

Adventist Review

OUR FIELD
AND SABBATH HERALD.



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

VOL. 64, No. 37.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 13, 1887.

WHOLE NO. 1732.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

LIFE'S HARP.

BY VINA A. SUMNER.

WHEN life's harp sounds in thrilling strains
Its solemn song,
And in soft, sighing, sweet refrains
Re-echo long
Within the soul, with plaintive tone
Ask evermore its questions lone.

Hope's horoscope seems overcast,
Like the dark sky
That broods the night with clouds o'erpast—
How fixed they lie!
Their leaden shadows veil the heart,
And bid the spirit's light depart.

That hour the bruised spirit turns
Heavenward its eye;
That hour the Christian truly learns
All prophecy,
Of heavenly wisdom born to stay
Within the soul—its strength for aye.

Then sing with joy, the gloomy night
Unveils the prophet's star;
Rejoice with hope's revealing light,
Thrilling the world afar;
God's promise blessed to earth is given,
Linking its hearts to his in heaven.

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.

THE MYSTERY OF INIQUITY.

BY W. S. CHAPMAN.

SATAN, once the covering cherub of God (Eze. 28:14), not having been consulted in reference to the formation of man, and the world, yielded to a spirit of jealousy which finally showed itself in open rebellion, and led to his expulsion from paradise. Filled with rage at his defeat and loss of honors, and with a heart full of malice toward his Creator and Michael, he has ever since sought to use the knowledge he acquired previous to his fall, to defeat, if possible, God's designs.

From the beginning he has been active in counterfeiting everything he can which pertains to God's plan of salvation; and with a cunning above man's ability, unaided, to penetrate, he has ever presented these counterfeits in a form that appears to mortals as correct and true, yet are always of such a nature as to lead the unwary farther and farther from the truth. Beginning with Eve, he presented a knowledge of good and evil as a superior state to the blissful one of innocence in which God formed her, and persuaded her that the acquisition of such knowledge would not result in death, but tend to raise her to a level with the angelic host. Ever since, Satan has pictured willful dis-

obedience in such a pleasant and captivating form as to delude millions, who, believing him to be an angel of light, have willingly followed the *ignis fatuus* he kept before them.

Knowing the value of organization and concentration, he early drew men into bands and companies; and as they drifted farther and farther from the truth, he became able to place nations in opposition to God, by a presentation to them, for worship, of material and visible objects, accompanied by the ministration of priests, who could obtain audible answers from the wood or stone before which they bowed. At last men lost all knowledge of God and his ministering spirits, and the world became shrouded in so great a pall of darkness that out of all its teeming thousands of human beings only eight souls could be found who worshiped their Creator in sincerity and truth! In mercy God removed the inhabitants off from the face of the earth, saving these eight righteous souls (Gen. 6:5-13; 7:1-7) that his purpose in the creation of the world might be fulfilled. Isa. 45:18; Ps. 37:29; Prov. 10:30.

Nothing daunted, Satan soon obtained almost complete control over the hearts of men, and in less than 100 years they were tempting God as much as ever. Once more, in mercy to them, and because the promise was, not again to destroy man until the consummation should be poured out upon the desolate (Dan. 9:27) and the end of all things should come (Rev. 20:14), God withdrew the original language, and visited upon men the curse of a babel of tongues, causing them to drift apart, and to scatter abroad over the whole earth. Gen. 11:1-9. Still the cunning of Satan prevailed over the heart of foolish man, and in less than 500 years God had to call Abram from among the idolatrous people to go into a far country, that he might make of him a beginning from which to gather unto himself a people out of the inhabitants of the world, worthy to be placed in dominion over it. Gen. 12:1, 2; Gal. 3:29; Micah 4:8; Dan. 7:13, 14; Matt. 25:34; Ps. 8:4, 6.

From this time onward the abomination of desolation seemed to increase in power and in refinement of application. While the nations that knew not God were still lulled to sleep by the answers of their oracles and the mummery of their false priests, the worshipers of the true God were being attacked, and drawn into idolatry, and made into seekers, also, after knowledge from evil spirits (1 Sam. 28:7-20; Isa. 8:19) whom Satan had cunningly trained to imitate, and usurp the position of, God's messengers (Ps. 104:4)—a deception that ever since has continued to drag countless thousands down to an eternal death.

Time rolled on. Satan knew that soon the future King of Israel was to appear upon the earth, to confirm the covenant of his Father with men. He felt, no doubt, that he must exert more craft and skill to combat the influence of the new church and its service of faith that the Anointed of God would then establish. Selecting from among the nations a people of dark countenance, the most savage, brutal, and physically strong,—men who would not regard the person of old or young, or show favor to an enemy (Jer. 50:1-3, 41, 42; Deut. 28:49, 50),—he brought them in contact with the children of God, that they might learn and assume the garb and mien of civilization, and be better able to work his will among the Christians with whom the earth was soon to be peopled, then gave them supreme control of his entire dominion.

And so, in process of time we find Paul lamenting that "the mystery of iniquity doth already work" among the churches of God, and was to be permitted to so work until the son of perdition be revealed in his true character, and be destroyed by the brightness of the glory of the King of Israel. 2 Thess. 2.

In the very first century of the existence of a church among God's people, history records the fact that Satan's emissaries began to propagate errors and heresies. The first clash came in the difference of opinion between the Jews and some of the Gentile converts as to the observance of the regulations of the Mosaic law, resulting in the convening of the first church council. Acts 15:1-29. With keen subtlety Satan convinced the Jews that it was necessary to be tolerant with their Gentile converts, and be lenient over their indulgence of heathen practices. It was but a step farther to convince them that an undue toleration could be productive of no material harm; and so, as the Christian religion spread over the earth, it led to the adoption by the church, of all the forms and rites of paganism, finally bringing the multitude completely under the sway of Satan in that form of church government known as the papacy.

With the introduction of heathen practices within the church, came also the propagation of that devilish philosophy which teaches that it is right and commendable to lie and deceive in order to promote what may be, or may seem to be, a right end. This dogma has formed one of the chief weapons which Satan has since relied upon to lull the consciences of his subjects to sleep. Very early in the history of the church Satan contrived to lay the foundation for that church in which antichrist, sitting in the temple of God, would show himself that he is God. 2 Thess. 2:4. Questions of general interest to all the churches were settled by convocations of the bishops of local churches at Jerusalem. One would be chosen to preside who was older, and perhaps more learned, than the rest. By degrees the office became a matter of strife, and the successful one felt that he had secured that which elevated him above his brethren; hence incumbents of this office soon began to assume and claim for themselves a superiority, and the exclusive right to the title of "bishop," the balance of the council finally being forced to content themselves with the name of "presbyters."

As time went by and the church extended, these conventions, or synods, as they were called, would be held in districts, generally in the chief city, and the bishops of such cities, being the head of such synods, called themselves "metropolitans," or "bishops of the metropolis." Finally the church became so vast that certain ones from among the metropolitans were placed in different parts of the world to oversee and control it, and were called "patriarchs," ultimately culminating in the title of "prince of patriarchs," which, after much dissension, was assumed by the bishop of Rome, who became the Roman pontiff, or papa (father) of all the churches. The bishops growing in arrogance and pride, soon promulgated the doctrine, which was universally accepted as true, that they were the direct successors of the apostle, and as such were amenable to God alone; to which was afterward added the assertion that, while their power was derived from God, it came direct to them from St. Peter, who had intrusted the keys of heaven to the Roman pontiff. The assumption of such power paved the way for all sorts of corruption

among the clergy,—dissipation, voluptuousness, and other vices. Many bishops sat on thrones and lived as princes, dressed in splendid attire. Imposing ceremonies took the place of the simple primitive worship, until, finally, religion consisted of nothing else, and only the shadow of the former government remained.

Heathen superstition and heathen philosophy soon banished from the churches the true religion. The ministers, clad as priests, introduced altars of sacrifice and presented offerings, accompanied by the burning of incense, the latter being introduced to overcome the foul smell of the rooms, but finally degenerating into a superstitious rite. This service culminated in the "mass" of modern times. Fasting and long prayers, with "penance," took the place of repentance. The sign of the cross was relied upon to guard against evil influences, veneration for departed saints became general, and a belief in a state of purgatory for souls after death universal, while the worship of images, relics, and holy places continued to increase. Gorgeous ceremonies grew in favor. Splendid robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, etc., came into common use. The list of saints multiplied, and even robbers were converted into martyrs. The Lord's supper was administered not only at churches but at tombs of the saints and at funerals, resulting in the modern masses in honor of the saints and the dead. The bread and wine were elevated high above the heads of the people, in splendid services of gold, so as to be seen by all before distribution, being the foundation of the present adoration of these symbols.

All sorts of pagan institutions were modified and adapted to Christian usage. All the heathen feast days were taken advantage of, and turned into Christian festivals. Among these was the feast of the goddess Eostre, now converted into the modern Easter, and the conversion of the *venerabilis dies solis*, or "venerable day of the sun," into a church festival, by which the foundation was laid for the substitution of this sun day as a day of rest in opposition to the Sabbath of the Lord. Heathen temples were taken possession of and purified with holy water, and the worshipers were converted into Christians by being made to bow before images of Christ and the saints, instead of their former idols. By this time the church had become a revolting sea of corruption, and true religion had disappeared from the earth, except in the solitary places, where the remnant of the children of God retreated as persecution increased. Rev. 12 : 6, 14.

In the eighth century Satan presented his masterpiece in deception, that the punishment for sin might be bought off by gifts to the church, saints, and temple. Purgatory, with its pains and penalties, was held continuously before the people, and vast fortunes were freely emptied into the church coffers. The Inquisition, with its bloody work, soon followed, and the mystery of iniquity was completed. The harlot of the apocalypse sat on the beast a queen, judging the world! "To resist was fatal, and it was impossible to fly."

In the fourteenth century God permitted a few rays of light to penetrate this cloud of darkness, in order to pave the way for the opening of the seals of the closed book. Dan. 12 : 4. John Wycliffe was given the truth for his time, and boldly attacked the reeking mass of corruption. For twenty-four years he continued this warfare, protected by the angels of God. History recognizes him as the "morning star of the Reformation." Huss and Jerome of Prague followed, completed their task, and sealed their service with their life. One hundred years after, Martin Luther took up the task prepared for him. Satan worked with all deceivableness of unrighteousness to defeat the purpose of God, by stirring up dissensions between Luther and his colleagues and their followers, and by raising up evil spirits, like Thomas Munzer, to induce the multitudes to turn liberty into license, and so become guilty of sedition of a civil nature, finally so impressing the members of the Council of Trent that they declared war against the dissenters. Still the light of truth shone out clearly and grew brighter and brighter, until early in the sixteenth century William Tyndale's English New Testament appeared. Queen Mary, of England, died, and with her popery came to an end on English soil, completing God's purpose there, and opening up that country as the highway for the future emigration to the New World, where the

closing scenes of the great controversy are to take place.

