But to show how soon after the establishment of Christianity all had to be conformed to "orthodox" Christianity, we quote from Gibbon's "Decline and Fall of the Roman Empire," chap. 21, par. 1. We read:—

The Edict of Milan [A. D. 313], the great charter of toleration, had confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated; with the knowledge of truth the Emperor imbibed the maxims of persecution; and the sects which dissented from the Catholic Church [which was orthodox], were afflicted and oppressed by the triumph of Christianity. Constantine easily believed that the heretics, who presumed to dispute his opinions, or to oppose his commands, were guilty of the most absurd and criminal obstinacy. . . . Not a moment was lost in excluding [after Christianity had been established] the ministers and teachers of the separated congregations from any share of the rewards and immunities which the emperor had so liberally bestowed on the orthodox clergy. But as the sectaries might still exist under the cloud of royal disgrace, the conquest of the East was immediately followed by an edict which announced their total destruction. (Euseb. Vit. Const. l. iii. c. 63, 66.) After a preamble filled with passion and reproach, Constantine absolutely prohibits the assemblies of the heretics, and confiscates their public property to the use either of the revenue or of the Catholic Church. The sects against whom the imperial severity was directed, appear to have been the adherents of Paul of Samosata; the Montanists of Phrygia, who maintained an enthusiastic succession of prophecy; the Novatians, and others. The design of extirpating the name, or at least of restraining the progress, of these odious heretics, was prosecuted with rigor and effect. Some of the penal regulations were copied from the edicts of Diocletian [!]; and this method of conversion was applauded by the same bishops who had felt the hand of oppression, and had pleaded for the rights of humanity.

(2.) It is actions similar to these that the National Reform Association have in view. They say, "There should be [the Christian] religion [established by this Government], but no church;" and then "enforce upon all that come among us the laws of Christian morality." But if there are any

Christians who presume to dispute *their* opinions, or dare to oppose *their* commands, they must be counted as "infidels" and "atheists," and be banished "to some wild, desolate land," to "stay there till they die." The church was supported by its own members; it was not endowed by the state. Gibbon, speaking of Christianity after it had become "the religion of the emperor and the empire," says:—

As the wants and expenses of the church increased with her prosperity, the ecclesiastical order was still supported and enriched by the voluntary oblations of the faithful. Eight years (A. D. 321) after the Edict of Milan, Constantine granted to all his subjects the free and universal permission of bequeathing their fortunes to the Holy Catholic Church; and their devout liberality, which during their lives was checked by luxury or avarice, flowed with a profuse stream at the hour of their death.—*Decline and Fall*, chap. 20, par. 23.

(3.) Further, the Christians elected their own officers; they were not appointed by the state. On this point Gibbon says:—

The freedom of elections subsisted long after the legal establishment of Christianity; and the subjects of Rome enjoyed in the Church the privilege which they had lost in the republic, of choosing the magistrates whom they were bound to obey.—*Id.*, par. 21.

(4.) Neither did he have the "oversight of its doctrines" to any greater extent than the "reformers" propose to give this Government the "oversight of its doctrines." All the "oversight" that the state had can be seen from the following words of the historian:—

The session [of the Council of Nice, A. D. 325], which lasted about two months, was frequently honored by the presence of the emperor. Leaving his guards at the door, he seated himself (with the permission of the council) on a low stool in the midst of the hall. Constantine listened with patience, and spoke with modesty, and while he influenced the debates, he humbly professed that he was the minister, not the judge, of the successors of the apostles. . . . Such profound reverence of an absolute monarch toward a feeble and unarmed assembly of his own subjects, can only be compared to the respect with which the senate had been treated by the Roman princes who adopted the policy of Augustus.—*Id.* par. 27.

It was the Church, as a whole, that had the "oversight of its doctrines," either through their councils or by the bishops which they elected. Concerning this Gibbon says:—

The representatives of the Christian republic were regularly assembled in the spring and autumn of each year, and these synods diffused the spirit of ecclesiastical discipline and legislation through the hundred and twenty provinces of the Roman world. The archbishop or metropolitan was empowered, by the laws, to summon the suffragan bishops of his province; to revise their conduct; to vindicate their rights, to declare their faith, and to examine the merit of the candidates who were elected by the clergy and people to supply the vacancies of the Episcopal college.

In A. D. 314 the Council of Arles assembled.

Eleven years afterward (A. D. 325), a more numerous and celebrated assembly was convened at Nice in Bithynia, to extinguish by their final sentence, the subtle disputes which had arisen in Egypt on the subject of the Trinity. . . . The Catholic world has unanimously submitted to the infallible decrees of the general councils.

In a note on this last sentence, Gibbon states:—

Beveridge (*ad Pandect. proleg.*, p. 2) remarks, that the emperors never made new laws in ecclesiastical matters; and Gleaner observes, in a very different spirit, that they gave a legal sanction to the canons of councils. *Istoria Civile di Napoli*, i. p. 136.—*Decline and Fall*, chap. 20, par. 27.

That this is also according to the National Reform doctrine is proved by the words of J. C. K. Milligan, an old "stand-by" in the work:—

The churches and the pulpits have much to do with shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical points; and it is probable that in the almost universal gathering of our citizens about these, the chief discussions and the final decisions of most points will be developed there. "Many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion."

Again:—

We will not allow the civil Government to decide between them [the churches] and to ordain church doctrines, ordinances, and laws.—*Statesman*, Feb 21, 1884.

So we find that in every vital point the National Reform movement is like the movement in the Roman Empire which resulted in the establishment of the papacy, and brought on the scenes of the Dark Ages, which are a blot on the page of history; and in no point was the union of church and state in Constantine's reign like that defined by Professor Blanchard. This is evident: The National Reform movement is contrary to the very principles which give this Government the superiority over other governments, and it seeks to destroy them. Such is the real object and work of the association.

W. A. BLAKELY.

# Our Tract Societies.

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

## LOWLY, BUT ASPIRING.

MINE may not be the shining of the sun,  
Lighting the pathway of great worlds afar;  
No more the moon's full light, when day is done,  
Nor yet the golden twinkle of a star;  
But if a glow-worm's soft and steady light  
Be only mine to give in sweet content—  
A tiny glow-worm's shining in the night—  
To break the gloom for some poor pilgrim sent,  
Perchance in ways Time's saintly feet have trod,  
I still may light some soul to heaven and God!

Mine may not be the beauty of the rose,  
Fragrant and fresh with morning's dewy balm,  
Nor orange blossoms pure as falling snows,  
And sweet as ever strain of wedding psalm;  
But if in lowliness my whole life through  
A lily of the valley I may be—  
A lily of the valley to a few  
In some spring hour in gladness drawn to me.  
I still may hope through God's good will and grace,  
To woo some soul to seek and find his face!

I am what God has made me, and I know  
I have a place and time, a work and way;  
So with a happy heart I would bestow  
My humbler meed of blessing while I may,  
Content each golden day to find my place,  
Do well my work, and mark my way with love;  
To be what God would have me, by his grace,  
Serenely climbing to the hills above,  
And there, as his great blessing, I shall see  
Crowned ones, won to their crowning thus by me!  
—Independent.

## TEXAS TRACT SOCIETY PROCEEDINGS.

THE ninth annual session of the Texas Tract and Missionary Society was held in connection with the camp-meeting at Fort Worth, Texas, July 27 to Aug. 2, 1887.

FIRST MEETING, AT 5 P. M., JULY 28—President in the chair. After singing, prayer was offered by Eld. R. M. Kilgore. The Secretary being absent, A. A. Gregory was chosen secretary *pro tem*. The reading of the minutes was waived. The yearly report (labor report including only three quarters) was read as follows:—

### REPORT OF LABOR.

No. of members.....	199
" reports returned.....	313
" members added.....	37
" " dismissed.....	2
" missionary visits.....	234
" letters written.....	336
" Signs taken in clubs.....	85
" Sentinels taken in clubs.....	100
" pp. tracts distributed.....	118,613
" periodicals.....	7,115
" Annuals.....	25

### TREASURER'S REPORT.

Cash on hand Aug. 4, 1886,	\$ 98 53
Received during year,	5,430 97
<b>Total,</b>	<b>\$5,529 50</b>
Cash paid out during year,	\$4,811 11
Cash on hand to balance,	718 39
<b>Total,</b>	<b>\$5,529 50</b>
Resources (including cash on hand),	\$8,961 16
Liabilities,	5,291 63
<b>Balance in favor of Society,</b>	<b>\$3,669 53</b>

Interesting remarks were made by Eld. E. W. Farnsworth, who urged an increased interest in foreign missionary work. After remarks by the President, the report was adopted.

The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, J. W. Gage, H. Hunter, and G. W. Henderson; on Resolutions, A. A. Gregory, R. M. Kilgore, Frank Green.

Adjourned to call of Chair.

SECOND MEETING, AT 10 A. M., JULY 29.—Committee on Resolutions submitted the following:—

Whereas, The canvassing work is God's method of bringing the light of present truth before those who could not be reached otherwise; and—

Whereas, The Spirit of God has shown us that this branch of the cause should be elevated to its proper place in connection with the message, and that our books and papers should be scattered widely; therefore—

Resolved, That we will awake to the importance of the canvassing work; that we will do all in our power to encourage men and women to enter the field; that we will support them by our prayers, and aid them in every way we can, that the seeds of truth contained in our publications

may reach the many "peoples, and nations, and tongues" of the earth.

Resolved, That our canvassers be organized into companies as far as practicable, and that they all work under the direction of the State agent.

Resolved, That the State agent shall, with the advice of the Conference Committee and President of the T. and M. Society, appoint leaders for these companies.

Resolved, That each leader shall order books for those under him, and be responsible for the same.

Resolved, That all canvassers shall contract with the State agent for a specified time and definite territory.

Resolved, That \$200 be borrowed, and placed under the control of the State agent, for the purpose of aiding canvassers to enter the canvassing field.

Resolved, That each canvasser shall report to the leader of his company the number of books sold in his territory and the date of finishing his delivery.

Resolved, That the leader shall report to the State agent the time of commencing the canvass, date of finishing his delivery, and the number of books sold in his territory.

Resolved, That the State agent shall have power to remove any canvasser from one company to another.

Resolved, That the State agent shall be authorized to appoint special persons to assist in making deliveries and collections.

Resolved, That we earnestly urge a prompt payment of all indebtedness to the State T. and M. Society, that it may be relieved of its present embarrassment.

Very interesting and appropriate remarks were made by Eld. Kilgore, in regard to the canvassing work. While the first resolution was pending, meeting adjourned to call of Chair.

THIRD MEETING, AT 10 A. M., JULY 31.—Resolutions 1-8, inclusive, were adopted, and meeting adjourned while the ninth resolution was pending.

FOURTH MEETING, AT 7 P. M., AUG. 1.—The remaining resolutions were adopted. The Nominating Committee presented the following report: For President, H. Hayen; Vice-President, J. W. Gage; Secretary and Treasurer, Lee Gregory; Directors: Dist. No. 1, S. C. Weatherford; No. 2, T. T. Stevenson; No. 3, W. S. Greer. Each name was considered separately, and the report was adopted.

Adjourned *sine die*. H. HAYEN, Pres.  
A. A. GREGORY, Sec. *pro tem*.

## VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE fourth annual session of the Virginia Tract and Missionary Society was held in connection with the camp-meeting at Harrisonburgh, Va., Aug. 2-9, 1887.

FIRST MEETING, AT 9 A. M., AUG. 2.—President, R. D. Hottel, in the chair. Prayer was offered by Eld. Covert. Minutes of the last session were read and approved. The Chair was authorized to appoint the usual committees to formulate business properly to bring before the meeting. Bro. Hottel briefly related what had been done in the way of instructing canvassers at the tent. He thinks the most successful way for an agent to instruct canvassers is to go right out with them, which was not practicable for him, filling, as he was, his place at the tent. The subject of canvassing was discussed freely by Elds. Covert, Gates, and Huffman, each relating instances which had come under his notice, of those who had had remarkable success. Even ladies past fifty years of age have gone out with the "Marvel of Nations," and taken a number of orders in a short time; also the young ladies are doing a good work. Bro. Gates said that in Cleveland, Ohio, it is demonstrated that the young sisters have the greatest success, entering the homes of the people, and selling our publications. He thought that canvassing was solving the problem of getting the truth into our cities.

The committees appointed by the Chair were as follows: On Nominations, G. A. Stilwell, Wm. Covert, John P. Zirkle; on Resolutions, M. G. Huffman, E. H. Gates, R. T. Fultz.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., AUG. 3.—The yearly report of labor was read, as follows:—

No. of members.....	41
" " dismissed.....	13
" letters written.....	48
" missionary visits.....	119
" subscribers obtained for REVIEW.....	22
" pp. books, tracts, pamphlets distrib. and sold.....	85,328
" periodicals distributed.....	442

### FINANCIAL STANDING.

Value of publications on hand,	\$424 44
" depository furniture,	65 00
Due from ministers and agents,	248 30
" districts,	84 63

Cash on hand,	13 82
Total,	\$836 19
Due S. D. A. Pub. Asso.,	\$518 06
" Pacific Press,	3 20
" Good Health Pub. Co.,	7 85
Total,	\$529 11
Balance in favor of the Society,	\$307 08

Committee on Resolutions reported as follows:—

Whereas, The Lord has blessed the efforts put forth since our late State meeting, to sell our denominational literature, and we believe that greater efforts in that direction would give a new impetus to the work of God in this State; therefore—

Resolved, That we re-affirm the resolutions passed at the State meeting in May, respecting the matter of urging out into the canvassing field all, both brethren and sisters, who are capable of doing that kind of work.

Whereas, Experience has demonstrated that in other States the canvassing work is most successful where several workers are associated together for mutual help and encouragement; therefore—

Resolved, That we recommend that the same plan be adopted in this State.

Whereas, The National Reform party are doing all in their power in many other States to influence the members of State legislatures to pass oppressive Sunday laws; and—

Whereas, Delay in the matter of informing the legislators of our true standing on the Sunday question will hasten the time when our liberties will be taken away and our way to spread the truth be hedged up; therefore—

Resolved, That we recommend that no pains be spared to place the "Marvel of Nations" and the *American Sentinel* before the members of our State legislature at its next session.

Resolved, That we urge all our brethren and sisters to do all in their power to place the *Sentinel* before their neighbors and in the hands of public men generally.

Whereas, It is inconvenient for the Secretary to be separated from the depository; therefore—

Resolved, That the Secretary should be located in connection with the depository, and should receive suitable compensation for services rendered.

Eld. Covert spoke impressively to the first resolution, relating instances where old and young persons are succeeding remarkably in selling our standard works. Others who have noticed this work, testified to the same. When considering the second resolution, Eld. Gates spoke of the principal advantages in having several workers located together. Resolution three called out a great many stirring remarks, and while it was under consideration the meeting adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., AUG. 5.—The third resolution was again taken up and spoken to quite lengthily. Eld. Gates spoke of the sway which the National Reform party has in Oberlin, Ohio. The first, second, and third resolutions were unanimously adopted. To resolution four the President made remarks, stating that it was all right and proper that the Secretary should be located with the depository, and receive pay for services rendered. But owing to the fact that there was not a sufficient amount of business to do to justify the Society in paying the Secretary at present, it was voted to strike out that part of the resolution relating to remuneration. The resolution was adopted.

Committee on Nominations presented the following: For President, R. D. Hottel; Vice-President, M. G. Huffman; Secretary and Treasurer, Amy A. Neff; Directors: Dist. No. 1, R. T. Fultz; No. 2, T. H. Painter; No. 3, Chas. D. Zirkle; State Agent (to canvass and drill canvassers), R. T. Fultz. These names were considered separately, and the nominees were elected to their respective offices.

The address of the President, for the present, will be Bridgewater, Rockingham Co., Va.; and that of the Secretary, Quicksburg, Shenandoah Co., Va.

Adjourned *sine die*. R. D. HOTTEL, Pres.  
L. D. WOODS, Sec.

—"We shall know each other there," is a line in a hymn which is a favorite with many good people. Some people are more anxious about heavenly recognition than about knowing each other here. There is many a weary, discouraged pilgrim not far from each one of us, who would be greatly cheered if we would cultivate his or her acquaintance here. They need us now more than they will after a little. Make it your business to know the Christian people around you here and now, and then they will be gladder to know you up there.—*Religious Herald*.

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 23, 1887.

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

## EARTHQUAKE EXPERIENCES.

INASMUCH as earthquakes are set down as among the judgments which God will visit on the earth in token of the nearness of the end of all things, and inasmuch as the seven last plagues end in a stupendous and awful visitation of this kind, everything connected with such phenomena, the effect produced by them, and the sensations to which they give rise, becomes a matter of interest. In the great Riviera earthquake in Italy, in February last, some thrilling experiences occurred calculated to give one a vivid idea of the awful nature of such occasions. The experience of a lady then stopping at Nice, is thus graphically described:—

"Mrs. Robert L. Cutting, Jr., who was staying at the Grand Hotel, Nice, had been one of the leaders of fashionable society in the city. She states that she was awakened by a great shock. The first thing of which she became conscious was the falling of a large screen of eight panels, closely followed by a fall of plaster and wood from the ceiling. Luckily the mosquito-net over the bed was strong enough to protect her. She was tossed from one side of her bed against the wall and then thrown on the floor. To use her own expression, she—

"THOUGHT THE RESURRECTION WAS COME."

"Rushing to the door of her room, she tried the handle but the door was jammed. She next tried her sitting-room door, climbing over the furniture of the room, which was scattered in all directions. That being also jammed, and realizing her terrible imprisonment, she screamed with all her might until she heard a gentleman next door say, 'Come out! There's been an earthquake, and the hotel is falling down.' Shortly afterward some gentlemen in the corridor broke in the door, and she escaped into the corridor with nothing on but her night-dress.

"DIAMONDS ABANDONED.

"On the first floor landing she found about a hundred persons in a similar state of address crowding the stairs. She was assisted down by a gentleman, who complimented her on her courage, but on reaching the square she fainted. On recovery she remained in the open air till half-past eight, when, being somewhat recovered, she went up to her room to obtain clothing. She dressed herself hurriedly and then remembered her diamonds, which on the first hurried exit she had forgotten. Just as she grasped them in her hand another shock came. She dropped the bag containing the diamonds, and rushed down stairs, leaving the jewelry behind her.

"Another visitor says: 'I was returning home from a small social gathering when the shock took place. It seemed to me as if the road suddenly became a huge earth-worm, and was creeping in a direction opposite to the one I was going. It was a very queer impression, and not a bit like that experienced when on the deck of a ship at sea. However, there was a curious swaying of the palm-trees along the Promenade des Anglais which was like the movement of a boat in the swell of a steamer.'

"CHILDREN FORGOTTEN.

"I should fancy the shock lasted twenty seconds. Ground-floor windows were thrown open, and a general stampede from the houses took place. I saw very few mothers with children in their arms. Perhaps the little things were forgotten in their cots, and the earthquake did not disturb them.' The prince of Wales, who had been at Nice to take part in the festivities of the carnival, had left the city for Cannes, his favorite continental resort, a day or two before the earthquake. He did not, however, wholly escape the effects of the shock. At Cannes there was the awful rumbling, which no one who has once heard it can ever forget, and the sickening tremor, far more trying than the tossing of a ship at sea.

"The consternation and panic were evidently very general. Two of the facts observed as mentioned above, give the most convincing proof that they were so. That a fashionable lady should abandon her diamonds, and that mothers should save themselves and leave their children to perish, shows that no treasure was so precious as to overcome, at that dread moment, personal distress and agitation. A vague, indefinable dread, a sensation of horror and utter helplessness were the predominant feelings of each heart, monopolizing and exhausting every other emotion. It was a scene of panic and wild terror, a picture in miniature of that coming earthquake—'so mighty . . . and so great,' as was not since men were upon the earth'—(Rev. 16 : 18) which is to level mountains,

blot the islands out of existence, and overthrow the cities of the nations. That earthquake which will be the last and greatest . . . will not be limited in its destructive force nor in its area. The time is now near at hand. The signs that appear in every direction are conspicuous to all who heed our Saviour's warnings (Matt. 24), and who are not among those 'foolish virgins' who cannot 'discern the signs of the times,' and who fail to recognize in these events 'the earthquakes in divers places' which Christ predicted as a sign to precede his second advent."—*Signs of Our Times.*

## DISCIPLE VS. DISCIPLE.

THE *Christian Oracle*, Disciple paper of Des Moines, Iowa, publishes that the Sabbath was solely a Jewish institution, and that the ten commandments were abolished at the cross. The *Christian Standard*, another Disciple paper, published in Cincinnati, Ohio, in its issue of Aug. 6, 1887, publishes a communication from a correspondent radically controverting such views, taking the position that the Sabbath did not originate at Sinai but at the beginning, and that the ten commandments were not abolished at the cross. We quote herewith so much of the article as pertains to this point. It must be entertaining reading to the *Oracle* from a member of its own denomination. This man speaks according to the oracles of God, and we commend his words, his direct scriptures and sound arguments, to the careful attention of the *Delphic Oracle* of Des Moines. He says:—

"1. The Sabbath not an exclusively Jewish institution. The foundation-argument of our brother's paper is that the Sabbath was exclusively a Jewish institution. This cannot be, because—

"(a) The very reason assigned to the Israelites as the ground of its obligation was that God had sanctified it from the beginning of human existence. 'Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' Ex. 20 : 9-11.

"Here the statement is made as in Gen. 2 : 1-3, that God blessed and hallowed the seventh day centuries before there was a Jew in existence; and it was sanctified for the world of mankind and not merely for a little portion of it two thousand years distant in point of time.

"(b) The Israelites were bidden to remember the Sabbath day, to keep it holy. It was not spoken of as an institution brought to their notice for the first time, like the passover, but as of a distinction which had been recognized in the past, and which they were to continually remember as having been instituted from the beginning when God finished the work of creation.

"(c) It was not a ritual institution like the shadowy code of exclusively Jewish forms and observances.

"It stands in the midst of nine other grand moral enactments which are world-wide and time-lasting, and it is false reasoning which argues that this one institution has been abrogated by the gospel system when there is not one jot of testimony to that effect.

"It always has been, and will be, wrong for any man to serve idols. It always has been, and will be, wrong for any man to profane the name of God. It always has been, and will be, wrong for any man to steal, or kill, or covet, or commit adultery. These things are fixed and eternal principles of righteousness, and he is a bold man who will take up one of the equal decrees of the decalogue and declare it to be null and void when God Almighty has nowhere said so.

"The Son of God emphatically stated that the heaven and earth should pass away before one jot or tittle should pass from the law till all should be fulfilled.

"The types of the law were fulfilled in and by him, and their observance ceased to be obligatory by reason of statutory limitation; but Jesus Christ never fulfilled the moral law in such a way as to render it unobligatory or as releasing mankind from its observance.

"Paul, who is quoted by the brother as arguing against the perpetuation of the Sabbath, and who, in his contentions with the legalists of his day, made use of very strong language against the error of regarding the law as a ground of justification, yet declares that the law is not made void through faith. 'God forbid: yea, we establish the law.' Rom. 3 : 31.

"And when the libertines of the apostolic church wrested the argument against legalism into license to indulge in sin, James and John both found it necessary to assert the obligation of the moral precepts of the decalogue, the latter declaring and defining sin to be the transgression of the law. James. 22 : 8-18; 1 John 3, 4.

"(d) The Israelites were commanded to observe the sanctity of the seventh day before the law was given at Sinai.

"Here we must positively contradict our brother's

statement that the obligation to observe the Sabbath depended solely upon the fourth commandment.

"The law was not given until the third month of their journey from Egypt. Ex. 19 : 1. Yet the observance of the Sabbath was commanded in connection with the gathering of the manna in the second month. Ex. 16 : 1-26, etc.

"The Israelites were not to rest on the seventh day because they were Jews, but because they were men and obligated thereto with the rest of mankind."

## THE WORK IN ENGLAND.

It is customary for us to speak of the importance of the work in the various fields in which we become interested, and a word respecting England will be in place. Certain it is that for giving a mold to the Third Angel's Message, such as would best fit it to accomplish its work in the earth, no country more favorable than the United States could have been selected. There are many reasons why this is the case. God reserved that country as an asylum for his people who in times past have been persecuted in their native lands; and the commingling of people from the various nations as they have flocked to the shores of America, has broken up the customs of generations and imparted a spirit of liberality and enterprise, giving it a character such as no other nation on the earth bears.

In the colonies will be found the most enterprising portion of Great Britain, and the people there are much in advance of the mother country in many ways. Unlike the Americans, however, they have retained some of the old forms and customs which have stood for centuries in the Old World, and which are hardly in keeping with the liberal spirit of the nineteenth century. This groove, or method of thought, in which the mind has so long been accustomed to move, fits it to adapt itself to new truths and new plans of operation as readily as where society is taking a new mold, as it is in America. The Saviour recognized this principle when he said: "No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." For these reasons America will always be the great training field, where the experience gained will fit workers to enter the different portions of the world. No country in which the habits of the people have been fixed for thousands of years would be the place from which to send workers who would be prepared to give the distinctive character to the work, and adapt themselves to the circumstances under which they might be placed.

We would not intimate that God has not a people in every part of the world who will embrace the truth. We believe there are thousands in Great Britain and Europe who will step out in obedience to the word of God when it is presented. England stands foremost in giving the Bible to the world. God has honored this nation in this respect. England has also sent its missionaries to the most benighted portions of the earth, and much means and many men are still devoted to this most commendable work. But in every reform that has assumed any magnitude in European countries, God has seen fit to begin the work in a different manner from the way the truth started in America. God reaches people as they are. He meets them in the station in which they are placed. Right there they are given the truth which, after its reception, is to mold over and change the character of the people. The nations of Europe are divided into various grades of society, or castes, and here the work of God has always begun among the more influential, and through these has reached all classes. We cannot expect to mold a nation as a nation, but we can expect that, in the providence of God, this truth will reach a better class of people, and their influence will give the work a character in these European countries. Where this is the case, success will attend the effort. We do not think the efforts of the past have fully met the design of God in this respect, in this country.

The two extremes of society meet in the countries of the Old World. The poor are very poor, and depend upon their daily labor for the bare necessities of life. If sick for a few days, they must be carried to the hospitals, and be supported by the charities of the wealthy or at public expense. It is evident that this class would not be prepared to give the light of truth to the more influential; and if the work is shaped merely to reach the former, and the labor is put forth exclusively with them, there is a battle to

fought for the truth, and such an one as we never expect to see accomplished, in the work of God. It may work that way where society is all broken up; but it will not where society is arched in by iron bands.

The work in Europe has been largely among the poorer classes, and has been shaped to meet that class of minds. We feel that the time has come for God to give the light to those of greater influence; and through these may be reached those who are the "poor of this world." There are many who will never embrace the truth, but becoming acquainted with our work will aid us by their influence and counsel. God has already given us favor in England with some of the more influential, and our hope is in Him. It is not by might nor by power, but by His Spirit. While we might mention some things that seem very favorable in London, we would speak with the greatest caution and deference respecting the work of God. We need the enthusiasm of the most ardent believer in present truth. We need faith, and the most unbounded confidence that this work is of God, and that it will succeed. We need caution and deliberation that, having gained the experience we have in America, we may wisely lay plans and move in the order of God, so that he may go before us.

Our courage is good, and our confidence that the Lord will work in England is at times as strong as we have ever felt it in any branch of the work. We believe God has men and women of every rank and station in society here who will embrace the truth. We see indications of this already in the city of London, and God has given us friends, for which we thank him. Men of influence have introduced us to others, and the truth is also finding its way to some who, if they embrace it, will be a real help to the cause. If they do not, we trust they will be our friends, and lend their influence to our work. It was thus in the days of the Reformation. There were men of education and wealth who helped on the work then, but who never fully espoused the doctrines of the Reformers. We hope our brethren will pray for the work in England. We need a steady faith and a firm reliance upon God, and we shall see success attend the work.

For weeks we have been in search of a suitable building in which to establish a training mission, and found one about a week ago. The rent was 120 pounds (\$600) per year. We sent in a written offer of 90 pounds (\$450). Since writing the above, we have received a line that it is accepted. It is on Anson Road, Halloway. The name of the house is "Chaltoness." We think the Lord has favored us in this.

S. N. H.

THE MICHIGAN CAMP-MEETING.