Unable to suppress the publication of God's word, and foiled in his effort to prevent men from gaining access to the truth, Satan labored to establish a disbelief in it, and in the existence of a God. For this purpose Thomas Hobbes proclaimed his fulsome doctrine of infidelity, and with marvelous cunning Satan at the same time advanced his counterfeit ministration of spirits, so that between the two delusions he might gather a rich harvest of deceived ones ere his power should be cut short. The result is visible in the millions of infidels and Spiritualists all over the world.

At last the dawning of the beginning of the end approached. William Miller began to search the Scriptures for present truth. The scales fell from his eyes, and he led out in the first message of Rev. 14. The startled world paused to listen while Satan prepared the final great struggle. Insidiously his minions rush to and fro, crying, "Peace, peace!" and men sink back again into lethargy, leaving the contending foes face to face,—on the one side, the little band of commandment-keepers, holding fast to the faith of Jesus; on the other, antichrist, with all his combined forces. Ominous signs proclaiming Christ's coming near, are seen and heard in earth and in the heavens. All the world stand in marshal array. Perilous times have come. Men are being gathered together "in bundles." The sick man of the East turns his gaze toward Jerusalem, while the crisis with respect to the so-called "Lord's day" is being crowded rapidly to the front. The purple and scarlet and the glittering attire of the fallen woman and her daughters dazzle the eyes of men, and they are preparing to prostrate themselves before the emblem of sin, and receive the mark either in their foreheads or hands, while the angel of God prepares to seal the children of the light, that the wrath of God may pass over them, as it rushes forth on its errand of destruction among those who have the mark of the beast.

In the swift coming darkness, and in the fitful wind that presages the coming tempest, the clear, ringing voices of the ministers of God are heard proclaiming the third and last message of warning. "Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12 : 37. "Be ye doers of the word, and not hearers only, deceiving your own selves." James 1 : 22. "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2 : 1-3.

ROBES OF RIGHTEOUSNESS.

BY ELD. J. P. HENDERSON.

WHAT shall we wear? or "Wherewithal shall we be clothed?" is the all-absorbing topic of conversation among a large class of even God's professed children to-day. We find that the best material we can purchase will soon fade, wear thread-bare, and become soiled, so that we are obliged continually to change it for new.

We read in the Bible of "linen" robes, made of heaven's material, which are spotless in their nature and never fade. They are worn by all the heavenly host: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Rev. 19 : 14. Our first parents in their sinless state needed no artificial clothing. The imperishable material of heaven enshrouded them. We are indebted to Sr. White's writings for this beautiful description of that holy pair:—

As Adam came forth from the hands of his Creator, he was of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful. This sinless pair wore no artificial garments. They were clothed with a covering of light and glory such as the angels wear. While they lived in obedience to God, this circle of light enshrouded them.—*Great Controversy*, vol. 1, p. 25.

Angels are said to be holy beings, and are rep-

resented to us as being dressed in pure white robes. Of the one that came to the resurrection of Christ, it is said, "His countenance was like lightning, and his raiment white as snow." Matt. 28 : 3. The angel that appeared to Daniel was "clothed in linen." Dan. 10 : 5. The two angels that presented themselves to the disciples at the time of the ascent of Christ were clothed "in white apparel." Acts 1 : 10.

Our Saviour is represented in his glorified state as being "clothed with a garment down to the foot" (Rev. 1 : 13); and the redeemed are to be like him, and made "like unto his glorious body" (Phil. 9 : 21); they will be clothed upon with the same shining apparel. Thus the souls under the altar that were slain for the word of God, are represented as crying for vengeance. "And white robes were given unto every one of them." See Rev. 6 : 9-11. Again the revelator says, in speaking of the redeemed after the general resurrection: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7 : 9. To those who overcome, the promise is made that the same "shall be clothed in white raiment." Rev. 3 : 5. Finally, the city of God is to "be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

These robes are, according to the last statement, composed of the "righteousness of saints." Consequently, we are daily weaving the material of which they are made. "And it shall be our righteousness [white robes], if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6 : 25. These commandments are said to be "righteousness," and this "righteousness of thy testimonies is everlasting." Ps. 119 : 144, 172.

Thus while we are struggling to cover this mortal body, and decorate it with artificial apparel, we should improve the opportunity of weaving for ourselves garments of heaven's material. Every word, every action, not in harmony with the laws of right, breaks the threads, and, if continued, will rend asunder forever those beautiful robes with which we are to be clothed upon from heaven. Sin caused the light to depart from Adam and Eve, and sin, if not confessed and forsaken, will keep us naked and exposed to the fierceness of God's wrath.

The city is soon to be arrayed. The wife "hath made herself ready." She is commanded, "Put on thy beautiful garments, O Jerusalem." These beautiful garments are the "righteousness of the saints." The "marriage of the Lamb has come," and the wedding garments are now being handed out. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12. These wedding garments can be worn only over a perfect character. "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14 : 5. These robes are not easily purchased; they cost the sacrifice of the Son of God; but to those who shall obtain them, they will be of inestimable value. They are not beyond our reach. Let us accept them while they are proffered, and be ready to enter in to the marriage supper of the Lamb.

North Salem, Ind.

SOMETHING ABOUT PLEDGES.

BY H. F. PHELPS.

THERE seems to be an aversion in the minds of some of our people against signing a pledge. To such I would offer a few thoughts for consideration. In the first place, it seems to me that while the people everywhere, Catholics and all, are making great efforts in the temperance work, we should not be a whit behind, but should be as far ahead as our profession is in advance of theirs. But what is a pledge? Webster defines it thus: "To engage for by promise or declaration." And what is a promise?—An engagement "to do" or "to refrain from doing." For instance, I promise to do or I promise or pledge myself that I will not do. We owe a debt, and we promise to pay it. We give a promissory note; this is but a pledge.

Did you ever notice the pledges that are made in the Bible? Turn to Gen 28 : 20-22, and read the vow, or pledge, that Jacob made as he fled

from the face of his brother: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee." This is, indeed, a very solemn promise. David says, "I will pay my vows before them that fear him." Ps. 22:25. Again, in Ps. 50:14 we read: "Pay thy vows unto the Most High." Notice David's willingness to pledge himself to the service of God (Ps. 34:1): "His praise shall continually be in my mouth;" "I will yet praise thee more and more." Ps. 71:14.

In regard to his acts in life, he says: "I will keep thy statutes" (Ps. 119:8); "I will keep the commandments of my God." Ps. 119:115. Fearing that some temptation might be too strong for him, he says: "I have sworn, and I will perform it, that I will keep thy righteous judgments." Verse 106. In regard to his thoughts, he said: "I hate vain thoughts." Verse 113. In order to get rid of vain thoughts, he says: "I will meditate in thy precepts, and have respect unto thy ways." Verse 15. Job even declares, "I made a covenant with mine eyes." Chap. 31:1.

It seems to me that the Bible is full of vows, pledges, promises, and covenants. Even God himself has promised, and pledged, and entered into a covenant with his people. He even swore by himself. Why? To make himself any better? Is he to be the gainer in any way?—No; but because he wants to save us, to make us better. God may promise and pledge, and bind himself; but it makes little difference to us! God may save us if he wants to do so; but for us, to promise or pledge, that we cannot do, because we are afraid we shall break our promise. But, brethren, is this the real reason? If we give the true sentiments of the heart, is it not because we love sin too well, and are not yet ready to give up our idols, but desire their company a little longer?

If it was necessary for the people of God in former days to pledge and vow, and if God is willing to pledge himself by his own righteousness, to help us, ought we not to pledge ourselves by all that is in us, and by the help of God, that we will forsake every evil way? Brethren, the Devil does not want you to pledge, or promise, to reform. He will let you try. But as long as you merely say, I am going to try, just so long you virtually confess your weakness; and the Devil says you never shall try, and, consequently, you never will. But when you step out, and say, "It is life or death; and, live or die, by the grace of God, I will wash my hands from every sin, and look to God for his help," then you will succeed.

Beloved brethren, here are some more pledges. The A. H. and T. Association have added a social purity department to their work. And we ask all who will, to sign these pledges. A copy of them will be found on p. 72 of the Year Book for 1887. We ask you to sign them in the interests of your loved ones, for the purity of your homes, for the good of your children, and, finally, for your own sakes. Come to the front, brethren. We ought to be the head and not the tail of all these great reforms. Stand for purity of life in thought, word, and act, that we may be able to meet a pure and holy God.

For some years there has been a movement of this kind on foot in England, known as the White Cross Army, conducted by some noble-minded women. Of late the Y. M. C. A. of this country have taken it up. The object of this association is thus stated:—

The object of this Army shall be the promotion of purity among young men, the elevation of public opinion regarding the question of personal purity, and the maintenance of the same standard for men and women.

Recently, the W. C. T. U. have taken up this work, and organized a social purity department. Last winter the American Health and Temperance Association added a similar department to their work, and we firmly and truly believe this should receive the sanction of every man, woman, and child in our ranks. The object of this article is to call your attention to this work and to these pledges, which are worthy of your candid consideration.

—Parables present eternal truths clothed in the garment of time.—E. H. Hall.

OUR SAVIOUR'S LOVE.

BY MARY E. INMAN.

A CROWN of thorns our Saviour wore
That we might wear a crown of gold;
The bitterest griefs of earth he bore
That we might have rich joys untold.

He left a home of light and love,
A homeless wanderer to roam,
That we in realms of bliss above
Might have an everlasting home.

He went about in humble dress,
Rejected not the robe of shame,
That we a robe of righteousness
Might wear and bear a royal name.

Allictions deep and sore distress,
He bore them all for you, for me,
That we in joy and happiness
Might live to all eternity.

Amazing love! and can it be
That we can slight that love divine?
Can we refuse his offers free?
He pleads, O come and make them thine.