It is high time something was said through the REVIEW concerning our annual camp-meeting, to be held at Grand Rapids in the latter part of September. We expect this will be the largest meeting of our people ever held in the State, or anywhere in the world. Yes, the largest number of Sabbath-keepers ever assembled for a thousand years perhaps. We are looking forward to a meeting of deep interest. We should have made statements before concerning it, but we have been waiting until certain parties could be consulted, and certain arrangements made, before we said anything publicly.

In regard to the time of the meeting, we will say that we have received many letters from the most prominent brethren in the State, expressing the opinion that the meeting should be put off one week later than the present appointment (Sept. 20-27); viz., Sept. 27 to Oct. 4. The reasons assigned have been in substance these: With the present appointment the workers' meeting, which comes a week earlier than the camp-meeting, would come so much in the time of wheat-sowing that it would be very difficult, indeed, to secure an attendance large enough to properly prepare for the camp-meeting. Also, the West Michigan Fair—a matter of quite prominent interest in that section of the State—is to be held in Grand Rapids the very week of the present appointment of the camp-meeting. This would not only take the attention of the citizens whom we hope to reach by the meeting, and keep away large numbers of them, but would so engross the time and ability of the street-car railroad that it would be impossible for us to obtain the assistance absolutely essential in so large a meeting. Many citizens have requested that the meeting be held at another time than that now appointed, as

they wish to attend it, and cannot do so if it is held at that time.

On the other hand, we have been exceedingly anxious to have the presence of sister White at our camp-meeting. But we knew she expected to attend the California camp-meeting, which had been appointed but little later than the Michigan meeting. If we changed ours to a later date, she could not attend it and have time to reach the California meeting. We were in much perplexity over this matter; for we felt the deepest anxiety that we should have an excellent camp-meeting in Michigan this fall. We are glad to announce that our California brethren have postponed their meeting two weeks. This will give us an opportunity to place ours one week later, and enable sister White to attend both. So our Michigan camp-meeting will now stand appointed Sept. 27 to Oct. 4, which will greatly relieve the present situation.

And now, brethren and sisters of Michigan, we must put forth every effort to prepare for our great annual gathering. We hope to see at least 3,000 Sabbath-keepers present on that occasion. We expect the presence of sister White and Elds. Smith, Olsen, White, and Farnsworth, and other preaching brethren, and the best helpers and workers in all the departments of the cause. The meeting will come at that time of year when our people can best attend. We have ample time to prepare, and we trust all our people will now form their plans to be present, and be sure that nothing of a worldly nature interferes to prevent them.

We wish to speak especially of the importance of the workers' meeting. We feel that in the past a mistake has been made in not giving due prominence to this most essential feature of the camp-meeting. In such a mammoth affair as our annual meeting in this State is becoming, there is a great amount of preparatory work to be done in order to be in readiness for the religious interests of the meeting. If this preliminary work is neglected, the camp-meeting suffers greatly, and fails to accomplish what it might. Most careful plans must be laid and judicious arrangements perfected, that everything may be in readiness for the camp-meeting proper.

The workers' meeting also should be made a great educator in many important directions. It is what its name indicates—a "workers' meeting." There should be several hundred of our best brethren and sisters present a whole week previous to the camp-meeting proper. These should include every minister and licentiate of the Conference, all our directors, colporters, and canvassers, the delegates to the State Conference, and our leading brethren and sisters,—the real bone and sinew of the cause in the State. And we want a large number who can work. There will be a very great amount of work to be done in putting up our city of tents and getting everything in readiness. Much of the work to be done will be tiresome, hard work, and we need a large number to help. The workers in the past have been too few, and some of our best brethren have nearly sacrificed their lives trying to do what they could to make up for the absence of others who ought to have been present to help.

But interspersed with the manual labor of preparation,—erecting tents, etc.,—will be hours of instruction in canvassing and colportage work, Sabbath-school instruction, Conference and auditing business, and real religious meetings for seeking God that his blessing may rest upon the camp-meeting. We must have much of our Conference work done previous to the camp-meeting proper this year. The long, tiresome business of auditing accounts must be largely done during the workers' meeting. We cannot take the time of the important camp-meeting services for this work; therefore we must have our committees appointed at the beginning of the workers' meeting. All reports of ministers and laborers should be in the hands of the secretary, Bro. A. H. Mason, at the REVIEW Office, by the 18th of September, to be prepared for the auditing committee. Let all who have accounts to be settled make a note of this.

We will not make this article too lengthy by dwelling upon this matter longer. More will be said on this important subject. But we must not fail to announce that we have the promise of Eld. O. A. Olsen that he will attend our workers' meeting, and assist us in the work of preparation. He has had more experience, perhaps, in this kind of meeting, than any one among us. The writer intends to be present through the entire meeting. Bro. Belden and other

capable instructors will also be present. We hope to have such a workers' meeting as we have never before had in Michigan. We shall have more to say on this matter hereafter. Let us all now arouse and prepare for our most important annual gathering.  
GEO. I. BUTLER, Pres. Mich. Conf.

THE ABSURDITIES OF ANTINOMIANISM.

Those who claim that the law of God is not binding upon the human race, have no right to make use of one special petition in the prayer that Christ taught his disciples; viz., "Thy will be done on earth." God's law is an expression of his will, and in no way can one perform the will of God except by obeying his commands. But if one denies the obligation of God's law, it is the height of absurdity for him to pray for its performance on the earth. Those who utter that particular sentiment of the Lord's prayer while holding to and advocating the abolition of God's expressed will, are guilty of insulting the Creator, as must be evident to the most casual observer. Think of a citizen of this country preaching loyalty to the Government, and expressing his desire to see the will of the Government complied with, and at the same time denouncing all the laws of the Government as null and void! It is difficult to conceive of greater inconsistency. By what means is it possible to ascertain the will of any power except by consulting the laws issued by that power?

To reject the law of God as having been abolished is equally as fatal to one's salvation as to reject Christ directly; for if God's law has been abolished, there is absolutely no need of Christ as an advocate with the Father; consequently, Christ is nothing to us, and as "there is none other name under heaven given among men whereby we must be saved" (Acts 4:12), we are irrevocably lost, and Christ has suffered and died in vain, so far as we are concerned. Thus men who deliberately throw God's holy law overboard, thinking thereby to bring to light an easier and more certain plan of salvation, have at the same time cut themselves off from any right to the only plan of salvation that God has provided. They are left absolutely upon their own merits and their own resources. 1 John 2:1 says that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous;" and chap. 3:4 says, "Sin is the transgression of the law." It follows, then, that if there is no law, there can be no transgression; and if no transgression, there can be no sin; and if there is no sin, there can be no occasion for an advocate. Thus the antinomian reasons himself out of a Saviour completely. He cuts loose from God and the Saviour, and is left with absolutely nothing on which to build a hope of heaven.

It is evident that there were antinomians in Paul's day. He refers to them in Heb. 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

It sometimes occurs that persons who claim the abolition of the law of God, accuse those who teach the contrary, and endeavor to conform their lives to that law, with seeking justification by their good works; and they even go so far as to twit them in the matter of pretending to develop holy characters. They accuse them of entertaining a sentiment of "I am holier than thou." But did you ever hear of one who believes in the jurisdiction of God's law express himself as not needing the aid of a Saviour and Advocate?—Never. Does a belief in the validity and perpetuity of the law of God lead in any manner to the conclusion that a Saviour is not necessary?—Not in the least. Then is it not the antinomian who is virtually the self-righteous man? He dispenses entirely with the mediatorial work of Christ. O consistency, thou art a jewel, but thy dwelling-place is not with antinomianism.

Those who are finally saved will be saved because they are able to present to God a life record made free from the stains of sin through the blood of Christ, and because Christ pleads that they may share in his righteousness. What constitutes Christ's righteousness? Righteousness is right-doing—freedom from sin. Christ furnished that character to perfection. "He was manifested to take away our sins; and in him is no sin." 1 John 3:5. And Paul says that he was "tempted in all points like as we are, yet without

sin." Heb. 4:15. God's commandments are all righteousness (Ps. 119:172); and since sin is the transgression of God's law, or commandments, it follows that freedom from sin, which comes by strict conformity to God's law must be righteousness. Hence Christ's righteousness was obtained by keeping his Father's commandments. "I have kept my Father's commandments." John 15:10. God's law is holy and perfect, and anticipates its counterpart in the subject—a perfect life; Christ furnished that perfect counterpart, otherwise there would be absolutely no possibility of being saved without an entirely different plan of salvation from that brought to view in the Bible.

Christ's righteousness, then, is to be imputed unto all who are finally saved. In speaking of Christ, the prophet says: "He shall be called, The Lord our righteousness." Jer. 23:6. Remembering that Christ's righteousness is synonymous with his Father's holy law, that he obtained it by supplying the perfect counterpart of that law, it becomes self-evident that to reject the authority and jurisdiction of God's law, is to forfeit all claim whatever to sharing in Christ's righteousness. Thus the antinomian unwittingly throws overboard one of the most important and indispensable considerations to obtaining an entrance into heaven. He denies the validity of that law represented by Christ's righteousness, and thus the words of the prophet before quoted are meaningless to him. First, he places himself beyond the aid of Christ's ministrations as an advocate, and, secondly, he forfeits all title to a share in that righteousness, without which no man will see the inside of the kingdom.

But, says one, Christ is our lawgiver. James 4:12 informs us that there is one lawgiver, and he identifies that being by saying that he is able to save and to destroy. That being is God the Father. 1 John 2:1 says that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The lawgiver and advocate cannot be one and the same individual; and the very fact that Christ is the advocate precludes the possibility of his being also the lawgiver. "Sin is the transgression of the law," says the same writer in chap. 3:4. If, as some claim, the law of God the Father—the ten commandments as recorded in Ex. 20:3-17—has been abolished, and we are now under the law of Christ, where is our advocate? It must be evident to the most casual observer, that if Christ is our lawgiver, we have no advocate, and hence our cases are absolutely hopeless; we are irrevocably lost. It is the height of absurdity to suppose that a lawgiver could or would plead with himself for pardon to be granted to one who had violated his law. Again, if the law of the Father has been abolished, what need have we of an advocate with him? It is such absurdities that appear when men take the position that God's law has been abolished. The result of such teaching is to cause wickedness to increase in the earth, and thus these men play right into the hands of Satan in his efforts to destroy the human race. G. W. MORSE.

## Ministers' Department.

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

### MINISTERIAL TRAINING.

(Continued.)

[Extracts from an address by J. Clifford, LL. B., of England. M. C. W.]

"He who would hereafter preach well in Christian things ought himself to be a true sermon. Ay! that is it. There is the stamp of divinity. It is Christ's own plan. Life, and then speech. Speech, the vocalizing of life. Truth taught, the verbal form of the truth lived. Work at this moral and spiritual enlargement. Train for this and in this every day of the whole round year. Go as definitely for spiritual greatness, for the total suppression of the animal life, and for the cultivation of all that is beautiful and strong in Christian character, as for the mastery of the first book of Euclid. Make room in your mind for diviner ideas, in your heart for purer loves, in your acts for more Christ-like deeds, with the same thoughtful care, precision of aim, and wholeness of self-dedication, as you work to get at the meaning of your Greek Testament. Watch the effect of every stroke of work on character, resisting all that hurts it, welcoming whatever cleanses, quickens, and perfects it.

It is soul-training that lies at the very basis of efficiency and power. You must miss much that you want in life: but if you miss this you are forever undone as 'good ministers of Jesus Christ.'"

"Akin both in character and gravity to this training in greatness of soul, is the law of the student's supreme and all-embracing aim; the final goal of all his long training and of all his careful work. Indeed, this is the first and greatest commandment; for the man is as the aim is. No index is so accurate. No force acts so reflexly on the man with such overmastering energy. According to it he is great or little, and according as it grows he grows swiftly or slowly, soundly or corruptly, and becomes a bold and conquering Peter or a craven and self-destroying Judas.

"And yet I speak from experience and free contact with students, when I declare this is the thing the college student has the most difficulty in holding aloft and maintaining in its pureness and integrity, simplicity and beauty. For all of us this is the toughest task we face, but at the beginning of our training it is a burden almost insupportable. The very act of going through the college gates is the lowering of the soul's aim. Outside and before entrance the instinct for souls had free course, and was glorified in its victories over fear and its gift of naturalness and self-forgetfulness. The passion to save men by preaching Christ and Christ crucified was the master-key of every sermon and of every prayer, of all study and of all work; but now attention is so absorbingly fixed on grammars and lexicons, on propositions to be proved and lectures to be heard and remembered, on rules for the introductions, and divisions and applications of sermons, that the 'tools' of the workers fill the vision and shut out the man and the men. Every operation during the ten hours of the day withdraws the student from the humanity that is to be saved, the soul that hungers for the truth of God, and directs him to the books in which that truth is printed or the process by which it may be written. The intellectual aspects of life are in the ascendant, and 'the heart is in danger of being starved to feed the head.' The very atmosphere is electric with debate, and so it comes to pass that the man who went to college fired with contagious enthusiasms and passionate zeal to save men, comes out, after four years' training,—

'Faultily faultless, icily regular, splendidly dull, Dead perfection, no more.'

Contact with 'dead languages' has frozen the soul. Rhetoric is perfect, logic is invincible, knowledge is widened, but the irrepressible eagerness to preach the gospel so as to bring men to Christ and Christ to men is gone—ejected by the very machine that was expressly constructed to secure its earlier attainment.

"What does all that mean?"

"That college training is a mistake? So some say; and so it may be; but only in the same sense that it was a mistake to make man 'free to stand or free to fall,' and place him in a garden of life and beauty and temptation—a mistake as a factory is a mistake, or a surgery, or a board school, or, indeed, any place on earth you can think of except the grave. For life is temptation, and the higher, more expansive, and exalted the life, the fiercer the temptation, and the more insistent the demand for steadfast fighting. Fuller, purer life than Christ's there never was; and 'he was in all points tempted like as we are,' and even to greater degrees.

"What does all that mean then?"