Dear Lord, I yield myself to thee,
No more to serve the world and sin.
The love of Christ constraineth me—
To endless joys I'll enter in.

Evart, Mich.

"A MARK OF THE NATION."

BY A. SMITH.

As a people we have ever maintained that the seventh-day Sabbath is the seal of God, and that the so-called Christian Sabbath, as a papal institution, is the mark of the beast. We do not believe nor teach, however, that any who now keep, or have kept, the first day of the week sincerely believing it to be the Sabbath of the Lord have received the mark of the beast in the sense contemplated in Rev. 13:16, 17. Nor do we believe that those who keep the seventh-day Sabbath have received the seal of God as expressed in Rev. 7:2-4; nor will they until the life record is complete and the test of the Judgment has been passed. True, the seal of God or mark of the beast may be received in an accommodated sense even now, being exchangeable, each for the other, on conviction of duty or interest.

While taking these positions, so strong has been the opposition to our work that we have not expected that our opponents would admit, even indirectly, that our exposition of the mark of the beast was approximately correct. But the following, under the heading, "Important Action," taken from the Michigan *Christian Advocate* of Sept. 3, is an admission of this character:—

A meeting extending over part of two days has just been held under the auspices of the National Reform Association, at Saratoga Springs, New York, and was attended by large audiences. The Rev. Herriek Johnson, D. D., of Chicago, presided. The Rev. Joseph Smith, D. D., moderator this year of the Presbyterian general assembly, presented the following resolutions:—

Resolved, That the fundamental principles of the National Reform Association, viz., that Almighty God is the source of authority and power in civil government; that the Lord Jesus Christ is the ruler of nations; and that his revealed will is of supreme authority in civil affairs, are true and scriptural principles, and that these principles must control our national life or we shall perish.

Resolved, That the Sabbath is a "sign" between God and men, and its reverent observance a "mark of the nation" whose God is Jehovah; that if we should consent to the overthrow of the *American Sabbath*, we would renounce all relation to the God of our fathers; and that the assaults which are constantly and too often successfully made upon the Sabbath and its safeguards are hostile to the life and welfare of the nation.

Resolved, That the divorce of our public education from all religious influences and ideas, which many are seeking and in some places have accomplished, is contrary to the true nature of education and to the public good.

Resolved, That the family lies at the foundation of the state, and its preservation is our highest interest and duty; that the law of Christ for the family is the true standard of all legislation affecting it; that our lax divorce laws and other laws which foster impurity involve the whole nation in danger and guilt, and that there is urgent need for uniform legislation on this subject in conformity with the law of Christ.

The discussions turned chiefly on the question of education as presented in the third resolution, and were participated in by the Rev. Dr. Price, president of the Methodist college for young ladies, Nashville, Tennessee; the Rev. Dr. Cowles, president of Elmira female college; the Rev. Dr. S. V. Leech, of Saratoga, for seven years chaplain of the New York senate; the Rev. Dr. Smith and the Rev. Samuel Mc Lanahan, of Baltimore; the Rev. Mr. Winn, of Petersburg, Va.; the Rev. Messrs. Tufts, Sawyer, and Lanphair, of Massachusetts; the Rev. H. E. Niles, D. D., of Pennsyl-

vania. These representative men from so wide a range of territory were unanimous in their agreement on the principles and measures set forth in the resolutions. The only difference of opinion manifested was in the suggestion by Dr. Smith whether the church rather than the state ought not to be intrusted with the whole work of education.

I have emphasized certain terms to call special attention to them. The National Reform party proposes to coerce this nation into submission to Jehovah as its God, when the "reverent observance of the American Sabbath" (Sunday) will become "a mark of the nation." Since this nation is symbolized in prophecy by a two-horned beast, the resolutions of our National Reform friends are equivalent to a declaration that devout Sunday-keeping is a mark of the two horned beast. For the first lesson in prophetic exegesis, however, they have done remarkably well. If they were to carefully study Rev. 13 they would doubtless be able to see that Sunday-keeping is the mark of the ten-horned beast (the papal hierarchy); and then if they would read the 9th and 10th verses of Rev. 14, they might fear to longer respect their pagan holiday, and accept in its stead the seventh-day Sabbath, which is a sign, or seal, between God and his people. For an exposition of the terms "mark," "sign," and "seal," compare Rev. 7:2 with Rom. 4:11; Eze. 9:4; Ex. 31:13, 16, 17.

BIBLE READINGS.

BY A. W. ROTHWELL.

FREQUENTLY we hear men allege that by skipping about from one part of the Bible to another, as S. D. Adventists do when giving a Bible reading, they can prove almost anything imaginable from the Bible. For instance: If an atheist wanted to prove that there was no God, he would doubtless ask us to read Ps. 53:1, second clause; but if he would just let the first clause be read in connection with the second, to show us what the psalmist was talking about, he would find his lot cast among that class of individuals called fools, who, no doubt, would recognize him as belonging to their fraternity. It reminds me of the man who compared the Bible to an old fiddle, on which any tune could be played. Let those who think the above comparison true, keep their fingers off from the strings of a violin. I wonder how many tunes it would play?—Just one; and so it is with the Bible. It tells but one story till men begin to put their fingers upon it, and wrest and pervert it, as many do to their own destruction.

I sometimes wonder why it is that these modern Gamaliels who can do such wonderful things do not get up a good Bible reading to prove first day observance of divine authority, or the soul's immortality, if it can be so easily accomplished. By a few strokes of the pen, they could secure to themselves immortal fame, and also some of the liberal rewards offered from time to time for such proof, besides settling forever the controversy that exists in the Christian world at the present time, on these questions of faith and practice. They certainly are not of a very philanthropic turn of mind, or they would perform this easy (?) task for their fellow-men.

Perhaps they are like a woman who once said to me at the close of a Bible reading, that she could make it appear plain from the Bible, that Sunday was the day set apart by Christ and the apostles for the Christian Sabbath; but when solicited to do so, she pleaded as an excuse, that she was not in the spirit just then, but that when the spirit came upon her, she would do so. If similar circumstances affect our friends when called upon to give their reading, they should remember their obligations, and jot down a few thoughts when they are in the spirit, so that this issue may be settled, and we not be continually dwelling in-suspense.

Why should men object to read from different parts of the Bible all that it has to say upon the subject for investigation. If our divine Lord were upon earth to-day, as once he was, and walked and talked with men, he would address such as he did the two with whom he walked to Emmaus on the memorable day of his resurrection: "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. All that we ask people to do when we give a Bible reading on any subject, is to believe all that the prophets have spoken concerning it.

Christ did not think that anything a person

wished could be proved from the word of God, unless his wishes were in harmony with the word, but that we must confine ourselves to those portions of Scripture that bear upon the question for investigation; and so we find him giving those two disciples a Bible reading, as together they pursue their way toward Emmaus. Notice, he does not confine himself to any one portion of the Scriptures, nor call their attention to any passages that might come to mind, whether bearing upon the theme of conversation or not; but, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." Verse 27. I wonder if there is a glass powerful enough to discover on paper, a Bible reading in favor of the first day of the week, of those things in all the Scriptures concerning it?

Is it not remarkable, that having listened to the teachings of Christ during the years of his public ministry, the disciples understood none of those things concerning him? How did they come to understand them?—Simply by means of an investigation of the Scriptures—a Bible reading, if you please; the first of our Saviour's teaching after his resurrection. We all know the result. The truth looked so clear, and their minds became so illuminated by the Holy Spirit, that they afterward said one to another, "Did not our heart burn within us by the way, and while he opened to us the Scriptures?" Then let no one place a low estimate upon this method of investigating the Scriptures, but may the good work go on, and scores go forth where now there is only one bearing the precious seeds of truth; and may the hearts of thousands burn within them as they listen to the saving truths of the word of God.

Willow Hill, Ill.

BOGUS SANCTIFICATION.

BY J. M. WILLOUGHBY.

It is getting to be quite fashionable and easy, among some professors of religion, to claim entire sanctification. They have much to say about their holiness and perfect faith. But when you say anything to them about God's law and the Sabbath, you are answered in this way: "Oh, I don't think it makes any difference, just so we have faith. You Adventists talk too much about the law and Sabbath, and not enough about faith. We are saved by faith, and not by keeping the law. You expect to be saved by keeping the Sabbath."

We deny trying to be saved, only in God's way, and wonder what kind of faith a man has that will cause him to ignore one of God's plain commandments. True faith will lead a man to do what God requires of him. The wise man declares the whole duty of man to be revealed in the commandments of God. Eccl. 12:13. Now, if the great Lawgiver has given man a law by which he expects him to develop a perfect character, it must be a perfect law; and such it is declared to be by the psalmist. Ps. 19:7. Paul says the law is "holy, and just, and good," the Sabbath command included. Rom. 7:12. How can we have "holy," "just," and "good" characters, if we do not come up to the standard of holiness? God said to ancient Israel, that if they would obey his voice and keep his covenant, they would be unto him an holy nation. Ex. 19:5, 6. Holiness is the opposite of unholiness, which is sin; and, "sin is the transgression of the law." 1 John 3:4. The Lord speaks especially concerning the Sabbath, and says he gave Israel the Sabbath to be a sign of their sanctification. Ex. 31:13; Eze. 20:12.

It is very necessary for us to have faith, because without faith it is impossible to please God. Heb. 11:6. But how do we show our faith? James says we show it by our works. James 2:14-18. But suppose my faith leads me to do works in open conflict with the standard of holiness God has given us, which is wrong? my faith or the standard? We are forced to the conclusion that our faith is not perfect. "But," says one, "I feel that I am right, and as long as I feel all right, I believe I am right." Yes, but how am I to know how you feel? I cannot tell whether you are a Christian or not by your feelings. The Saviour says: "By their fruits ye shall know them" (Matt. 7:20), not by their feelings. Feelings are not a standard of righteousness. If they were, we would have as many such standards as there are persons in the world. God has given us a standard. It is his

law; and he who loves God will conform his life thereto. 1 John 5:2, 3.

The apostle Paul prayed that the church of Christ might be sanctified, and preserved blameless unto the coming of Christ. 1 Thess. 5:23. And to the church at Ephesus he wrote that Christ would sanctify and cleanse the church, with water and the word, that he might present it to himself without spot or wrinkle. Eph. 5:26, 27. Surely such a church will keep all the commandments of God, and be permitted to enter through the gates of that beautiful city. Rev. 22:14.

A LITTLE PRAYER-MEETING. LUKE 9:28-36.

BY MRS. M. E. STEWARD.

"AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray." We see there were but four who attended this meeting, and they took a great deal of pains to get there. Matthew says they went "up into a high mountain." In "Spirit of Prophecy," vol. 2, we read that Jesus was very weary, and was much fatigued toiling up the steep ascent; that he had taught the people and healed the sick throughout the entire day, and that the disciples, also, were tired.

How many excuse themselves from attending the prayer-meeting because they are weary with the day's labor, or because the meeting is far away or the road is rough! We are told that the disciples "wondered that Jesus should attempt to climb this mountain after such a day of fatigue. But they asked no questions as to his purpose, and patiently accompanied him." Were they not repaid a thousand times for this unquestioning obedience?

Soon the darkness of night was upon them. "Having gained the place he sought, Jesus engaged in earnest prayer to his Father." So entirely absorbed in supplication was he, that he noticed nothing about him. "The dew was heavy upon his bowed form, but he heeded it not. . . . At first the disciples united their prayers with his in sincere devotion; but as the hours dragged slowly on, they were overcome with weariness and loss of sleep, and soon, while endeavoring to retain their interest in the scene, they fell asleep. Jesus had told them of his future sufferings. He had taken them with him that they might watch and pray with him while he pleaded with his Father."

Had the disciples appealed to Christ for help when tired nature could hold out no longer, they assuredly could have kept awake with him. We can, in our own strength, no more resist an overpowering tendency to sleep now, than could those disciples on the mount of transfiguration. The result of that sleep on the mountain was infinitely less than the loss we must sustain if we yield to this awful stupor that seems settling upon us. What? stupefied right on the borders of the eternal world, with the awful realities of the Judgment just about to open! Let us look at once to Him who has said, "Ask, and ye shall receive." With an unwavering trust in our precious Saviour, and by engaging heartily in his service, we shall have no trouble about keeping awake.

The unconscious disciples knew nothing of the long, earnest importunities of Jesus for them; they did not even know their need of the blessing he sought. How encouraging it is to know that this same wise, loving Saviour is now pleading for us, and that, in consequence, we receive innumerable blessings, for which, in our ignorance, we had not thought to ask! Oh! why not adore and love and trust and obey this precious Redeemer?

At length the great blessing comes; the soul-agony leaves the blessed, praying One; he stands in godlike majesty, transfigured, glorified; the disciples receive the token so long and earnestly sought for them. How often, while praying with a few, have we seen the Saviour in a new view, clothed with excellencies more wondrously lovely than we can tell, and gratitude has filled our hearts for the privilege of attending the little meeting! Dear brethren and sisters, let us not lightly esteem little meetings. It is always the presence of Jesus alone that makes a good meeting, and he says he will be with the two or three who meet in his name.

Again, when alone with Jesus, he would oftener be transfigured before us. We should receive much greater blessings than we now do, if we earnestly held right on and were not satisfied with a few minutes' prayer or a little token of God's favor.

Battle Creek, Mich.

THE REVELATION DESIGNED TO BE UNDERSTOOD.

BY GEO. W. BLISS.

THE Revelation was given by inspiration of God, John was in the Spirit, and he wrote the things that were shown him. Those things are the testimony of Jesus. He signified it to his servant John by his angel. They are, therefore, "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Revelation, then, should be added to our doctrine, the reproofs accepted, our views corrected so as to harmonize with it. Without it the man of God will lack perfection and be unfurnished unto all good works.

The Revelation contains prophecies; for it says, "Blessed is he that keepeth the sayings of the prophecy of this book." We do well to take heed to those prophecies, as the apostle in writing to the church said: "We have also a more sure word of prophecy [more sure than the transfiguration scene]; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." If the church do well to heed the prophecies that were given before Peter wrote his epistle, surely they will do well, too, to heed the prophecy of the Revelation, given since that time. And if the church ought to be mindful of the words spoken before by the holy prophets (2 Pet. 3:1, 2), we think they ought also to be mindful of the words spoken afterward by the prophet John.

The Revelation is a revelation and not a concealment. The Father gave it to Jesus in order that he might show to his servants things which must shortly come to pass. If those things were shown in such symbols, and in so highly figurative language, that the servants of Christ cannot understand or know for certain what is meant, then Jesus failed to fulfill his mission. And the Revelation which the Father gave, though a revelation to Jesus Christ, is not a revelation to his servants.

The angel that communicated those things said to John: "Seal not the sayings of the prophecy of this book." Rev. 22:10. If the prophecy cannot be understood, it was concealed and not revealed; and John did the contrary to his Lord's command. But we believe that the Revelation can be understood; for Jesus said by his servant John, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3. What blessing could there be to one who simply read and heard, but could not understand? It would be no more beneficial to him than if he read or heard it in an unknown language. And how can they keep those things which cannot be understood? For example: In Rev. 18:4 we find the command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." How can the people of God obey this, and escape those plagues, if they cannot know what is meant by "Babylon"? In Rev. 14:9 we find a warning—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." Now, how can a man heed this important warning and escape the threatened wrath, if he cannot know what the beast is, or what his image and mark are?

In each of the messages to the seven churches are found these words: "He that hath an ear, let him hear what the Spirit saith unto the churches." And again, in the 13th chapter: "If any man have an ear, let him hear." He who seeks first the kingdom of God and his righteousness has ears to hear. If he is seeking for the truth, and turns from every error that the Scriptures point out, and obeys the instruction that he finds, he has an ear to hear. The Lord says, "Let him hear." He who wants to hear, and will be likely to obey, has an ear to hear. Jesus says it is wicked in any man or any company to hinder such an one from hearing. "Let him hear."

Do not say the Revelation is not for you to un-

derstand. Though wise men have said that it is so figurative that you cannot know its meaning, still the Lord says: "He that hath an ear, let him hear." He who wants to know, has the right to read and learn.

Cortland, N. Y.

SORROW—A SHORT CATECHISM.—NO. 1.

BY S. O. JAMES.

Question.—What are the two kinds of sorrow spoken of by the apostle in 2 Cor. 7:10?

Answer.—Godly sorrow and the sorrow of this world.

Ques.—What do they work?

Ans.—The former works repentance toward God, but the latter works death.

Ques.—What is godly sorrow, and how is it produced?

Ans.—It is an emotion of the mind, of mingled grief and hatred for sin, produced by the Spirit of God, by which we are convinced that sin is exceeding sinful, that it grieves God and injures both him and his creatures.

Ques.—Is it possible for a creature to injure God, who is above all?

Ans.—Only in one, and a limited sense. Certain actions are very displeasing to him; for the sin of rebellion, and all other kinds, he has an utter abhorrence, and when these are found in the creatures of his love, his will is crossed, his happiness lessened, and his pleasure and purpose thwarted for the time being.

Ques.—In what way does sin injure us, his creatures?

Ans.—It unfits us to enjoy God, the source of all good. It takes away all the pleasures and happiness consequent upon a life of obedience, making it necessary for the good of all, even the sinner, that they be deprived of life, which is, of course, the loss of everything.

Ques.—Why is sorrow for sin called godly sorrow?

Ans.—It is sorrow on God's account, a consciousness that our best friend is grieved. This breaks the hard heart, and leads us to abhor and renounce the cause of his grief, which cause is sin. It works repentance, which is a turning from sin.

Ques.—Would any ever feel thus without the aid of God's Spirit?

Ans.—Probably not. A certain writer says, "Without this blessed Spirit the world would be full of wicked beings, sinning without reproof and without remorse."

Ques.—How is godly sorrow manifested?

Ans.—In some cases by a copious shower of tears; but the best and surest proof that it is felt is in a godly life.

Ques.—If this state of mind leads us to repentance, does it not follow that the deeper our sorrow is the more thorough will be our life work or the work of grace in our hearts?

Ans.—We think so.

Ques.—How does God draw us to him?

Ans.—By a manifestation of his love, not only in our creation, but also in the means for our redemption, which pleasing truths we take in by faith.

SOUL-SLEEPING.

BY N. J. BOWERS.

WHEN the flying stones had crushed in the skull of Stephen, and he had breathed out his dying prayer, the inspired penman puts it on record that he "fell asleep." With the expiring breath the sleep, broken only by the trumpet of the resurrection, began. Holy men carried him to his burial. To the dreamless house where rest the weary, this man, full of faith and of the Holy Ghost, was consigned. The martyr cries, "Lord Jesus, receive my spirit." This prayer is made to play a large part in the theology of the day. Stephen, we are told, believed he was going into the hands of Jesus, in whose name and for whose cause he was now suffering. If this was his faith, the writer of his obituary had altogether another view of the matter. He says, after recording the prayer for his enemies, "And when he had said this, he fell asleep." Acts 7:60. *He, who?*—That which could offer prayer. "Is it the body or the spiritual part of man which prays? "Not the body, surely," say those who believe in the soul's immortality.

"Flesh and blood and brain and bone cannot pray," say they. "It is the soul, the immortal spirit, that uplifts itself in prayer to its Creator." Very well, then the soul can sleep; or, at least, Stephen's did. "He fell asleep," says the memoir. If the spirit of Stephen prayed to Jesus, then it "fell asleep," and did not pass into the presence of its glorified Saviour.

The theology of to-day tells us that "Stephen himself did not die; that the body in which he for a brief time sojourned, fell to pieces under the murderous missiles of his enemies, but the man himself escaped. He was not hurt, nor could he be by all the stones in Judea. They fell upon the house, not the man." Well, they carried out the house and buried it, and they called it Stephen; and they had a great time mourning over the house they called Stephen. What a simple, credulous Christian Luke was, to be sure, to mistake the parties and mix things up so! yet we are persuaded that the historian in his simplicity told the simple truth, and adhered to common sense all the way through; and if our friends on the opposite of this subject are correct as to what offers praise to God, we have the authoritative teaching on the opening pages of the inspired history of the church, that the soul of the first Christian martyr "fell asleep."

Woodston, Kan.

A DREAM.

BY MRS. M. J. BAILLER.

I DREAMED that with a friend I was standing upon the banks of Niagara River, just above the roaring, seething rapids into whose hurrying current it is death to go. It was the hour of twilight, when the cares of the day were laid aside and all were giving themselves up to rest or amusement. Suddenly, I saw shooting down those fearful rapids innumerable tiny yachts, so small as to be able to carry no more than two persons. The river was literally alive with them, and as they sped onward, their white sails shining in the soft light, amid the dashing spray, I was aware of a peculiar witchery coming over me which deadened, in a great measure, the feeling of terror which at first possessed me as I saw them speeding with almost the velocity of thought toward that awful precipice.