"This: not that colleges are blunders, but that college men must obey this law of the exclusive aim to save men, build up character, with undeviating and inflexible fortitude. You must train yourselves in the habit of throwing into the background the tools of intellect, remembering that the moral purpose is the first and last of controlling forces. There must be no day without the vision of souls. No day without a brief baptism into Christ's idea of man, his infinite value; of sin, its awful progeny; of holiness, its perennial beauty; of eternity, its awe-inspiring attractions. You are here to seek and to save that which was lost. There is the alpha and omega of your business. Never forget it. Hold that aim aloft. Do not let it drop out of sight. Beware of seeing it in a false light. Suffer no usurper to dislodge it from its place in the throne of your aims. 'Seekest thou great things for thyself, seek them not.' If you do, they will not come. If you do not seek them, they may come, and if they do not come, you will be able to do well enough without them. Train yourself in eloquence—you need it; in the building of sermons—it is obligatory; in the mastery of the best thought of the best minds—it is your privilege; but, oh! as you value your own peace, as you crave the 'Well done' of Christ, as you wish your teaching to flow with quiet strength into the whole world's interests, daily feed your passion to save souls, habitually nourish into all-mastering sovereignty the love of men as men, and for God's sake; till it shall be the light of your seeing and the strength of all your doing, transfiguring the lowliest and most monotonous tasks with its radiance, and making the severest drill welcome by the revelation of its blessed, if remote, issues."

(To be continued.)

## The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 395.—PAPERS FOR USE IN THE SABBATH-SCHOOL.

Is it advisable to procure for use in our Sabbath-schools, the various juvenile periodicals that are published especially for the use of Sunday-schools. T. O. F.

No. Our own Sabbath-school paper, the *Youth's Instructor*, is, we think, amply sufficient for all such purposes.

#### 396.—ERECTION OF GRAVE-STONES AND MONUMENTS.

Do you regard it as right and consistent for S. D. Adventists to erect stones and monuments over the graves of their departed ones? A. M. E.

Certainly. The amount of such expenditure may be governed by one's circumstances. It should be within the bounds of reason; extravagance or a desire for display should be avoided.

#### 397.—THE LAW OF THE SPIRIT.

How does the law of the Spirit make us free from the law of sin and death, as stated in Rom. 8:2? A. C.

See the article entitled "The Four Laws," on page 392, No. 25, current volume of REVIEW AND HERALD.

#### 398.—CREATING EVIL.

How can it be said that God creates evil as spoken of in Isa. 45:7? G. T.

The "evil" here spoken of signifies calamity or punishment for sin.

#### 399.—ACTS 3:17.

1. What is meant by the expression in Acts 3:17, "I wot that through ignorance ye did it?"

2. Who were the "rulers" spoken of in the same verse? W. L. B.

1. "I know that through ignorance ye did it."  
2. The Jewish rulers who participated in the condemnation of Christ.

#### 400.—THE FALSE PROPHET OF 1 KINGS 13:11-22.

1. In 1 Kings 13:18 is the expression, "But he lied unto him," in the original?

2. Was the old prophet who prevailed upon the man of God to go home with him a false prophet? S. M. B.

1. Yes.  
2. The evidences indicate that he was. He may have formerly been a true prophet, but if so, it seems as though he must have fallen.

#### 401.—CORRECT VERSION OF REV. 22:14.

What do you regard as the comparative merits of the various translations of Rev. 22:14? J. M. H.

We regard the common version as preferable to any other; viz., "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### 402.—VARIOUS RENDERINGS OF REV. 20:5.

What are the various readings of Rev. 20:5 as obtained from the Sinaitic, Syriac, and Vatican MSS. respectively? H. N. W.

Not having the necessary authorities at hand, we are unable to give the reading that would be obtained from the Vatican and Sinaitic. In the Syriac version that we have, the first statement of the verse in question, as given in the common version,— "But the rest of the dead lived not again until the thousand years were finished,"—does not appear. The only statement is this: "This is the first resurrection."

#### 403.—"THE DAY WHICH THE LORD HATH MADE."

How do you interpret Ps. 118:24—"This is the day which the Lord hath made"? A. N. Y.

In order to ascertain the period of time referred to by the expression quoted, it is necessary to consider what events have been mentioned, the consummation of which brings that time. In verse 17 the psalmist says, "I shall not die, but live, and declare the works of the Lord." This indicates that he was looking forward to a time subsequent to the resurrection. Verses 19 and 20 may be taken as referring to the entrance of the righteous into the kingdom to possess it forevermore. Verse 22 refers to the time when "the stone which the builders refused is become the head-stone of the corner." The "stone" here mentioned is Christ, as all will admit; and the time when he becomes in very fact the head of the corner is prophesied of in Dan. 2:35, which is not until after the destruction of the wicked, and the earth is brought back to a state of complete restoration. Then can it be said unconditionally and without reserve, "This is the day which the Lord hath made;" this is the time had in view by Jehovah when the plan of salvation was projected.

## 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.

### THE NATURAL AND THE SPIRITUAL.

A LITTLE seed by the way-side thrown,  
Where the sun's rays fall and the rain comes down;  
A little bud through the soft earth driven,  
A little stem that points up to heaven;  
A few tender twigs where a bird may rest,  
A tuft where a sparrow may build her nest;  
A sapling growing up tall and wide,  
A tree that the flocks and herds gather beside;  
A shelter and shade on the arid plain,  
And the hurricane rends at its boughs in vain.

A little truth, but expressed in sound,  
An honest heart where it lodgment found,  
A strange meditation begotten there,  
An upward look and a breathed prayer,  
A dawning light, a refreshing dew,  
And the clouds on the Spirit are pierced through;  
And the soul looks up from its resting-place,  
To bask in the beams of a Father's face;  
And to grow and increase as a living tree,  
Spreading its branches far and free.  
And when by the heat of the storm dismayed,  
Multitudes shelter beneath the shade.

—J. P. Galletly, in *Restitution*.

### SWEDEN.

**GEFLE.**—The tent was taken from Stockholm to Gefle a week ago. Bro. Johnsson writes that they found some difficulty in obtaining a suitable place. The first meetings were appointed Sunday, July 17. On Thursday, however, the city authorities gave them an excellent central place in the city, on which to pitch the tent for three months. When the time drew near for meeting, the brethren entertained some fear that there would be but few hearers, seeing that several prominent preachers had come from other places to preach at the same time. But the brethren were made glad to see about 600 persons in the forenoon, and 1,000 in the evening listening attentively. Most of them had to stand up, as the tent can seat only between 400 and 500.

The tent was full before it was time to begin the preaching, and no one left before the meeting closed. They listened with marked interest, and the word spoken seemed to make a deep impression upon them. Many remained after the meeting, and talked with the brethren a good while. Several priests and preachers were present. Many said when they left, that next time they would bring their friends with them.

One great means of getting so many people to the tent was, that during two previous months two of our sisters canvassed the city thoroughly, and scattered many health publications, copies of the "Life of Christ," and the small work on the prophecies of Daniel and John. And besides this, they have by their conduct left a good testimony in favor of true religion.

We all feel greatly rejoiced that the Lord so evidently has blessed our first tent meetings in Scandinavia. And now we also have good proof that the canvassing work is an excellent means to prepare the field for preaching the word. This is a new and happy experience for us in Northern Europe.

Last Sabbath we celebrated the ordinances with our brethren in Stockholm. The Lord blessed our meetings, and the brethren were much encouraged. Eight brethren and sisters who had previously been baptized, were welcomed among us. Heretofore we have not been able to obtain a suitable meeting hall in Stockholm, and for this reason we have had much less interest than we otherwise might have had. Now the Lord has helped us to obtain such a hall as we desire and need, in a central part of the city. We are very thankful for this.

Next Sabbath we expect to have baptism in this place.

J. G. MATTESON.

July 19.

**LATER.**—The interest at Gefle still remains good. I have been with the brethren at the tent the past week, while Bro. Johnsson returned home to arrange matters for his family before fall. I have spoken every evening and twice on Sunday. In addition to this we have begun to hold Bible readings every forenoon, and a prayer-meeting Sabbath forenoon. On Sunday our tent was entirely filled, standing room as well as seats being occupied. It rained in the evening, but, nevertheless, some who could not find room inside stood on the outside, with their umbrellas raised to protect them from the rain. The people listen with marked attention, and the word spoken makes a deep impression upon them. About thirty of the friends remained after this meeting, to converse with us. Afterward a brother came in and sang a few pieces about the soon coming of Christ, accompanying his singing with the guitar. Then they desired to have a season

of prayer together, before we separated. A number prayed most feelingly, that the Lord would guide them into his truth. The Lord drew near to us by his Spirit, and we all felt that it was a precious season to our souls.

The tent has now been here two weeks and one Sunday. The collections during this time have amounted to over thirty-three dollars; we have sold books to the amount of fifty-two dollars. I expect to leave here in a few days. Brn. Johnsson and Karlsson will continue the work with the assistance of two lady Bible workers. Besides these, we have had two colporters here, but they now go to another city to canvass.

J. G. M.

Aug. 1.

### AUSTRALIA.

THINKING that some of the readers of the REVIEW will be interested in our journey from America to Australia, I will give a brief description of it. On the 9th of January, after taking leave of our dear brethren and sisters who had assembled at the depot in Topeka, we started for Australia, in harmony with the recommendation of the last General Conference. The following morning we were in full view of the Rocky Mountains. As we were hurried on, we began to wind around in the mountain passes; and as we saw the towering cliffs rising in majesty on either side, we thought of the time when "the saints would leave the cities and villages, and, associating together in companies, live in the most solitary places." We were passing through mountain fastnesses which, perhaps, will soon be the home of some of God's people, while the seven last plagues are being poured upon the earth. We thought, Surely He who laid the foundations of these mighty natural pyramids, will care for his people when hidden in their dark recesses, though he may employ ravens to feed them.

We arrived at Oakland, Cal., Jan. 13, where we were met by kind friends who welcomed us to their homes. The Sabbath was spent with the church at that place. We shall always remember with gratitude the kindness of our friends in California. We sailed out of Golden Gate Jan. 16, and began our first experience at sea. A strange feeling of loneliness crept over us as we watched the fast receding shores of our native land. But when we thought of the thousands in the distant countries to which we were going, who had never heard the truths of the Third Angel's Message, we felt thankful that the Lord had given us a part in this closing work, even though we were called to leave home and friends so far behind.

We had a very pleasant passage from America to the Sandwich Islands, where we arrived Jan. 23, after a voyage of seven days. Honolulu, the capital of the Hawaiian Islands and Kingdom, is situated on the southwest shore of Oahu. Its population is about 7,000. The climate of these islands is delightful. Tropical fruits grow in abundance, and flowers bloom the year round. We found, upon our arrival, some brethren awaiting us. We remained here two months, holding meetings most of the time. The prejudice was very great, and we found it far more difficult laboring in a foreign field than in America. But we feel that the Lord blessed us in our visit at this place. Our brethren were encouraged, and a few decided to obey the truth. A minister should be sent to this place who can remain some time. I am convinced that this is the only way the prejudice can be removed.

The two months that we were to remain on these islands quickly passed, during which time we became very much attached to these brethren. We sailed from Honolulu March 20, and after a pleasant voyage of two weeks arrived at Auckland, New Zealand, where we found Bro. A. G. Daniells looking for us. At the urgent request of himself and others, we concluded to remain in Auckland one month. We enjoyed laboring with Eld. Daniells and wife very much. The Lord is crowning their efforts with success. A good class of people have accepted the truth as the result of their labors. We became very much attached to the brethren of New Zealand during our brief stay with them. We resumed our journey April 30, and had a pleasant passage to Sidney; but in passing down the coast to Melbourne, we encountered a very severe storm, which lasted about six hours. When the storm was at its height, the waves washed the ship from end to end, and for a time the water was nearly two feet deep in the state-rooms. While all was confusion around us, we felt that the Lord would take care of us if he had a work for us to do in Australia.

We arrived at Melbourne May 9, just four months from the day we left our home in Kansas. The first four weeks after our arrival were spent in visiting some of the churches, becoming acquainted with the work here, and in getting ready to enter a new field. The first of June we opened a mission in this city, and next Wednesday, July 13, we expect to begin a series of meetings here. We hope our brethren in America will pray earnestly for the success of the work here. We long for more of the Spirit of God, that our labors may be attended with greater success, and that the cause may advance more rapidly in this part of the great harvest field.

July 10.

WILL D. CURTIS.

### INDIANA.

**INDIANAPOLIS.**—Since my last report two more have begun to keep the Sabbath in this city. One of these is a lady of considerable influence with a class of Christians who are not satisfied with the religious standard among the churches, and are seeking for a deeper work of grace. I hope she will be able to help some of them into the light.

While the church is being built here, the mission work is largely broken up; for we hardly feel able to run two houses, and the workmen on the buildings make a large family by themselves. It was thought best, therefore, for me to assist Eld. Henderson for a few weeks in a tent effort at Ladoga, Montgomery Co. Ind., which will be the address of myself and wife for the next few weeks. Eld. Covert will look after the work in Indianapolis while the church is being built. We trust that the brethren will especially remember the work at that place in their prayers.

H. PEBBLES.

### IOWA.

**SPENCER AND STORM LAKE.**—Closed our meetings in Spencer Aug. 7, after a stay of six weeks. The attendance and interest were not what we desired, yet we feel sure that the effort was not lost. Five adults signified their intention to obey the message, and others who could not attend the meetings are investigating. Regular Sabbath meetings will be held in a private house for the present. Several prominent citizens urged us to return in the fall or winter, and promised to provide a place for meetings. We received \$13 in contributions, and \$18 on book sales. We began meetings at Storm Lake Aug. 13, and have held three services, with an average attendance of one hundred. Pray for the work here.

Aug. 15.

IRA H. HANKINS.

J. J. ELLYSON.

### ARKANSAS.

**HARRISON AND HILL TOP.**—We closed our tent meeting at Harrison July 21, after continuing a little more than eight weeks. A reply to the opposition from three different denominations completely silenced them. Then a united effort was made to hold a protracted meeting to draw the people from our meeting. But they continued this only a week, after which they visited from house to house to induce people to remain away from our meetings. This reduced our audience considerably. However, some continued to attend, there being seldom less than forty to seventy-five present. Seventeen signed the covenant to keep the Sabbath. Others believe who said they would keep God's holy day. We obtained two subscriptions for the REVIEW, four for the *Sickle*, and a club of five for the *Youth's Instructor*. Several copies of the "Marvel of Nations" were sold to the leading men of the place, and a few copies of "Great Controversy, Vol. IV."