For a moment I stood gazing upon the scene, which seemed strangely enchanting, and which made me feel almost like stepping into a yacht which was now starting from the shore just at my feet. It seemed larger and more beautiful than the others, and its course appeared to lie near the shore, out of that fearful strength of current which the others were in; and that arrow-like ride over those blue-green waters breaking into snow-white sprays, was fascinating beyond description. But some unseen power stayed my feet, and gleaming like silver I saw it speed away.

The strange spell was broken, and I exclaimed, "What are they doing? It is certain death!" "Oh, no," said my companion, "they only go to the brink and then turn back."

But as I stood and looked across those roaring, turbulent waters, I saw no upward bound craft. All were rushing toward that awful gulf, so fascinated that they saw not the danger and death before them; so charmed and bewildered that they did not notice that not a boat which entered that cloud of spray ever came back, and never thinking that those awful thunderings would so effectually drown the despairing cries of the lost that no warning from those cries could reach their ears.

I awoke, and this was my meditation: How many upon the turbulent river of life are giving themselves up to the mad rush for amusement, and shooting downward to destruction, yet know it not! They see all around them others who are doing just as they are doing, and the very air we breathe seems laden with a seductive aroma which benumbs the sensibilities; and amid the whirl, the rush, and the revelry, the despairing cries of the lost do not reach our ears to warn us of their fate and our danger. And many an one, well-meaning too, becomes charmed with the fascination of the pleasure which promises that it will surely keep away from the precipice, and ere they are aware they are too near the dreadful plunge, and there is neither physical nor moral strength to turn back.

Like the twilight hour in my dream, this is an

age when the multitudes have given themselves up to pleasure. But what saith the word of God to his people? "Take ye heed, watch and pray." God help us all to realize that there is danger on every side of us. He who came personally to the Saviour, and three times presented what his fiendish ingenuity hoped would prove an overwhelming temptation, will not permit us to walk through life unmolested. But suppose just for a moment that he should, what would our loyalty to right be worth if we had never encountered any temptation to do wrong?—Not a farthing. God's people must be a tried people. I will "prove them, whether they will walk in my law or no."

Let us not boast of our freedom from temptation. But may God grant that we may be able to rejoice, and praise him that "with the temptation [he will] also make a way to escape;" that in his strength and through his name we are enabled to say, "Get thee behind me, Satan;" that though temptations come, we may not be drawn away, and enticed, and overcome.

Pray, Christian, pray. Dangers are 'round thee thickly spread,

Which thou in mortal strength art powerless to avoid.

Oakland, Cal.

GOD'S LOVE TO MAN.

BY A. E. OUTHOUSE.

WE are told in the inspired word that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. There is deep meaning to these words. They show that without faith in Christ as the Saviour, we are all in a perishing condition. It is because of sin that this is so. Paul tells us that "all have sinned, and come short of the glory of God." Rom. 3:23. The apostle John says: "Sin is the transgression of the law." 1 John 3:4. "The wages of sin is death." Rom. 6:23. Thus man was doomed to death, because he had violated the law of God. But the Lord looked with pity upon him, and manifested his love in the gift of his only Son, to suffer death in our stead that we might be saved.

How the love of God to the fallen surpasses the love that men by nature bear toward each other! Paul says, "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:7, 8.

We see from these scriptures that *possibly* for a good man another might be found that would dare to die. But the love of God is not such a love as this. He loved the race of men when they were living in open rebellion against his requirements. And that same law that Christ died to vindicate is still held out to us as a detector of sin: and we are to look into it to see our sins as we would look into a mirror to see whether our faces were in need of being cleansed. Paul says, "By the law is the knowledge of sin" (Rom. 3:20); and he would not have "known sin but by the law;" and to show that it is the moral law of ten commandments that he is speaking of, he quotes one of them, or a part of one—"Thou shalt not covet." Rom. 7:7. Thus we see that by looking into the law of God, we find ourselves sinners and in the perishing condition of which the Saviour spoke. We can then appreciate as never before the love of God to us, and apply the blood of Christ as the great sacrifice that washes away every stain of guilt.

But faith in Christ does not release us from keeping the law of God; for Paul says, "Through faith . . . we establish the law." Rom 3:31. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. May the Lord help us to "do his [the Father's] commandments, that we may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Gardner, Mass.

—No person ever amounts to anything in this world who has not at some time or other fought a battle.

—"We acknowledge God when we take him into our counsels while we form our plans, ask his blessing in their progress, charge or surrender when he requires, honor him as our Father, obey him as our King."

The Home.

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

SEARCH ME.

BY S. O. JAMES.

"SEARCH me, O God, and know my heart: try me, and know my thoughts."—Ps. 139: 23.

Heavenly Father, tell me truly,
Do I hold thee in my heart
As the best in earth or heaven,
From all other friends apart?

Do I ask what is thy pleasure
Every day concerning me?
Do I count my life a failure
Only as 't is spent for thee?

Do I shrink from bearing crosses,
And the heavy burden shirk,
Rather than to follow Jesus
In his character and work?

Do I hourly pray for wisdom
That to-day may be my best,
And a witness to the labor
That shall lead at last to rest?

Can I say, and do I mean it,—
That in Christ I may be free,—
'I will follow thee, my Saviour,
Wheresoe'er thou leadest me?"

Can I smile amid the suffering
And the sorrows that I feel,
While I whisper with the poet,
'Jesus' blood doth fully heal?"

Thus these great momentous questions
Rise within my soul to-night!
Let me search it closely, truly,
That my answers may be right.

Riverton, Iowa.

DO NOT FRET.

"EVERY one of these doors creaks so horribly that it almost sets me wild," exclaimed a tired housekeeper, who was trying to rest a little after the labors of a wearisome day. Now this was not the first, perhaps it was the twentieth time she had made the same or a similar remark about the creaking of the doors, when with the aid of a bottle of oil and a feather she might have made them swing noiselessly, and saved herself all the annoyance she had suffered.

It is a great deal easier to make suggestions than to follow them; but it seems to me that the "golden rule" for housekeepers might be this: "If anything goes wrong for which there is a remedy, apply it as soon as possible; if there is absolutely no remedy, do not fret, but make the best of it."

I believe that often it is not the work that makes us feel so thoroughly weary at the end of the week, as worrying over it. I remember of fretting a great deal over some Thanksgiving pies, complaining that I always spoiled them by putting in too much of one thing or another, when my sister quietly remarked that perhaps I put too much anxiety into them. I saw the point, and resolved henceforth to do the best I could with my cooking, and to worry less over results. Of course I had better success afterward, and far more peace of mind.

There are days in the experience of every housekeeper when everything seems determined to go wrong, and a perfect avalanche of little troubles and perplexities seems to overwhelm one. Then, indeed, is she that ruleth her spirit "better than he that taketh a city."

But how often at the close of such a day have we looked back and seen that all came out right at last in spite of our forebodings, and we have wished so much that we could have been self-controlled and sweet-tempered through it all!

It is so natural to magnify little troubles instead of remembering that they are not worth fretting about. If at breakfast the biscuits are a little too yellow and the steak a trifle overdone, in almost every case no one will be troubled about it if you are not, . . . and no one will notice it unless you call attention to it by some disparaging remark. Especially should we guard against a habit of fretting because of the discomfort it causes those about us, and the bad influence it has upon them. If the housekeeper frets, the children do the same, and the servants also; for nothing is more contagious, and

we have anything but a happy household. However badly things may go, nothing is gained by worrying over them, and if we cannot be always bright and cheerful, we can at least endure patiently till the storm passes over and the sunshine returns, as it surely will in due time.—*Marion Reyburne, in Good Housekeeping.*

HOLINESS IN THE HOME.

HOLINESS at home means habitual sweetness of temper and work. Not feigned or affected, but the pure, honest outflow of a pure heart. This makes full allowance for annoyances, perplexities, sadness, grief, but rules that all "bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice." Eph. 4: 31.

In the home, as elsewhere, things will sometimes go wrong; disappointments will come; occasions of sudden excitement occur; provocations to anger and rashness arise; but if "the heart be established with grace," the result will be patient endurance, without either sudden sourness of spirit or violent ebullitions of passion. The presence of these would but too surely prove the absence of that wisdom from above which is "first pure [the equivalent of holy], then peaceable, gentle, and easy to be entreated," etc.

Holiness at home means a cheerful mingling of holy precept and example. To achieve the highest result for good upon the home circle, these must never be separated, and, especially must never be in conflict. Are there children in the home? Paul enjoins with reference to the children of Christian parents: "Bring them up in the nurture and admonition of the Lord." This can only be done by wise union of right precept and example.—*Sel.*

PEBBLES AND STONES.

SOME children were playing on the beach. Gathering handfuls of pebbles, they arranged them in rows or formed little figures on the sand, and the smooth pebbles were pretty, harmless playthings, albeit some had little sharp or jagged edges. But in a moment of careless playfulness one child threw a pebble in the air which, in falling, hit another one a sharp little blow on the soft cheek. The next moment two pebbles thrown upward revenged the first blow but also inflicted another. In a few moments the hitherto harmless little stones were flying right and left, as a company of angry children waged naughty warfare, until poor little faces were pricked and bruised with the hastily thrown pebbles. Pretty soon the waves came foaming up on the beach, and one by one the mimic weapons of the children's warfare were washed away. But the little ones did not forget how keen some of the edges were, nor with what a sting of pain the little stones had hit them, and it was many days before the pricks and bruises were entirely gone from their smooth little faces.

Grown older, the children of earth no longer amuse themselves with wave-washed pebbles, but the duties and controversies of life take the place of the amusements of childhood. Then it is that words play so absorbing and commanding a part in every human life. Poetry weaves them into fanciful grouping, all music to the ear. Expressions of love and tenderness make them the most delightful sounds to which one can listen. Noble sentiments formed from smooth, easy-flowing language, fire the heart with feelings of affection, patriotism, and lofty desire.

Then there are words with a keen or jagged edge to them, and a few, just a very few of these carelessly used—alas the power they possess to throw the family, the social circle, or the entire community into a state of actual warfare! Sometimes it is difficult to trace the trouble to the beginning, it was caused by so slight a thing—

"A something light as air—a look,
A word unkind or wrongly taken—
O, love that tempests never shook,
A breath, a touch like this has shaken!
And ruder words will soon rush in,
To spread the breach that words begin."

After awhile the oversweeping tide of daily duties washes the discord away, but the soft hearts retain keen recollection of the hurt and smart of

the bitter words, and it is many days before the wounds heal, if, indeed, they ever do entirely.

A public speaker once addressed a large company of children, taking the stand at the concluding of the song, "Kind words can never die." It must be twice ten years since then, but the opening remark of the speaker has never been forgotten by at least one person who heard it. "Remember, children," he said, "if kind words can never die, unkind words are equally immortal."

The pleasures of life seem more fleeting than its pains. Sad as it is, the truth remains that the balm of kindly words is often sooner forgotten than the prick and bruise of bitter ones. After a pebble has been thrown, it is next to impossible to catch it again before it reaches its mark. An unkind, bitter word slips easily from the tongue; its recall is well nigh impossible. Life is short! Weave into its passing hours that which will help, not hinder, the soul in its progress heavenward.

"Let no harsh words mar
The good we might do here."

—*Christian at Work.*

SCAVENGERS OF SOCIETY.

THERE is no class of persons in the community so utterly despicable, so beneath common regard, as public busybodies. We find them always at hand in full numbers. They are always ready with peculiar services wherein they can detect a crevice in which to drive the entering wedge of their mischief. They are perfect pests in society, of no service of any description, but of incalculable ill. They eat their way into the fair character of families as moths eat into clothing. In the guise of friends, and with the cant of hypocrites fresh from their lying lips, they manage to get to the bottom of other peoples' affairs, for the plain purpose of trading on the capital of which they may be the successful and unperceived thieves.

If a man or his wife have in a moment of unexpected haste taken a single false step, even if neither feels inclined at the time to put matters right again, one error at least might be avoided that is too commonly the pledge of an endless train of misfortunes thereafter; and that error is, for the party who imagines himself or herself wronged, to hasten to lay open their difficulties to a third person. Who is this third person that is so readily to be found, and so kind as to listen to these foolish little grievances?—Evidently no other than one who has by his or her previous acquaintance too often volunteered to become the receptacle of all the family news that might be thrown in the way.

These are the most dangerous characters living, either to promote or to save the happiness of other people. Though oil is on their lips and honey flows from their tongues, their hearts are surcharged with venom, and their whole purpose rankles with malicious envy. They are the ones that go about from house to house, ready at any time to smother warm affections, glad to see differences arising and trouble brewing, letting fall a random hint here and a mischief-breeding remark there, gloating with an inhuman pride and satisfaction over the unhappiness they have the power to create, and serving steadily every moment the Devil's commands in a better livery than belongs to their wardrobe. If people who do not agree would only determine to forget their own minor differences, and take in hand the efforts these monsters in society are making to increase them, we pledge ourselves that the reunion formed for routing the common enemy would sweep away all former vestiges of their troubles. A married couple play the part of insanity when they take pains to introduce foreign elements of mischief under their roof. The first compact, to which they should bind themselves after the solemn one of matrimony, is to repel any advances from the gossiping busybodies who live on the domestic happiness of others. Else they may find themselves in an unguarded hour, in the meshes of persons whom at the outset they would properly despise, and running for advice to characters whose richest deserts would be an ejection from the home.

It is comparatively easy, we know, to speculate upon these matters and in cooler moments to give up to a little philosophy. It might, however, be made quite as easy to accustom ourselves, all of us, to look at these things in just the same temper on all occasions. If . . . people would at once

drive off these intriguing and wanton mischief-makers, these gossips who defile the family circle with their very tread, these scandal manufacturers whose tongues discharge their vile loads at every house in which their presence is tolerated, these nuisances to every community, they would have gained one point at the start that is only gained with exceeding difficulty afterward. At any rate, those who see others rushing blindly into the plan of these characters should at all times be willing to sound a warning.—*American Cultivator.*

Bible Readings.

"Search the Scriptures."—John 5:39.

BIBLE READING ON CONVERSION.

1. WHAT was the result of the first sin? Rom. 5:12.
2. What is necessary in order to be free from death? John 3:3.
3. What is the nature of this new birth? John 3:5.
4. What should be the effect of being born of water? Rom. 6:4.
5. Can we understand what it is to be born of the Spirit? John 3:8.
6. What must we become when converted? Matt. 18:3.
7. Can those receive the kingdom of God who do not receive it as a little child? Luke 18:17.
8. What must we do to be converted? Acts 3:19.
9. Is repentance alone sufficient to save the sinner? Acts 20:21.
10. Is there salvation in any other name? Acts 4:12.
11. What, then, must we do to be saved? Acts 16:31.
12. What is the effect of believing on His name? John 1:12.
13. Who are the sons of God? Rom. 8:14.
14. What is the object of the Holy Spirit? John 16:13.
15. What is truth? John 17:17.
16. How are we begotten of God? James 1:18.
17. How do we purify our souls? 1 Pet. 1:22.
18. What is the weapon used by the Spirit in the work of conversion? Eph. 6:17.
19. How effective is this weapon? Heb. 4:12.
20. What are some of the thoughts and intents of the heart? Mark 7:21, 22.
21. What is necessary to be rid of these things? Eze. 18:31.
22. How is this work effected? 2 Cor. 3:3.
23. What is it that is thus written upon the heart? Jer. 31:33.
24. How is the sinner convicted of sin? Rom. 3:20.
25. Can sin be known without the law? Rom. 7:7.
26. Is sin imputed when there is no law? Rom. 5:13.
27. What is the character of the law? Ps. 19:7; Rom. 7:14.
28. What is the character of the sinner? Rom. 7:14.
29. What is it to be carnally minded? Rom. 8:6. Why? Verse 7.
30. What is the condition of the converted man? Rom. 7:22.
31. What evidence may we have that we know God? 1 John 2:3.
32. Will one who is born of God commit sin? 1 John 3:9, first clause.
33. Why? 1 John 3:9, last clause.
34. What is this seed? 1 Pet. 1:23.

EUGENE LELAND.

—Each night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.
Then learn, O heart, their song of hope,
Cease, soul, thy thankless sorrow,
For though the clouds be dark to-day,
The sun shall shine to-morrow.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32:26.

ASLEEP ON DUTY.

BY M. B. DUFFIE.

"THEREFORE let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:6.

Yes, the legions of Satan
Are now arming for strife!
They are gathering in silence—
They are seeking your life!
While an angel of glory
Does proclaim to his host
That a soldier of Jesus
Is asleep at his post!

Thus another position—
Yes, without e'en a fight—
Has been wrested by Satan
From the children of light!
Are you watching the borders?
Are you scanning the coast?
Will the enemy find you
Fast asleep at your post?

His advance is most stealthy,
Lest his foes be alarmed,
Ere the sentry awakens,
He, alas! is disarmed.
With the minions of darkness
Then in glee does he boast,
How a soldier of Jesus
Was asleep at his post!

Let me stand e'er on duty,
Ever strive for the right;
I would work for the kingdom:
Let me walk in the light;
Lest my name be repeated
By the heavenly host,
As a soldier unworthy,
"Found asleep at his post."

Battle Creek, Mich.

SOUTH AMERICA TRACT SOCIETY.

For Quarter Ending June 30, 1887.

No. of members.....	22
" reports returned.....	13
" letters written.....	44
" letters received.....	28
" missionary visits made.....	91
" Bible readings held.....	27
" attendance at readings.....	83
" pp. of books and tracts distributed.....	4,078
" periodicals distributed.....	440
Value books and tracts sold, \$9.15; received on tract fund, \$3.30.	GEO. H. AMSTERDAM, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	557
" reports returned.....	301
" letters written.....	309
" " received.....	123
" missionary visits.....	851
" Bible readings held.....	521
" persons attending readings.....	1,154
" subscriptions obtained.....	162
" pages reading matter distributed.....	227,110
" periodicals distributed.....	7,159
Cash received on tract fund, \$253.55; on periodical fund, \$80.04.	L. C. CHADWICK, Sec.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	300
" reports returned.....	90
" members dismissed.....	4
" letters written.....	124
" " received.....	20
" missionary visits.....	717
" Bible readings held.....	55
" subscriptions obtained.....	30
" pp. tracts and pamphlets distributed.....	61,090
" periodicals distributed.....	1,486
Cash received on membership and donations, \$10.05; on sales, \$282.19; on periodicals, \$121.71; on twenty-thousand-dollar fund, \$795; on fifteen-thousand-dollar fund, \$5,42; on other funds, \$75.51.	Districts Nos. 2, 5, and 7 and the societies at Gun City, Mo., and Cincinnati, Ark., failed to report.
	CLARA E. LOW, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1887.

No. of members.....	908
" reports returned.....	466
" members added.....	36
" " dropped.....	30

No. of letters written.....	444
" " received.....	131
" missionary visits.....	1,009
" Bible readings held.....	279
" attendance at readings.....	1,758
" pp. reading matter distributed.....	213,332
" periodicals distributed.....	11,048
" new subscriptions obtained.....	444

Cash received on membership and donations, \$146.96; on sales, \$1,032.57; on periodicals, \$606.21; on other funds, \$1,242.05. F. W. FIELD, Sec.

JESUS HAS SOMETHING FOR EACH ONE TO DO.

"Go work in my vineyard," says the Master; and how thankful we should be for the privilege of winning souls for Jesus—of bringing those who are in darkness and sin to the light of the gospel of Christ! We all realize the importance of this work more or less, and think with rapture of the reward which awaits the faithful laborers; yet when we are called upon to engage in the work of the Lord, we are apt to excuse ourselves on the ground that we are placed in rather peculiar circumstances, and there is really nothing for us to do. But the trouble usually is that we have chosen a certain department of the cause in which we wish to labor, and because the Lord has marked out a different course for us we conclude there is nothing for us to do, and thus let golden opportunities for doing good pass by unimproved. If we were only willing to come down to common, every-day duties, what a field for usefulness would open up before us!

All around us are those who are cast down and discouraged. Some are burdened with cares, while others have sunk low in sin. If we were only where the Lord could work through us, we could do much for these, and be the means of bringing some to the light of truth.

Then there is the Sabbath-school. What a field for missionary work is here! and how important it is that while our ministers, colporters, and Bible workers are out in the field laboring for those who are not in the truth, we who remain at home should work together for the youth and children in our midst!