We are now located at Hill Top, on Gaither Mountain, fifteen miles from Harrison. We came here at the earnest solicitation of a family of S. D. Adventists who have lived here four years. There is said to be an area of about six square miles of tillable land on this mountain. We have been here ten days, and have preached twelve discourses. There is but one house in sight of our tent, but people come from all parts of the mountain. Our audience has ranged from about 100 to 200. The people are kind and hospitable, and look after our temporal wants. We are now presenting the Sabbath question. Many seem well pleased. We trust the Lord has precious souls here that will be gathered into his heavenly garner. Our address is still Harrison, Boone Co., Ark.

Aug. 8.

J. G. WOOD.

J. A. ARMSTRONG.

### AMONG THE SCANDINAVIANS IN MINNESOTA, ILLINOIS, AND MICHIGAN.

SINCE the camp-meeting in Dakota, I have visited the following churches in Minnesota: Artichoke, Herman, and Gilchrist. One was baptized at Artichoke, and one at Gilchrist. The brethren at all these places love the Lord and his truth, and we had many good meetings. I also spoke once to the brethren in Minneapolis, and once in the tent at St. Paul. The Lord has blessed Bro. Norlin in his work there. July 23 I came to Chicago. The brethren had postponed their quarterly meeting till that time. The Lord blessed us much, and I believe he is willing to work for us in Chicago. There have been quite a number added to the church of late. July 29 I went to Stambaugh, Mich., and the Swedish brethren there, who had had no minister visit them for over a year, seemed to appreciate my labor much. There was also some outside interest. One was added to the church, and a T. and M. society was organized. They were willing to work for their fellow-men.

I also spent a few days at Iron Mountain. There are two families of Swedes who keep the Sabbath of the Lord. One of those families formerly belonged to the Baptist denomination; the other was baptized at this time. They all united with the

church at Stambaugh. I stopped one day at Stephenson, where we have a church mostly composed of French brethren. There is one Swedish family belonging to that church, but as they understand neither English nor French, their meetings do not edify them much. They all seemed to be of good courage.

Aug. 10, I returned to Chicago, and yesterday (Sabbath) was a good day for us here. The Conference committee had appointed this Sabbath as a day of fasting and prayer preparatory to our soon coming camp-meeting. The Lord blessed us much. In the forenoon I spoke to the Scandinavian brethren, in the afternoon to the Americans, and in the evening at Ravenswood, where some have lately embraced the truth. The Lord is good. L. JOHNSON.

Aug. 14.

#### MISSISSIPPI.

BEAUREGARD.—I have been here nearly ten weeks, and have canvassed all the main points of present truth, giving fifty-six discourses and a few Bible readings. Our book sales have amounted to \$17, and donations to \$6.95. The meetings have been well attended from the first. Sixteen have decided to keep the commandments of God and the faith of Jesus. A Sabbath-school of nineteen members was organized June 11. We have good Sabbath meetings, and they are well attended. God seems to be blessing my work. Inclosed please find an article which the brethren here would like to have you reply to. We desire that the Lord may help us to labor to present every man and woman perfect in Christ. R. B. HEWITT.

[NOTE.—The article referred to was replied to in last week's REVIEW, under the heading "Uncalled-for Solicitude."—ED.]

#### NORTH MISSOURI CAMP-MEETING.

THE local camp-meeting for Missouri was held at Chillicothe, Aug. 2-9. Bro. Kilgore and myself attended this meeting on our return from Texas. This Conference is divided geographically by the great Missouri River, into North and South Missouri, which makes it a little difficult sometimes for the brethren all to meet on one side of the river. We have observed, however, how easily such natural obstacles are overcome by the aid of railroads and the missionary spirit. Some way when a man's heart is full of the missionary spirit, neither rivers nor mountains, heat nor cold, State lines nor national boundaries, "height nor depth, nor any other creature" seem to offer any serious obstruction to his attendance at camp-meeting. But without this spirit, how difficult it is to go! The slightest difficulties are converted into almost insurmountable obstacles. The evening zephyr becomes almost a cyclone; the rippling brook, a swollen torrent; and the Lilliputians, dwelling in the unprotected villages of fairy land, become the giants of Anak, inhabiting cities which "are great and walled up to heaven."

If the matter were not so serious, it would be amusing to see how easily people can go to meeting when their hearts are full of the love of God, and how impossible it seems to them when they do not have it. At this meeting we were agreeably surprised at finding more than we had expected. Every church in Northern Missouri was well represented, and some churches were nearly all there. Bro. Jones, Chaffee, and Allee, of the Conference, were present, and aided much in the meeting. Bro. Chaffee and Allee had been holding a tent meeting in the place, for three or four weeks before the camp-meeting began. There was some interest, and it increased all through the meeting, till Sunday night the large tent would not hold more than half of the congregation. Several have already decided to obey the truth.

Our meetings were blessed with a degree of freedom and the presence of God's good Spirit. The themes largely dwelt upon were those pertaining to consecration and devotion to the work of God. We had a most precious meeting on the Sabbath. A large number came forward for prayers, and good testimonies were given; and this was also true of the meeting on Monday. There were thirteen baptized. We believe good impressions were made, and that if the vows which were taken are lived out, many will be benefited. I believe the cause of God in this part of the State will be helped by this meeting.

E. W. FARNSWORTH.

#### TEXAS CAMP-MEETING.

In company with Bro. R. M. Kilgore, I arrived at Fort Worth, Texas, July 27, the time and place appointed for the meeting. The camp was situated in the northern part of the city, on a lot which had been freely given for that purpose. The ground was fitted up for picnics, excursionists, and the like. There was a large amphitheater-like building in which the meetings were held. As our brethren quite frequently find such a place for their meetings, I will take this occasion to say that I think it is a mistake to hold them in such a building. Every footfall on the floor echoes and re-echoes, while the

murmuring and crying of small children make music which perhaps may be melodious enough for many of the mothers, but is exceedingly difficult for a minister to compete with and to overcome; in some way such a building seems to add to its volume, and render it much more annoying than it usually is in a tent. A person coming into a tent is not heard, the walls not being resonant.

We found the preparations nearly perfected, and meetings ready to commence. The general features of the meeting were much the same as those seen at our camp-meetings generally. The attendance from without was not large, but steady. Many of those who did come were those who had been visited by our Bible workers. At the time of the meeting the prohibition question was at its height, and every one was intensely interested in that, which, no doubt, had a tendency to keep some away.

One most interesting feature of the meeting was the report of the canvassing work. There have been over 2,000 copies of "Thoughts on Daniel and the Revelation" sold during the past year. Nearly every one who canvassed made a success of it. God has seemed to especially favor the canvassers here. In certain parts of the State droughts have prevailed, but in those localities where they have worked, good crops seem to be the general rule. Several of the canvassers took as high as 200 orders in five weeks, and one of them said he took fifteen orders in one day. One sister who canvassed for *Good Health* obtained about 100 orders in about four weeks, in Fort Worth. Thus those who dedicated themselves to the work seemed to have success.

Bro. Greer wishing to be relieved from the burdens of the presidency of the Conference, Bro. Gage was elected to fill his place, with Bro. Gregory as secretary. Bro. Payne was elected president of the T. and M. society and also general canvassing agent. We sincerely hope that the present board of officers will have wisdom and grace to labor in harmony and love during the coming year. Some little differences of opinion have existed the past year, which, no doubt, has hindered somewhat in the work. We can but believe that the experience will prove a benefit to them, if they only draw near to God.

Our revival services on Sabbath and Monday were good occasions. Twenty-three, I believe, were baptized. The weather was extremely hot and sultry, and it was difficult to rise above its depressing influence. We were glad to see tokens of prosperity in this young Conference. They have disposed of more literature the past year than any of our stronger Conferences, and some churches have been brought into the truth.

I formed many pleasant acquaintances while on this, my first visit to Texas. The brethren here have a mighty field in which to work. May the Lord help them to labor faithfully.

E. W. FARNSWORTH.

#### STATE MEETING AT LIGONIER, INDIANA.

THE State meeting at Ligonier, Ind., Aug. 11-14, was well attended by the brethren and sisters of neighboring churches. They came early, and many remained till the close. Those who left before the meeting closed sustained a loss. The preaching was almost entirely of a close, practical character, setting forth the dangers and duties of these times. God's Spirit moved upon the hearts of many who were present at nearly every service. Several confessions of laxity in the work of the Lord were made. Some are beginning to learn that they cannot enjoy the favor of God, and at the same time do the work of the Lord negligently. It is too late in the Christian age to spend time idly. God's cause must move, and those whom God blesses must move with it. To do otherwise brings spiritual death.

The State agent gave much encouragement to those in attendance, by talks and reports on the canvassing work. Many instances of success were related which were calculated to enlist enthusiasm in the sale of our subscription books. The T. and M. society report was the largest ever made by the society, in the amount of reading matter put in circulation. Our people in Indiana have nothing to fear while they trust in the Lord and go forward. They should understand that Satan wants them to criticize and find fault with each other, while the Lord desires them to work in union, and have love one for another.

WM. COVERT.

#### TEXAS CONFERENCE PROCEEDINGS.

THE tenth annual session of the Texas Conference was held in connection with the camp-meeting at Ft. Worth, July 27 to Aug. 2, 1887.

FIRST MEETING, JULY 28, AT 10 A. M.—President, W. S. Greer, in the chair. Prayer was offered by Eld. R. M. Kilgore. Fifteen delegates, representing eight churches, were present. Secretary being absent, A. A. Gregory was chosen secretary *pro tem*. Ministers from abroad were invited to take part in the deliberations of the Conference. Additional delegates were chosen to represent the churches at Terrell and Clifton, and others not fully represented. Minutes of last annual session read and approved. The

churches at Rockwall and Egypt were received into the Conference, and delegates were chosen to represent them.

The Chair being empowered to select the usual committees, appointed the following: On Nominations: J. W. Gage, T. T. Stevenson, and J. M. Dickerson; on Resolutions, A. A. Gregory, W. A. McCutchen, and W. T. Drummond; on Licenses and Credentials, Eld. E. W. Farnsworth, J. C. Cole, and A. W. Jenson; on Auditing, John Ranson, John J. Cochran, J. Spikes, J. W. Kirkpatrick, R. K. Huffstetter, and B. F. Woods.

Adjourned to call of Chair.

SECOND MEETING, JULY 29.—Committee on Licenses and Credentials presented the following report: For credentials, W. S. Greer; for ministerial license, W. A. McCutchen, A. A. Gregory, J. M. Huguley, W. T. Johnston, W. S. Cruzan, and W. T. Drummond; for colporter's license, Henry Hayen and A. W. Jenson.—Adopted.

Committee on Resolutions reported as follows:—

*Resolved*, That we express our gratitude to God for the degree of success that has attended our efforts to advance his cause during the past Conference year.

*Whereas*, Means are needed to prosecute the work of God in our Conference; therefore—

*Resolved*, That we request all who have unpaid pledges to make earnest efforts to pay the same at the earliest possible date.

*Resolved*, That we deem that a workers' meeting preceding the camp meeting proper is indispensable to the best interest of the camp-meeting.

*Whereas*, God has signally blessed our canvassers in their efforts to spread the truth throughout this great State during the past year; therefore—

*Resolved*, That we show our appreciation of this branch of the work by seconding in every way possible the efforts of our canvassers, and that by our prayers and words of faith and good cheer we will encourage them to go forward in this good work.

*Resolved*, That it is the mind of this body, that the canvassers should prepare the field for tent work and other ministerial labor, and all Bible work, and that these fields should not be entered until the canvassing work is completed and so reported by the State agent to the President of the Conference. (This applies to new fields only.)

*Resolved*, That it is the mind of this body that past experiences have proved that the work of the Conference between its annual sessions should be intrusted entirely to the Executive Committee.

*Resolved*, That the President be authorized to instruct the churches to elect their delegates at least three months before the session of the Conference, and that he appoint the Auditing Committee, and notify its members to be present at the workers' meeting, to do their legitimate work.

The first resolution was adopted, and meeting adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JULY 31.—The second, third, and fourth resolutions were considered and adopted. While the fifth was pending, meeting adjourned to call of Chair.

FOURTH MEETING, AT 5 P. M., AUG. 1.—The remaining resolutions were considered and adopted.

Committee on Nominations submitted the following report: For President, Jas. W. Gage; for Secretary, A. A. Gregory; for Treasurer, T. M. Woodruff, Executive Committee, J. W. Gage; W. S. Greer, and J. Spikes. Selection of Camp-meeting Committee was left with the Executive Committee.

#### TREASURER'S REPORT.

Cash on hand Aug. 23, 1886,	\$ 345 30
Received during the year,	2,407 28
	<hr/>
Cash paid to workers,	\$1,808 94
“ “ General Conference,	337 00
“ on hand to balance Aug. 8, 1887,	606 64
	<hr/>
	\$2,752 58 \$2,752 58

Adjourned *sine die*. W. S. GREER, *Pres.*  
A. A. GREGORY, *Sec. pro tem.*

#### TEXAS S. S. ASSOCIATION PROCEEDINGS.

THE ninth annual session of the Texas Sabbath-school Association convened on the camp-ground at Fort Worth, Texas, July 28, at 5 p. m. President in the chair. Minutes of last annual session read and approved. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, W. T. Drummond, J. M. Huguley, and John Brady; on Resolutions, W. S. Cruzan, Dr. Maxson, and J. C. Cole.

Committee on Nominations reported as follows: For President, W. S. Cruzan; Secretary and Treasurer, Mamie M. Cruzan; Executive Committee, W. S. Cruzan, T. T. Stevenson, and W. A. McCutchen. The names were considered separately, and the nominees were elected.

The Committee on Resolutions submitted the following report:—

*Whereas*, It is very important that the work in our Sabbath-schools be of such a nature as not only to instruct in Bible knowledge, but also to lead the unconverted to Christ, and give material help in the development of Christian character; therefore—

*Resolved*, That in choosing officers and teachers for Sab-

bath-schools, great care should be exercised to secure persons who are sound in the faith and earnest Christians.

*Resolved*, That we recommend the holding of weekly teachers' meetings as far as practicable, in all our Sabbath-schools.

*Resolved*, That in all cases, regardless of the size of the school or the place where it may be held, the exercises of the school should be conducted in an orderly manner, and in accordance with an approved program.

*Resolved*, That it is a duty incumbent upon officers and teachers to use such Sabbath-school helps—bells, maps, blackboards, etc.—as are or may be provided for them, and not allow them to remain as useless ornaments.