There are also many of our people who live at a distance from those of like faith. A letter from a brother or sister to such will do more to strengthen and encourage them than we realize. I have written to some of our scattered brethren and sisters here in Nebraska, and have received answers that have caused my heart to warm up toward these lonely ones; and I feel sure that much good may be done in this way. There are many ways in which we can serve our Master, if we will, and there is so much joy in the work!

Then let us be faithful in the work the Lord has given us to do, that it may be said of each, as of one of old, "She hath done what she could."

Fremont, Neb.

MAY WAKEHAM.

—There is a time coming upon the earth when those who have been intrusted by their Lord with talents for the furtherance of his work, but which they have buried or squandered or left to rust through inaction, will awake to a sense of what they have lost by their life of selfishness. There is coming a time when the rich will lavishly offer their wealth for the spread of the gospel,—yes, even urge it upon those who have been engaged in that work, only to find their offers refused because it is too late. That time is when the last work for the salvation of man will have been accomplished,—the last effort to bring souls into the truth put forth, the last sermon preached, the last letter written, the last tract mailed; and the laborer realizes that the work in which he has been so actively engaged for perhaps a lifetime, has closed forever. What will be our feelings when we enter upon that more than solemn period? Who of us will not look back upon opportunities slighted, upon souls neglected, who might have received the truth had we been more devoted to the work. And if at that time there should be one more opportunity presented of saving souls, which we realize would be the last, who of us would not be eager to improve it? Then why can we not feel now as we know we will feel then? Why not as eager to engage in this work now as we would be under the conditions just described? Those of us who slight our opportunities now will then indulge in as vain regrets as those who will be wandering from sea to sea in search of the word of God, and cannot find it.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 13, 1887.

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

GOD'S COVENANTS WITH MEN.

THE word "covenant" is used to signify, "1. A mutual agreement of two or more persons or parties, in writing and under seal to do, or to refrain from, some act or thing; a contract; stipulation. 2. A writing containing the terms of agreement between parties. . . . 4. (Theol.) The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith, etc."

These definitions are from Webster; and as an example of the latter, or theological use of the word, he quotes the declaration of God to Abram, as found in Gen. 17:7: "And I will establish my covenant between me and thee and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Considering the definition of the word "covenant," and looking at the condition of man, we can but be impressed with the condescension of God in consenting to enter into such an arrangement with him; for man never was in any condition to enter into a covenant with his Maker. He could pledge nothing to God, which God, as the creator, had not before a right unconditionally to demand, and which man, as the creature, was not already under obligation to bestow. Yet God has condescended to count man's obedience a favor, and attach to it promises which it could never merit.

Let us consider, secondly, God's object in the covenants he makes with men. It can be nothing less than to secure complete harmony with himself on their part, and raise them to the highest degree of perfection and happiness of which they are capable.

The methods adopted to secure these ends next demand attention. As these must have operated from the very beginning of man's existence, we must look first at the condition in which he was originally placed. He was made upright, surrounded with every circumstance of favor, and told to obey and live. It is not formally stated that a covenant was made with Adam, but all the conditions and circumstances existing, it is commonly held that such a covenant existed. So long as he continued to obey, so long he would continue in God's favor; and, the period of his probation at length ending, he would have been confirmed in uprightness and immortality; and the object of God in his creation would have been secured. And this being all wrought out on the one condition of obedience, this covenant is called a "covenant of works"—a name perhaps as appropriate as any other under the circumstances.

This plan the enemy of all righteousness undertook to destroy; this object he set himself to defeat. To this end he seduced Adam into disobedience, and the "covenant of works" was broken. This covenant, containing within itself no provision for the forgiveness of sin, no remedy for disobedience on the part of man, when it was thus broken, its object was defeated so far as the particular method was concerned by which that object was to be secured; namely, by unswerving obedience. But, as we have seen, there can be but one object in view in God's dealings with men; namely, perfect harmony with God and supreme felicity in that relation. And now the important question arises, Could any plan be devised by which this object could be secured by the same parties who had failed under the first arrangement? and if so, under what conditions?

The solution of this problem was the plan of redemption through Jesus Christ—a new covenant, called "the covenant of grace;" the remedial work of Christ being all couched in embryo in the promise that the seed of the woman should bruise the serpent's head. Addressing the serpent, God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

It is important now to consider what place works have in this covenant of grace. Are these to be left

entirely out of the account, as some seem to suppose? Inasmuch as the same result is to be reached that was, under the first arrangement, to be secured by works alone, it would seem natural to suppose that the new arrangement would have some important relation to them. And, further, as the only failure under the first arrangement was a failure on Adam's part to maintain good works, it would seem reasonable to conclude that the new arrangement, being designed to remedy the failure of the first, should make provision for such a contingency in the future.

The measure of good works is the law of God. The standard of righteousness, the test of character, and the detector of sin, is the law of God. "By the law is the knowledge of sin." Rom. 3:20. "Where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Rom. 5:13. "Sin is the transgression of the law." 1 John 3:4. Now Christ is manifested under the covenant of grace, to save his people from their sins, to take away sin, and to atone for our transgressions; but he does not stop here; for he takes away the carnal mind, which is not subject to the law of God and cannot be (Rom. 8:7), and gives the spiritual mind, which delights in the law of God. Rom. 7:22. From this it appears that every covenant which God enters into with men must be based on the condition on his part of obedience to his law. The theological definition quoted above from Webster, is therefore correct when it places obedience as the first of the terms upon which the promises are to be secured. We cannot conceive that God would engage to bestow favors and blessings upon any one who would not comply with his will.

So deadly was the virus of sin when once admitted, that it took less than sixteen hundred years to corrupt the whole living race of men, with the exception of the family of Noah. In his experience we find the first mention of the word "covenant" in the Scriptures. Gen. 6:18; 9:9-16. Eight times the word is used in this connection; but as this covenant pertained to the one specific purpose not again to destroy the earth by a flood of water, a discussion of it does not enter into our present purpose. It was, however, made with Noah because he and his family alone of all the people on the earth were found righteous in the sight of God (Gen. 7:1), and hence confirms the general principle above stated relative to the conditions upon which God enters into covenant with men.

Some two thousand years after Eden, we find a covenant brought to view looking in the same direction with the covenants already noticed, made with Adam. This was the covenant made with Abraham and his seed. Gen. 12:1-3; 15:18; 17:7, 8, etc. His "seed" Paul explains to mean Christ (Gal. 3:16); and the promise which God on his part engaged to accomplish, namely, that in Abraham all the nations of the earth should be blessed, the same apostle writing by inspiration of God under the full light of the gospel, expands into a promise "that he should be the heir of the world." Rom. 4:13. This can be fulfilled only when he and his seed (Christ and all who are Christ's, Gal. 3:29) have come into possession of the earth, and all others are cut off. Then will be the time of which both David and Christ speak, when "the meek shall inherit the earth," (Ps. 37:11; Matt. 5:5), and that Peter refers to when he says (2 Pet. 3:13) that the righteous will dwell in the "new earth" for which we according to his promise (Isa. 65:17) are permitted to look.

When about to make this covenant with Abraham, God expresses the condition on his part in these words: "Walk before me, and be thou perfect." Gen. 17:1, 2. And the Lord told Isaac why he had sworn unto Abraham in the covenant he had made with him, in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Again God said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19. And this he said when alluding to the promise that "all the nations of the earth shall be blessed in him." Verse 18.

While these scriptures show the essential importance of Abraham's obedience in God's dealings with him, we must not overlook another element which shows the relation of faith to the great transaction; and that is, Abraham's faith, which was counted to

him for righteousness, and without which he never would have received the promise, any more than he would have received it if he had not obeyed God. When Abraham had no child, and had passed beyond the power of nature to furnish him an heir, God took him forth and told him to look upon the countless stars of heaven, and then assured him that such should be the number of his seed. "And he believed in the Lord," the record continues, "and he counted it to him for righteousness." Gen. 15:6. Paul comments largely upon this in Romans 4 and Galatians 3, showing how Abraham, having this faith before his circumcision, might be the father of all the faithful though they be not circumcised, that the righteousness of faith, if they would believe, might be imputed to them also.

James, also, offers an important comment upon this, which should not be passed by. He says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:21-23. This is a complete statement of the whole question. Faith and works are inseparably connected. By works was faith perfected; and then it was imputed unto him for righteousness, and he received that highest crown of honor possible to earthly life—the title, "Friend of God."

But hitherto the purpose of God had been gradually unfolded to the race. The covenants rested their prospective blessings upon the promise, and finally upon the oath, of God. But so far as their broad and ultimate application to the whole race of mankind was concerned, they had received no ratification; and this could not be given till the promised Seed should appear, through whom alone the promise could receive its complete fulfillment.

Meanwhile God was to make another covenant with the descendants of Abraham, subordinate and national, to keep them a distinct and separate people till the coming of the Seed, when the world should have reached such an age, and the plan of God such a degree of development, that the middle wall of partition could be broken down, and the means of grace go forth to reap a harvest indiscriminately from all nations.

A consideration of this point must be deferred to another number.

OUR MISSION FINANCES, PAST PLEDGES, ETC.

In all enterprises of importance, the financial branch must receive careful consideration if success is expected. In most cases the money involved represents the bulk of the work to be accomplished, so far as human agency is concerned. This is true in regard to our foreign missionary work. The erection of buildings, purchase of material and machinery, transportation and support of laborers, and the dissemination of reading matter, all take money; and working at the distance we do in foreign lands, and under the peculiar circumstances surrounding our missions, the cost is much increased. We well knew years ago, when our missions were undertaken, that we were engaging in a costly enterprise; yet we have never seen any way to escape the necessity of such a movement. If we have truth for the world important for their well-being, we must bring it before the world. If our message is from God, which we cannot doubt, the solemn obligation rests upon us of making the world know it. "Go ye into all the world, and preach the gospel to every creature," was the divine commission eighteen centuries ago. Our message is the closing movement of the gospel dispensation, containing the very essence of the gospel as proclaimed by Christ and the apostles. This great commission is as obligatory upon us as it ever was upon the twelve chosen by Christ himself. We cannot, therefore, neglect our missionary work in foreign lands without proving unfaithful to the solemn trust committed to our hands. And as the financial interests are a necessary and important part of it, these cannot be neglected while the work itself progresses. We are, therefore, shut up to the necessity of providing for the financial interests of our missions while we believe in the truths of the Third Angel's Message and the obligation of extending them to the nations of the earth.