*Resolved*, That we urge upon all our schools the importance of liberal class contributions, and that three fourths of the same be donated to the African Mission, and that tithes be paid to the State Association on the remaining one fourth.

*Resolved*, That we adopt as our State constitution the one recommended by the last General Association.

The constitution was called for, read, and adopted. These resolutions were considered separately, and were adopted. Each one called forth spirited remarks. The time covered by this session embraced two meetings.

W. S. GREER, *Pres.*  
MOLLIE LONG, *Sec. pro tem.*

**CANVASSING MISSIONARIES.—NO. 3.**

In our last article it will be remembered that while the experienced but unconsecrated canvasser to whom was given a township, succeeded in selling nearly one hundred copies of the "Marvel of Nations" in a few weeks, yet he did not reach the four individuals who, more than all others, ought to have bought a book or by some means been led to investigate the truth. The books were sold, but not to the persons God designed should be especially benefited by them. The profits, however, to the office of publication and the tract society (about fifteen dollars each) were looked upon with satisfaction as evidence of what God could accomplish for his cause financially through the sale of our publications, aside from the fact that the canvasser meanwhile had made enough for his own support. But we will now assign this same township to one with less natural ability, but who possesses a different spirit, and consequently works in a different manner, and see which course is productive of the most good, not only to these four persons before described, spiritually, but also to the cause of God financially. The "Marvel of Nations" having been canvassed for, the second canvasser takes the "Great Controversy" in the same territory.

First of all he is a daily student of the Bible and the "Testimonies," and knows that in prayer and humility of heart lies his only hope of success. As he undertakes the work of preparation, a measure of the same spirit of love for his fellow-beings which Christ had, rests upon him. He realizes that he is not his own, but has indeed been bought with the precious blood of Jesus; and to become a co-worker with him—the divine Missionary—is his highest ambition. He regards it a privilege, not a task; a pleasure, not merely a duty which must be performed in order to meet the approval of his brethren or the favor of God.

Love is his motive. Selfishness is buried beneath the lofty mountain of God's great mercy for a lost world,—sunk to the very bottom of the fathomless ocean of a Saviour's love. Oh, death to be desired!—"dead to self." Oh, life which too few of us are living!—"alive to God." He knew the meaning of the words, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new;" and having tasted the hidden joys of this new life, he desired that others also might experience it, and that he might be the humble instrument in the hands of God for the accomplishment of this change in the hearts of many. He loved much because he felt that much had been forgiven him. And love is not an inactive principle. It always prompts to willing, joyful effort.

For he who truly loves, denies  
Himself, and counts it pleasure:  
The sacred flame must have whereon to feed,  
And finds its fuel in another's need.  
The incense of such sacrifice  
Is Heaven's choicest treasure.

With Paul he could exclaim, "The love of Christ constraineth us. . . . He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again;" and he believed the divine assurance concerning temporal matters,—"Your Heavenly Father knoweth that ye have need of all these things."

His great anxiety was to know that the angel of the Lord would be sent before him to arrange circumstances so that by some means he might be able to reach "such as should be saved." He proposed to do faithful work,—to know that when he should have finished his township he had not only done his best to sell the book to every family and transient person in it, but that he had also acted as a true messenger of Christ in behalf of those who did not purchase the book. In what ways, we shall see.

As the other canvasser went forth to his work, the evil angels were permitted to arrange the circum-

stances of the four individuals mentioned, so that the book should not fall into their hands. One was called away from home; another was taken sick; a third was prejudiced, and a sharp debate with the agent resulted in driving her farther away from the truth; while the fourth had been lately cheated by a book agent, and would not listen for a moment. Yet all of these were persons of integrity and honesty of purpose when they knew what God's requirements were.

Our second canvasser engaged in the work with the burden of souls resting upon him, and God sent his angel ahead. Earnest prayer for divine guidance hedged up Satan's path this time. The one who was away from home before, not only ordered a book now, but also urged our canvasser to remain over night. A Bible reading was held in the evening, and another at time of delivery. Several copies of the *Signs* were also left there.

The lady who was too ill to listen to the first canvasser also ordered a book, and asked so many questions concerning the prophecies and the second coming of Christ that our canvasser, after reading a few Bible testimonies on these points, asked if she would like some reading matter which more fully treated upon these questions. As she seemed interested, the agent placed her name in his little pocket missionary book, adding also "Matthew 24," indicating that this pamphlet was to be brought her at time of delivery.

The third person, who was driven farther away by the conduct of the first canvasser, was more hostile than before. But a different spirit actuated this canvasser. A book was not sold; but without argument the lady was kindly asked to note down a few texts concerning the points at issue, and to read them at her leisure. One of the new "Marvel" circulars was also left, on which was written the name and address of the agent. Best of all, a good influence remained to hallow the words spoken.

The fourth individual, who had been imposed upon by agents, and whose attention could not even be gained by the first canvasser, was away from home when the second called, his whole family with him. A "Marvel" circular was slipped under the door, and a memorandum made to the effect that the home must be visited and the family canvassed at time of delivery.

And thus was the work prayerfully performed throughout the township. All who were away from home when the canvassing was done were visited at time of delivery, and a "Marvel" circular was left wherever an order was not taken. The names of all who seemed interested were entered in the small missionary book, together with the name of a suitable tract to be brought when the books were delivered, provided that they expressed a willingness to read on the subject; and these with other names were then forwarded to the missionary society of the church to which the canvasser belonged, and several *Gospel Sickles* were sent to each, followed by a friendly card of inquiry as to how they were liked. The canvasser generally attended to this correspondence himself, sometimes, however, arranging for suitable members of the society to care for part of the names, but always considering himself responsible for the persons in his territory, and accountable to God for the manner in which the truth was brought before them.

The full results of his work will be shown only at the Judgment; but we will give next week a few evident marks of God's approval of such a course on the part of our canvassers.

F. E. BELDEN.

**Special Notices.**

**FALL CAMP-MEETINGS FOR IOWA.**

WE desire to say to our brethren that we think of having about four local camp-meetings in Iowa this fall. One in the northern part of the State, in the vicinity of Ruthven or Algona, to commence about the 14th of September. We desire all of our Scandinavian brethren to be present at this meeting, as we expect Bro. O. A. Olsen and perhaps Bro. Lewis Johnson. The other meetings will follow from week to week to the close. We hope to be able by next week to announce time and place definitely of all these meetings.

J. H. MORRISON, *Pres. Iowa Conf.*

**FARE TO MINNESOTA CAMP-MEETING.**

ALL coming by rail to the Waseca meeting, over the Chicago & N. W. and Minneapolis & St. L. railroads will be returned at one-third fare, on the certificate plan. That is, when tickets are purchased to Waseca, ask for a certificate showing that full fare has been paid to the meeting. This being signed on the camp-ground will entitle the holder to reduced return fare. Now, we ask all to try to act according to this plan. Do not forget or fail to secure your certificate when you buy your ticket; then bring it to the grounds and have Bro. Holser sign it. Other-

wise you will be in trouble and lose your money. This plan is being quite generally adopted by railroads in the West, and our people must learn it or be the losers, as many of them already have been.

No doubt we shall obtain similar favors for our Fergus Falls meeting on the same plan, except the return will be at one-fifth fare. We have heard favorably from one of the roads, and the other also will probably favor us. But you will need the certificate the same as at Waseca.

MINN. CONF. COM.

**WORKERS' MEETING FOR NEW YORK.**

ONCE more we would call the attention of our people in New York to the workers' meeting. Many who have attended such meetings testify that they like them better than the camp-meetings, and receive more benefit from them. Some may desire to know what is done at a workers' meeting. The three principal things are,—

1. Special efforts to seek the Lord, and thus secure a preparation of heart for the camp-meeting and the Lord's work.

2. Instruction in various branches of the work, and in such things as will give persons better mental qualifications for the work of God.

3. The manual labor necessary to put the camp in order in time for the regular camp-meeting. This gives exercise for all, equalizes the burden of manual labor, gives variety of employment, and contributes greatly to the success of the camp-meeting.

We again extend a cordial invitation to all to attend. We especially urge our Conference and tract society officers, also the officers in our churches and Sabbath-schools, to be present. I would name in particular our Conference committee, directors, district secretaries, and the elders and leaders in our churches, and, of course, the camp-meeting committee.

M. H. BROWN.

**WEST VIRGINIA CAMP-MEETING.**

**CHANGE OF APPOINTMENT.**

IN view of the scarcity of help to attend the camp-meetings appointed for Sept. 6-13, we change the West Virginia meeting to Sept. 13-20. We trust that this will be just as well for our West Virginia brethren, of whom we hope to see a large attendance at the meeting. This is the first camp-meeting of our brethren in the State. Let nothing of a trifling nature keep any away. Come praying for souls and prepared to work for them. We would like to see all our brethren on the ground Monday, Sept. 13; and quite a number there from Kanawha, to help the brethren put up the tents, on the previous Thursday and Friday. Let none stay away because they have no tents. We will see that all are provided for. All who made pledges for tent and camp-meeting fund should be prepared to meet them at this meeting, if possible.

God is greatly blessing us at our Cleveland meeting. From 3,000 to 10,000 of the best class of people are on the ground daily. We shall expect a large attendance from Parkersburg and the surrounding community at our West Virginia meeting. The time has come for thousands to hear the message, and God is moving the hearts of the people. We request all of the elders or leaders of churches or companies to see that all in the State who may not take the *Review* are notified of the change of the appointment of the meeting. There will be good preaching talent at the meeting, and all branches of the cause will be considered. Come, and bring your friends with you.

R. A. UNDERWOOD.

**MICHIGAN WORKERS' MEETING.**

IN behalf of our canvassing work, which is such an important part of God's cause, we make an earnest request for all the young men and women in our ranks to attend this special course of instruction, which will probably be held during the week before camp-meeting. What a mighty march forward could be made within the next year if not only our young people, but many who are older in the great State of Michigan, would deliberately plan to do something the coming year for Him who has done so much for us! Oh that God by his Spirit may cause many to decide to do this, and that all such may be on the ground at the very commencement of the workers' meeting! Valuable instruction will also be given in the Bible work, and few, even among our canvassers now working, are really intelligent concerning the great and precious truths God has committed to us—what for? To hide under a bushel?—No; but to hold up before thousands now in the darkness of error.

Our workers' meeting in Springfield, Ill., now in progress, is such as to encourage the hearts of all who have been praying the Lord of the harvest "to send forth more laborers into his harvest." About 200 are here on the ground, to become better fitted for usefulness. God's Spirit is also here, and we ask ourselves the question, Will Michigan show the same interest? We look forward with anxiety to our own great Conference assemblage, and pray that

God's cause may receive a mighty impetus then. Let all who desire this come to the workers' meeting.  
F. E. BELDEN.

#### CHANGE OF EMPORIA, KAN., CAMP-MEETING.

THE location of the camp-meeting announced to be held at Emporia, Kan., Sept. 15-25, has been changed to Independence, Kan. The date remains the same.  
A. G. MILLER, Pres.

#### FARE TO NEBRASKA CAMP-MEETING.

ALL the railroads in this State have decided to favor the camp-meeting to be held at Grand Island, Sept. 13-20, with excursion rates of one and one third fare for the round trip. In order to obtain this reduction, full fare must be paid in going, and a receipt taken from the agent showing that full fare has been paid. This receipt, or certificate, when indorsed at the camp-ground by A. J. Cudney, will entitle the holder to purchase a return ticket at one third fare. Unless the certificate is obtained of the home agent in every instance, full fare will have to be paid both ways. We have had a great deal of trouble in the past on account of some neglecting to obtain the certificate; a failure of this kind this year will be at the expense of the one who fails.

The certificates will be good to return till Sept. 22. Those going to the workers' meeting Aug. 29, or later, will have the benefit of the reduction by complying with the above arrangements. The street-cars will run from all the depots to the ground.

NEB. CONF. COM.

#### TEXAS, NOTICE!

ALL those having children or friends whom they wish to send to Battle Creek to attend the College, or for any other purpose, in time to attend the fall session, beginning Sept. 15, 1887, will do well to correspond with me at once, as I have the promise of reduced rates for all who go. Also any who may wish to go later would better correspond with me in due time. Please inclose stamp for reply. Address me at 8th St., between Avenues B and C, Galveston, Texas.  
A. W. JENSEN.

#### THE UTICA CAMP-MEETING.

##### REDUCTION OF FARE.

THE plan for securing reduction of fare in New York this year is somewhat different than heretofore, and some may wonder why this is. It is not our plan, but the plan of the "Trunk Line Association," which is composed of the railroads named in our article of last week; and if we secure reduction over such roads as the N. Y. Central and the West Shore, we must accept the plan always used by the Association. The only essential difference in the plan this year, is that the certificates to secure reduction must be obtained before starting for the meeting. These can be obtained of the secretary of our Conference, Eld. J. E. Swift. His post-office address will be 128 Rhode Island St., Buffalo, N. Y., until Aug. 28, after which it will be Utica, N. Y., "Camp Ground." Full instructions accompany each certificate; and if these are carefully read and heeded, no trouble need be experienced. If any one does not understand how to use his certificate, the ticket agent will instruct him.

Please remember these three points, and you will have no difficulty: 1. When you buy your ticket upon starting, have the ticket agent fill out one side of the certificate, and you sign it where he directs; 2. Have your certificate signed on the camp-ground by our secretary, Bro. Swift; 3. Present it to the ticket agent at Utica when you wish to return, which will entitle you to a return ticket at one cent per mile. Let all who have friends that desire to attend our camp-meeting, be sure to order certificates for them. These certificates cost us nothing, only the postage on each letter sent out, at one cent each.

Those going via Syracuse over the West Shore Railroad, should be sure to change cars in Syracuse when the West Shore is called out. This will save a transfer and some trouble and expense.

##### WHAT TO BRING.

We trust that all who can do so, will be careful to provide sufficient bedding for themselves; and if a few extra pieces can be brought, it will be a great convenience in helping to provide for our camp-meeting laborers or worthy poor who may not have enough for comfort. Let no one who can bring bedding come without an ample supply, expecting to share with some one else. It will be well for all who have small stoves—gasoline, oil, or sheet-iron—to bring them; for the prospect of renting stoves in Utica this year, at a reasonable rate, is not favorable. Stoves are a great comfort on a camp-ground, especially if it is cold or wet; so remember this important matter.

##### BOARDING TENT.

Those who desire to board instead of being to the

trouble of bringing dishes, eatables, etc., can do so at our boarding tent, at reasonable rates.

##### EXTRA TENTS.

Some may conclude to go to camp-meeting after all the tents are ordered. Extra tents will be on hand, so that all can be supplied.  
M. H. BROWN.

#### THE MISSOURI CAMP-MEETING.

THIS meeting will be held at Nevada, Sept. 27 to Oct. 4. It is needless to say to our brethren in the two States of Missouri and Arkansas that this will be an important meeting, and that it should be attended by all. Our annual meetings grow in importance every year, and those who fail to attend them suffer an irreparable loss. While much of the State is suffering severely from the drouth, we hope none of our people will allow themselves to be deprived of the benefits of the meeting on that account. Such things, we expect, will be more and more frequent and severe as we near the troublous times of the last days; and while these providences tend to loosen the grasp the world has upon us, we should try to get nearer to God by consecrating ourselves and using all the helps he has placed within our reach. Among these helps our camp meetings stand first. Here instruction is given by men of ability and experience both in spiritual things and how to labor successfully in the different branches of the cause of truth. Those who want to grow in spirituality, and those who want to prepare themselves to labor in some capacity in the cause of God, should consider these annual camp-meetings as indispensable auxiliaries to them in both these directions.

The meeting has been located at Nevada, that it might be as convenient as possible for all parts of the Conference. Some will have to travel quite long distances, but this will be unavoidable considering the large territory embraced in the Conference. If all will cheerfully accept the situation and make the necessary effort, comparatively few will be deprived of the benefits of the camp-meeting.

##### HELP.

We have encouraging word from Eld. Butler that he will attend our meeting; also from Bro. Eldridge, of the Review Office, that he will be present to labor in the interests of the canvassing work. Other help also will be in attendance that we cannot name now, but will probably be able to give at an early date.

##### WORKERS' MEETING.

The workers' meeting will be held one week before the camp meeting, beginning Sept. 20. The camp-meeting committee will be on the ground at the beginning of the workers' meeting; also all the ministers, licentiates, Bible workers, canvassers, colporters, and missionary workers will meet for counsel and instruction. All who desire to enter the field to work in any capacity the coming year should attend the workers' meeting. Bro. Eldridge will be present, to give instruction in the canvassing work.

##### AUDITING ACCOUNTS.

The Auditing Committee will meet at the beginning of the workers' meeting, and finish their work before the camp-meeting begins. All who have accounts against the Conference should send them in as early as the beginning of the workers' meeting.

##### TENTS.

Tents will be furnished on the ground to those who order them, at about the same rate as last year. Orders should be sent in to the writer immediately.

##### BOARDING TENT.

A boarding tent will serve meals on the ground, at reasonable rates, to those who do not come prepared to board themselves.

##### CONFERENCE DELEGATES.

Every church in the Conference should be fully represented by delegates elected by the churches at home, each bearing credentials from his church, and not leave the delegation to be filled by the Conference. Those elected as delegates should consider it a sacred duty to attend the Conference. Questions of vital interest to the work in Missouri and Arkansas will be considered and acted upon by the Conference, and every delegate should be in his place, and all others interested in the issue should be present. Where delegates are elected that are not able financially to come, their churches should assist them by bearing a portion of the expense. All delegates should be on the ground the day before the meeting begins.

In conclusion we would say to every one, Attend the camp-meeting, if possible. Let no small hindrance keep you back. Parents, bring your children, and pray that they may be converted at the meeting. Bring others who are interested in the truth, and give them a chance to hear for themselves. Come seeking through a deeper consecration a blessing from God, and you will not be disappointed.

COMMITTEE per DAN T. JONES.

—"What Jesus has promised us is not exemption or deliverance, but rest. It may sometimes be rest from our burdens; but if his love forbids that, then it will be rest under them."

## News of the Week.

FOR WEEK ENDING AUG. 19.

### DOMESTIC.

—Yellow fever is abating in Key West, Fla.  
—Natural gas has been discovered twenty-five miles from Knoxville.  
—There is a storage reservoir for irrigation building in Arizona which will hold 15,000,000,000 gallons.  
—Rock Island, Ill., is overrun with burglars and highwaymen, over whom the police seem to have no control.  
—More than 100,000 children under 14 years of age are employed contrary to law in the factories and workshops of New York.  
—Alvan Clark, the famous astronomer and telescope builder, died at Cambridge, Massachusetts, Friday, in his eighty-fourth year.  
—Lieutenant Zaluski, now experimenting with his pneumatic dynamite gun, will endeavor to blow up a ship, furnished by Secretary Whitney, at a distance of a mile and a half, about Sept. 10.

—Four British sealers were seized by the American cruisers in the Behring Sea. They were well-loaded with skins, which, with the craft, were turned over to the U. S. Marshal at Sitka.

—There were 27,844 immigrants landed at Castle Garden during the month of July. They came by 73 different steamers, and their total number is greater than the immigration for the month of July last year by 3,410.

—The inquest on the bodies of the victims of the wreck at Chatsworth, Ill., Aug. 10, was concluded Thursday, the coroner's jury holding Timothy Coughlin, section boss, to the grand jury. The company is not mentioned in the verdict.

—The North German Lloyd steamer *Trane*, from Bremen, crashed into the pier at Hoboken, N. J., Friday, and part of a shed fell upon the passengers, who were crowding her decks. Some of them were fatally, and very many seriously, injured.

—Republican City, Neb., was visited by a hurricane, Thursday night, that almost destroyed the town. Houses were blown away, and the inmates buried in the debris. Two men were killed and many persons were fatally and seriously injured.

—An extraordinary event is planned by the New York Liquor Dealers' Convention for Tuesday, Aug. 23. Eighteen hundred open carriages will be driven through the principal thoroughfares, containing several thousand citizens engaged in the retail liquor business.

—The St. Louis and Cincinnati limited express train on the Baltimore and Ohio Road got beyond the control of the engineer and brakeman as it was entering Washington, Wednesday morning, and, jumping the track, crashed through a brick building. The engineer was killed and several passengers fatally injured.

—In their weekly trade review R. G. Dun & Co. say that everything now turns on crop prospects. The damage to corn has been over-estimated, although the yield will be below that of last year. The wheat crop will, it is thought, reach 430,000,000 bushels. The cotton crop will be below the early estimates, and other important crops will be short.

—The Inman Line steamer *City of Montreal* was burned at sea Aug. 11, when five days out from New York. The fire originated among some cotton, and the passengers and crew were compelled to take to the boats. A pinnacle containing thirteen persons is missing, and its occupants are believed to have been drowned. The steamer *York City* picked up the others.

—The Secretary of the Navy Monday awarded the contracts for constructing the five new naval vessels as follows: Cruiser No. 1, the *Newark*, to Cramp & Sons \$1,248,000; cruiser No. 4, to same parties, \$1,350,000; cruiser No. 5, to the Union Iron Works, of San Francisco, \$1,428,000; and gun-boats Nos. 3 and 4 to N. F. Palmer, Jr. & Co., of New York, at \$490,000 each.

—Great excitement has existed for a week past in the vicinity of Meeker, Col., in consequence of the presence near by of the Ute chief Colorow and a band of Indian braves, estimated at from one hundred and fifty to four hundred. There are daily reports of skirmishes and depredations, and settlers in the vicinity are flocking into town for safety. There has been more or less trouble since 1879, when the Utes were swindled out of their fine lands in Colorado, and compelled to take up residence in a barren desert in Utah, which does not afford them the necessaries of life.

### FOREIGN.

—At last accounts the Afghan rebellion was subsiding.

—A cable dispatch brings word that Emperor William is seriously ill.

—Nine cables are used to tell the daily story of Europe to America and America to Europe.

—Medical returns show that 70,000 persons died from cholera in the Northern India during June and July.

—Another rumor of Henry M. Stanley's death comes from Zanzibar, on the east coast of Africa. It conflicts with the former report, and is generally discredited.

—Lord Salisbury, in the House of Lords, and Mr. Balfour, in the Commons, announced Friday afternoon that the government had proclaimed the Irish National League.

—One thousand houses and two churches were recently burned in Scutari Turkey, and two women and a child were burned to death. Thousands of persons are homeless. The sultan has donated £3,000 for the sufferers, and has appointed a relief committee.

—Jay Gould has closed a contract with responsible parties to build the Mexican National Railway from Saltillo, Mexico, to San Luis Potosi, a distance of 350 miles, within twelve months from date. The opening of this road will furnish a new route from Texas to the city of Mexico.

RELIGIOUS.

—It is said that 26,000 Chinese accepted Christianity last year.

—Fourteen thousand openly professed Protestants belong to the sixty Protestant organizations in Spain.

—The South Sea Islanders at their last missionary meeting raised \$1,531 for a new yacht to carry the gospel to New Guinea.

—Philadelphia Germans chafe under the Sunday observance laws, and are agitating the formation of a "Society for the Protection of Personal Liberty."

—It is said that Joseph Smith, Jr., president of the Mormon church at Lamont, will go to Salt Lake and present his claims to the presidency of the Mormon Church in Utah.

—The total number of Lutheran churches erected in America in 1886 was two hundred and seventy, of which one hundred and fifty-two were German, sixty-two English, thirty-seven Swedish, twenty-two Norwegian, two Danish.

—In a house at Gates and Sumner avenues, Brooklyn, on a recent Sunday evening, there was a quarrel while a child was being baptized. The party broke up in a general fight, resulting in the killing of one man and serious wounding of another.

—The Canadian Methodist Church covers the whole of the Dominion of Canada, Newfoundland, and the Bermuda Islands, with a prosperous mission in Japan. It has 1,610 ministers and ministerial probationers. Membership, 197,479; value of church property, \$9,895,043.

—The statistical summary of the Presbyterian Church (North) just compiled by Dr. William H. Roberts, stated clerk, shows an increase for the year of one synod, two presbyteries, 108 ministers, 156 churches, 29,918 communicants, and about \$20,000 in contributions.

—During the past year general and extensive revivals have prevailed among the United Brethren churches, resulting in not less than twenty-five thousand converts. The Year Book of that denomination for 1887 shows that the present membership is 185,103, indicating a net gain of 11,838 in its membership during the past year.

Obituary Notices.

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

KONKLIN.—Died at Blendon, July 29, 1887, Bro. Lewis J. Konklin, aged sixty-six years. He united with the first-day Adventists about twenty-six years ago, but after awhile lost his interest with them, and about two years ago he joined the S. D. Adventists, and remained faithful. E. H. Root.

CARDEY.—Died of cholera-morbus, at British Hollow, Grant Co., Wis., Aug. 5, 1887, Lawrence, infant son of Alfronzo and Amanda Cardey, aged 3 months and 11 days. We miss our little one very much, but, if faithful, we shall meet him in the earth made new. Words of comfort were spoken by Bro. George Sumner. SOPHIA CARDEY.

KLOPFENSTEIN.—Died Aug. 3, at Bowling Green, Ohio, Ira, only son of Bro. George and Sr. Jennie Klopfenstein, aged 1 year, 11 months, and 18 days. His death was caused by inflammation of the bowels. Little Ira was a very intelligent child for his age, and was beloved by all who knew him; but he is now laid away to rest with the hope that he will soon "come again from the land of the enemy." Jer. 31:16. Words of comfort were spoken by the writer. O. J. MASON.

YOUNG.—Died, at Petaluma, Cal., Friday, July 8, 1887, Mrs. Eva Young, only daughter of A. and L. C. Burr, aged nineteen years. The funeral services, which were conducted by the writer, were held the following Sunday, and were attended by a large concourse of sorrowing relatives and friends. Rich floral offerings testified to the esteem in which the deceased was held by those who knew her. The near surviving relatives are her parents, her husband, and an infant child. R. S. OWEN.

RASMUSSEN.—Died at Chicago, July 23, our dear child, Carl Samuel Rasmussen, at the age of 2 years and 21 days. He had been sick the greater part of the summer. We miss our little one very much, but we hope to meet him when Jesus comes to awaken the sleeping dead, never more to be separated, but to enjoy the blessedness which the Lord is preparing for those who love him; and therefore we can say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Words of comfort were spoken by A. G. Hutchins, from Job 14:2. CARL AND MARIE RASMUSSEN.

STRETTER.—Died July 11, 1887, George B. Stretter, only son of George and Maggie Stretter, at Grand Prairie, Platte Co., Neb. He was born May 23, 1866, and while he lived was the light and joy of the home. His sickness was measles, which produced cholera infantum. He was ill but one week. His parents deeply mourn his death, but hope to meet him on the morning of the first resurrection. "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." The funeral services were conducted the following day, at Grand Prairie Cemetery, by Rev. J. H. Kevan (Methodist), as there was no preacher of our faith near. MRS. MAGGIE STRETTER.

WHEELLOCK.—Died, near Saxon, Wis., May 31, 1887, A. M., wife of Charles M. Wheellock, aged 35 years, 8 months, and 23 days. In the

first part of the year 1833, Sr. Wheellock joined the Baptist church of Spencer, Marathon Co., Wis., where she then resided. In the spring of 1834, she and her husband removed to Poweshiek Co., Iowa, near Grinnell, where through reading "Thoughts on Daniel and the Revelation" she and her husband commenced to keep the Sabbath in November of the same year, and in October of 1835 united with the Grinnell church, of which she was a consistent member. She returned to Wisconsin last winter, to be with her husband, where he was employed in the lumbering business. The church experiences a loss, and she leaves a husband and four children to mourn her death. But they sorrow not as those without hope. No funeral services were held, the place being so remote from any of those of like faith. They laid her away to await the resurrection of the just. May the afflicted family live so that they may enjoy a glorious reunion in the kingdom of God. P. W. BAKER.

HERRICK.—Died of consumption, at Danvers, Mass., June 30, 1887, Mrs. Rebecca Herrick, aged 61 years, 5 months, and 13 days. For several years she had been in poor health, and just thirteen months before her own death her husband died of the same disease. After his death she grew more feeble, and only attended meeting once, when she bore testimony. Sr. Herrick embraced present truth about ten years ago, when Eld. Canright was at Danvers with the tent. She was baptized by him, united with the church, and continued a faithful member until her death. For some time after she was confined to her house she was very anxious to live, and it was quite hard for her to be reconciled to her lot, although she told me that she had no fears of the future, but it was hard to leave an only daughter behind. During the last few months of her life she was a great sufferer. She finally gave herself up to the care of the Lord. Some time previous to her death she made arrangements for her funeral, selecting two hymns, and the text "For I know that my Redeemer liveth." Remarks were made at the funeral by the writer. S. S. MOONEY.

KALLOCH.—Our brethren in Kansas will be much surprised at seeing this notice, as a report of the tent meeting being held by him and Bro. John Gibbs appeared so recently. Having contracted a heavy cold by exposure at that meeting, he returned to his home in Ft. Scott about two weeks ago, very much worn, when fever set in, from which he never recovered, his death occurring last Sunday morning, July 31, at 10 o'clock.

Early in life Bro. Kalloch experienced religion, and united with the Baptist Church. Thirteen years ago this present month Bro. C. F. Stevens and I held a tent meeting at Rock Creek, in Osage Co., where Bro. Kalloch lived. He with his family attended this meeting and soon after embraced present truth, to which he faithfully adhered to the day of his death. He has served our people in the capacity of local elder, member of the Conference committee, and president of the T. and M. Society, and has held ministerial license for four or five years. My relations with him for years have been much more than of an ordinary intimate nature, having been in partnership with him when our business interests were very intricate; and I speak understandingly when I say that he "did justly," "loved mercy," and tried "to walk humbly with his God." Micah 6:8. I have not a shadow of doubt but that he sleeps in Jesus. Among his last rational expressions last Sunday morning was, "all is well." A telegram sent to me at Topeka, some hours before his death, summoned me, but he was dead when I reached him. His body was embalmed, and held for friends from a distance to arrive, and it was my privilege to comfort, pray with, and instruct the surviving members of the family until yesterday, Aug. 3, when our church which stands a few steps from his late residence, was filled with sympathizing friends, and I spoke to them from Ps. 116:15. After which we laid him away to rest until the Life-giver shall come. May God grant that the wife and six children who are left to mourn their loss may be ready to meet him. SMITH SHARP.

Appointments.

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

NEW YORK CONFERENCE.—POSTPONED.

As many of the delegates to the N. Y. Conference cannot leave home long enough to attend both the Conference and the camp-meeting, if the former convenes Sept. 1, it is thought best to postpone the meeting of the Conference to Monday, Sept. 5, at 5 P. M. We would call special attention to this change, which so many seem to desire. Let every delegate be in attendance promptly. N. Y. CONF. COM.

Publishers' Department.

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

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.]

FARM TO LEASE.—I desire to lease my fruit farm near Ocoquan, Va., for a year or two to a Seventh-day Adventist. Ten acres in vineyard, ten in raspberries, and two in currants; also—

WANTED.—Immediately, a good S. D. A. farm hand. Will pay \$12.00 per month during remainder of this year. Address W. W. Giles, Ocoquan, Prince Wm. Co., Va.

WANTED.—A man and wife, with small family, are wanted immediately to take charge of my farm. First-class buildings and good water on the place. Constant employment. None but Sabbath-keepers need apply. Address me at Royalton, Wis. JOHN FLETCHER.

RECEIPTS.

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

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

Books Sent by Express.—Maria Blum, J. F. Crip, Minnie Russell, E. T. Palmer, W. V. Field, Ruel Stureman, R. A. Underwood, D. H. Oberholzer, F. W. Field, W. W. Sharp, Lee Gregory.

Books Sent by Freight.—H. P. Holser, L. Dyo Chambers, O. A. Johnson, G. W. Green, Charles Schelper, Effie Hawk, J. W. Lesan, E. D. Kirby, N. Paquette, H. E. Gidding.

Cash Rec'd on Account.—Tex Conf per J. W. P. \$12.70, Dak T and M Soc 65., Tex Conf 1.86, Tenn Conf per W. C. Sheppard 7., Kan T and M Soc 165., Mich T and M Soc 211.49.

General Conference.—Tex Conf \$77., A. B. 5.

International T. & M. Soc.—Mich T and M Soc \$155.

South African Mission.—Birdie E. Purdie \$1., Cordie H. Wood 2., Mich T and M Soc 3., Fannie Hay, on 1 06.

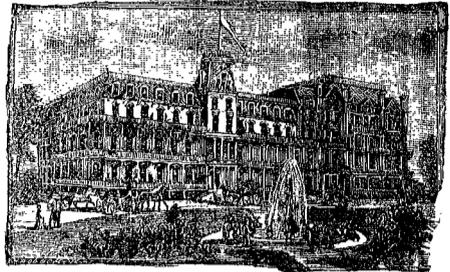
European Mission.—L. A. Fero \$16.66, Cordie H. Wood 2., Kan T and M Soc 25.

English Mission.—L. A. Fero \$16.66, Cordie H. Wood 2., Kan T and M Soc 20.

Scandinavian Mission.—L. A. Fero \$16.68, Cordie H. Wood 2.

Australian Mission.—Dak T and M Soc \$11., Cordie H. Wood 2.

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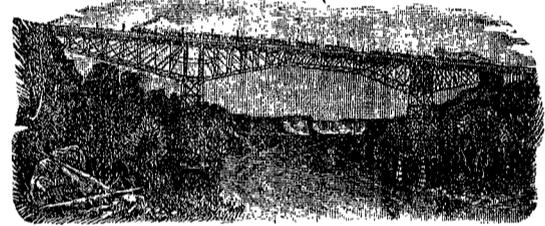
Turkish, Russian, Roman, Thermo-Electric, Electro-Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor, and every form of Water Bath; Electricity in every form; Swedish Movements—Manual and Mechanical—Massage, Pneumatic Treatment, Vacuum Treatment, Sun Baths. All other remedial agents of known curative value employed.

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SANITARIUM, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and times.

Gr. Rap. & Nat. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, ar. Detroit 11.50 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily. June 5, 1887. O. W. RUGGLES, Gen. Pass., Agt., Chicago.

CHICAGO & GRAND TRUNK R. I.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

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, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

CHEAP RATES TO CHICAGO EXPOSITION.

The Chicago and Grand Trunk, and Detroit, Grand Haven and Milwaukee railways are making very low rates to Chicago and return to those desiring to visit the Chicago Exposition. The rate from Battle Creek for tickets including an admission coupon to the Exposition, is \$4.50 for the round trip. Tickets are sold on each Tuesday, from Sept. 13 to Oct. 18, 1887, limited good to return up to and including the following Monday.

# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 23, 1887.

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## LATE CAMP-MEETINGS FOR 1887.

VERMONT, Vergennes,	Aug. 23-30
Maine, Bangor,	" 23-30
Illinois, Springfield,	" 23-30
Minnesota, Waseca,	Sept. 1-6
Kansas, Independence,	" 15-25
Minnesota, Fergus Falls,	" 21-27
New York, Utica,	" 6-13
Colorado, Greeley,	" 6-13
West Virginia,	" 13-20
Nebraska, Grand Island,	" 13-20
Missouri, Nevada,	" 20-27
Michigan, Grand Rapids,	" 27-Oct. 4
Indiana, Indianapolis,	Oct. 4-11
California, Oakland, State meet'g,	" 6-17
Kentucky, Elizabethtown,	" 11-18
Tennessee,	" 18-25
	GEN. CONF. COM.

THE topic of "Company Expenses" that was to have been treated upon in the "Canvassers' Department" this week, will appear in the next number. But canvassers should not neglect to read the series of articles now appearing in the REVIEW, entitled "Canvassing Missionaries," as valuable suggestions concerning methods of work are therein contained.

## A "GOOD" MAN ON A BAD RAMPAGE.

WE made mention in last week's REVIEW of the mob which tore down the tent in which Brn. Shultz and Rahn were holding meetings in Winona, Minn. A man signing himself "J. S. Good," writes us from Canada, Kansas, under date of Aug. 10, 1887, concerning the same occurrence. It seems he saw an account of the affair in some newspaper, whereupon his feelings became so exuberant that he blows open his safety valve in the following style in the afore-said communication:—

"ED. REVIEW AND HERALD,—  
"Sir: I see in the newspaper to-day that in Minnesota where several of your tools were trying to make people believe that Saturday is the Lord's day and not Sunday, their tents were pulled down, which I think

just served them right. I think all those fellows that go around in the country trying to make people believe that the Jewish Sabbath is the right one should be tarred and feathered; and if that would not stop them, they should be put to the penitentiary. I consider it next to a swindle for the Adventist leaders to go and make proselytes. It seems they get well paid for it."

## PAMPHLET IN THE HOLLAND LANGUAGE.

THE S. D. A. Publishing Association has just issued a very neat pamphlet of 64 pages, in the Dutch vernacular, entitled "The Prophetic History of the World." It is a translation of Eld. Smith's series of articles which appeared in the first volume of the *Gospel Sickle*. Copies of the pamphlet have been sent to the various canvassers in the Holland work. A brother who is doing colportage work among that people writes: "I have just received the package of Dutch pamphlets sent me. Yesterday I went out among those who had already subscribed for the Holland paper, and in three hours I sold twenty-five copies of the book." Thus the work is progressing among the Netherland people, notwithstanding the opposition of Satan and his devoted followers.

Price of the above work per copy, post-paid, ten cents. Usual discount to tract societies. Address, REVIEW AND HERALD, Battle Creek, Mich.

## AN ANCIENT CUSTOM REVIVED.

SOME of the results of the pope's recent triumph in Germany are beginning to be apparent, in the form of incidents which remind one of Germany as it was in mediæval times. In a certain locality in Prussia, a Lutheran pastor was recently sentenced to nine months' imprisonment for "insulting" the Romish Church by certain passages in a pamphlet which he had written. One of these "insulting" passages is a statement to the effect that the Romish apostasy is "built on superstition and idolatry." Surely such a locality as that cannot call itself Protestant.

## THE WORLD'S TENDENCY.

THE announcement of the overwhelming defeat which the cause of prohibition has just sustained in Texas, with the recent reverse in Michigan, cannot well be taken as an omen of the soon-coming victory of that movement. We have always believed in and advocated prohibition, yet we cannot believe the cause is to have that supreme triumph to which many of its supporters look forward. From evidence which we find in the word of God, we cannot believe that the world is to take, at this stage of its existence, such a great stride in the direction of virtue and morality as would be taken by the prohibition of the liquor traffic. We cannot believe its tendency is in that direction. We would be much better pleased to take an optimistic view of the matter, could we find any warrant for so doing. But while we find declarations that "in the last days perilous times shall come," and that "as the days of Noe were, so shall also the coming of the Son of man be," we do not find any which lead us to expect the world's conversion, or anything approaching to it. We are therefore compelled to believe that it is not to become better, but to grow worse and worse, being reserved unto the "day of wrath and perdition of ungodly men."

The fact that we do not believe this good movement is going to succeed, is no reason why we should not work in its favor, any more than our belief in the ultimate success of a bad movement is a reason for our not working against it. Yet there are some who are foolish enough to assert the opposite, and have tried to make a glaring inconsistency out of the fact that we so earnestly oppose the work of the "National Reform" party, while professing at the same time our belief that it is destined to succeed. Such people have a strange idea of the motives which should underlie all labor for the good of our fellow-men. The whole object of such labor may not be realized, but that is no sign that we can gain nothing. If we do not believe the prohibition movement is going to be the success which many of its friends anticipate, there is no less reason why we should not labor to extend its benefits over as much ground as possible; and if we believe that the movement for "National Reform" is destined to be a success, there is all the more reason why we should labor to save as many as possible from the evil results which will follow the reception of its false doctrines.

## IF.

GREAT and important are the consequences often suspended upon this little word. Here are references to a few of them: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; . . . To-day if ye will hear his voice harden not your hearts." Heb. 3:6, 14, 15.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15:1, 2.

"Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him." Heb. 10:38.

Brethren, let us not "draw back unto perdition, but rather let us believe to the saving of the soul."

The rock of present truth stands as firm as ever. God and his royal law are the same. The faithful and obedient will be approved and made manifest and be saved by adhering to the principles of the Third Angel's Message, the "commandments of God and the faith of Jesus," and stand with the Lamb upon Mount Zion. A. S. HUTCHINS.

## CANVASSERS, ATTENTION!

THE REVIEW Office is now ready to fill orders for the new canvasser's pocket, which every gentleman canvasser working either in the city or country ought to have. It is made of strong white duck on inside black oil-cloth outside, and large enough to admit *Good Health*, and any one of our canvassing books except "Sunshine at Home." The old style has been to suspend it by a strap over the shoulder on the side opposite that on which the pocket hangs. But this exposes part of the strap to view. Our new pocket has a broad, white strap that buttons to the vest or top of the shoulder under which the pocket hangs under the coat, so it is entirely concealed, and yet remarkably convenient and substantial.

Two weeks ago it was announced in the canvasser department that these pockets would be mailed, postage paid, for thirty cents each, or \$3.00 per dozen. That all may be enabled to obtain them, the price hereafter will be only twenty-five cents each, or \$2.50 per dozen, postage paid. Canvassers may order through their State agent or of the REVIEW Office direct. We recommend their use. F. E. BELDEN.

## NOTICE TO CANVASSERS, AGENTS, AND STATE T. AND M. SECRETARIES.

THE *Pacific Health Journal and Temperance Advocate* will be \$1.00 per year from the 1st of January next. It will then be issued *monthly*. Those who subscribe now, paying \$1.00, will get the remainder of this year, two numbers, *free*. At the rate of fifty cents per year the subscriber was entitled to six numbers only as the *Journal* has been issued only bi-monthly (each alternate month).

We will allow agents and canvassers *forty cent commission* on yearly subscriptions to the *Journal*. To local tract societies and others desiring clubs of five or more copies, the rate will be sixty cents per year. Send for a free sample copy and get up a club at once, and thus secure the remainder of this year's *Journal* free.

Mrs. E. G. White will have a practical article in each number, upon such subjects as, Disease and Its Causes; What to Wear for Health; Practical Home Talks; Health, Temperance, etc. These articles alone will be worth many times the price of a year's subscription. Address all orders to the Pacific Press Publishing House, Oakland, California.

## A WORD FOR THE SABBATH

—OR—  
False Theories Exposed.

By ELD. URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating metrically in seven chapters, under the respective headings: "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to which are given in the margin.

Few persons will begin this poem without reading the entire work. 60 pages, in muslin covers, 30 cts.; The same, in glazed paper covers, 15 cts.

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