It is doubtless well known to many of the readers

of the REVIEW that one of our greatest embarrassments in the proclamation of this message to the world is the lack of means. Our three European missions in the aggregate are some \$40,000 in debt. Most of this is to the REVIEW AND HERALD Office, for money advanced from its funds to enable our laborers and offices to still carry on their work. It is certainly questionable as to how far our offices of publication should go in extending help to other enterprises. There are certainly limits beyond which they cannot go without injuring their own financial credit. But the principle which has always been adopted in this cause, is for every branch of the work to have an interest in all enterprises connected with its prosperity as a whole. This has been a well established principle among us, and a source of strength to this cause. As new enterprises have been started, when they were struggling in weakness other branches of the work have come forward and helped them in bearing their heavy load, in gaining strength to stand alone. Had it not been for this course, it is doubtful whether some of our institutions which were once weak would have an existence to-day. We hope the time will never come when this principle will be neglected.

The special difficulty with which we have to contend constantly, while we look after the general interests of the cause as a whole, is the want felt in many directions for funds to carry out the various enterprises started among us. We see so many ways of using money, so many worthy enterprises constantly arising, so many directions in which we are not doing what we want to do and ought to do of a general and local nature, that we are in great danger of losing sight of some of the important branches of the cause, and permitting them to suffer, while other branches are pushing forward with special vigor. Those of our brethren connected with the local work of our various Conferences, and other departments of the cause, see, of course, the wants connected with them; but they are not placed in a position, perhaps, where they can see the general interests all over the field. Not being placed in connection with them, they cannot be expected to know of the general wants and interests, while they know very well the wants of their special fields. They lack the means which it seems to them they must have to make their enterprises succeed, and they labor earnestly to accomplish the purposes they have in view, which in themselves are worthy; but they do not fully realize as they might the wants of other branches of the work not connected with their own. Here is a difficulty that needs to be guarded constantly. We have greatly feared the present year that our foreign missions would suffer because there are so many enterprises existing in our various Conferences that constantly call for means.

At first sight it would seem that this large debt of over \$40,000, fastened upon our three European missions, was a very discouraging feature. The questions immediately arise, Where is this money to come from? How long can we continue in the process of increasing this indebtedness? What course can be taken to relieve the situation and bring back to our leading offices of publication the means that they have advanced, out of their own funds, to assist our missions? In reply we would say that if the pledges made in the past which are still unpaid were forthcoming, our difficulties financially would not only be greatly relieved, but our missions would have money on hand with which to carry on their work. The question will also at once arise, What are the prospects, then, of the payment of these pledges? This is a question difficult to answer, because many of these were conditional pledges, to be paid when certain property was sold. To this class we wish to address a few words.

We suppose that all these brethren who made these pledges did so in good faith. They pledged because they loved the cause of God and felt a deep interest in its prosperity. They wished to help bear the burdens, if possible, and to sacrifice for its advancement; and as they did not wish to bring themselves into a cramp where they could not make their pledges good, such conditions were necessary. But suppose they could not sell such property at reasonable figures for some years, if under the prospering hand of God's providence they were enabled to pay a portion of their pledges, at least, would not the same interest in the cause which prompted them to make the pledges in the first place lead them to pay what they could on them, even if they did not sell such property?

This is a matter of importance that we wish these dear brethren and sisters to consider. You may say, No one has a right to call on us to pay those pledges until the conditions on which they were made are accomplished. Suppose we grant this to be wholly true, yet we ask you, as God's stewards, When the work is being hindered for lack of means,—our missions greatly embarrassed, as well as other branches of the cause which have assisted them for lack of this money,—if it be possible for you to raise at least a portion of these pledges, and thus relieve the situation, ought you not to do it? No one who loves the cause will dispute the fact that we are under obligation to do what we can consistently to advance its interests. If it be God's truth for the last days, and we recognize its importance, the obligation of doing what we can to sustain it, and its being hindered on account of lack of financial support, must make it our duty to do what we can to render it efficient. We should think that those who have made these conditional pledges would have interest enough in the work to do what they can to pay a portion of them, at least, if consistent. The revenue arising from the use of farms or other property thus pledged, would certainly seem to belong to the cause, and should be given to it as far as consistent.

We are satisfied that if our people generally who have made these pledges would look at this matter in this light, it would bring in several thousand dollars to relieve the necessities of our missions. We earnestly request our brethren who may attend the remaining camp-meetings this season, to present in them this feature of the work. In every leading Conference there are persons who have made such pledges. We believe, also, that efforts should be made at every camp-meeting to collect cash donations for our struggling missions. We believe that our brethren in all parts of the field should feel it a privilege, yea, a solemn duty, to send in what money they can spare to help us at the present time in these important enterprises. Our work must go to the world; it must not be hindered; and any who believe it to be God's truth for the last days cannot consistently look on with indifference in such a time of great need.

Dear brethren and sisters throughout the field, think of these things. Carefully consider your stewardship and responsibility to God. Remember that we are all fast hastening to the Judgment, and that every one of us will there hear the words, "Well done, thou good and faithful servant," or we shall be set among the unfaithful stewards, where "there shall be weeping and gnashing of teeth." Now is the time when our stewardship is being tested, whether we are doing faithfully our duty to the cause we profess to love, and meeting God's requirements in sustaining our missionary work. May God help us to consider these things well.

GEO. I. BUTLER, *Pres. Gen. Conf.*

BIBLICAL ANTHROPOLOGY.

THE *Independent*, in a recent issue, devotes a brief space to the consideration of the above subject, in the style in which it is usually handled by Biblical expounders of the present day, in the course of which it makes some statements which seem to us to be utterly without foundation, either in reason or revelation. The popular view of this subject has always seemed to us to involve some great absurdities, and to give rise to many queries, for which there seems to be no reasonable answer. Two or three of these we can hardly forbear noticing.

For example, the *Independent* quotes, in support of this view, 2 Cor. 5:1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." For the popular doctrine of the nature of man, this is considered a strong text; but the query arises, What is meant by this "building of God," or "house not made with hands," which is reserved in the heavens? Popular theology very complacently appropriates this text so far as it seems to relate to what happens at death, but ignores that part of it which relates to this condition afterward. Does it teach that the soul, after leaving the "earthly house of this tabernacle," and entering the realms above, is given another "house" to inhabit, as this and the next verses would in that case intimate?—Not at all; it simply lives there as a disembodied spirit. For this "house which is from heaven" it does not try to account. If this text proves anything

in support of the popular view, it proves too much.

Again the statement is made: "We must not trace the existence of the mind to the body, or make it dependent upon the body." That such an idea as this should ever have found its way into the belief of civilized and enlightened people, we could never comprehend; for every one knows, when not arguing to support a theological dogma, that the mind is dependent upon the body, and that to a very large extent. It is all very well to make such an assertion upon paper in the editorial sanctum, or from the eminence of the popular church pulpit; but it would be a fatal step for the young physician passing medical examination, or for the scientist who cared anything about his reputation. There is hardly a person upon the face of the earth who does not demonstrate its falsity every twenty-four hours. When the body is affected, the mind is affected, and *vice versa*. When the body is filled with rum, the mind is stupefied; when it is dyspeptic, the mind is filled with morbid fancies. Diseases of various kinds leave it unsound. A stunning blow upon the head instantly paralyzes it; and in a thousand and one other familiar ways the mind shows its close dependence upon the body, in every way in which it is possible to be dependent.

Take, for example, the condition of man in a sound sleep. What happens to the immortal soul, the really conscious, intelligent part of man, which is not at all dependent upon the body, during this time? Does it continue its thinking, and all its actions, the same as at any other time?—Oh, no; it is dormant, wholly unconscious, without a thought or emotion of any kind. What a strange thing this is! The body goes off to sleep, and immediately the mind, which is a separate thing and not dependent upon it, is blotted out of existence! Or is it the mind that goes to sleep, in order that the body may have rest and be recuperated? Claim what we will about this, there is a period in every few hours of every man's life when neither the body, the immortal soul, the undying spirit, or any other part of man, real or imaginary, knows *anything whatever*. Why does it not know anything?—Because part of the functions of the body have been suspended. But when death suspends *all* the functions of the body, behold, the mind is not affected in the least! In the full, active possession of all its powers, it soars away to the realms of glory above; or (fearful alternative!)—

"With shuddering horror pale and eyes aghast"—takes its place in the fiery abode of the damned. So says popular theology. Of the small gnats of error we doubtless absorb our share; but for the swallowing of such camel-like absurdities, our minds have not, and we presume never will have, sufficient gullibility.

After such a statement as that the mind is not dependent upon the body, it is with no surprise that we read further that "we must not make thought a mere secretion of the brain, and consequently terminate its career with the destruction of the brain." No; not, it is said, unless we would deprive ourselves of all the comforts and consolations of the Bible. But the trouble is that, according to this, the Bible does this work itself; for no language could be more explicit than that which it utters upon this very point: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. What is it that thinks?—The mind, of course; or, as it is said, the never-dying soul. This is the only thing about man that does think; therefore, when a man's thoughts perish at death, the part affected by this result is the mind. So, then, according to the Bible, the immortal soul, whatever else it may have, has no thoughts after the death of the body. Yet this doctrine of the immortal soul, which lives on after death, is, we are told, the source from whence we are to derive a large amount of comfort. We are perfectly willing to resign to others our share of whatever consolation there is in the anticipation of such a future state of existence, either for ourselves or for our friends.

Just what the steps are which take place in the transition from one state to the other—from life to death, or *vice versa*—is very clearly set forth in the 37th chapter of Ezekiel. The prophet there narrates his remarkable vision of the valley of dry bones, and the raising again to life of the great multitude who had fallen in that place. The valley, as the prophet tells us, was full of bones, which were very dry. The immortal souls had doubtless long since departed from the bodies which they represented, and were then in different portions of the spirit

world,—some in the realms of endless joy, others in the abyss of torment. The prophet was directed to prophesy unto these bones: "Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." The prophet prophesied as directed, and proceeds to tell what happened: "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them."

At this point one great step of the process is represented as completed; the elements composing one part of the man had been brought together and united. So far as this part of the man was concerned, the work was done. But they did not yet live, for "there was no breath in them." They were in precisely the condition a dead person is in immediately after the breath has left his body. There remained then but one more step to the process, and that was to summon the immortal souls of this multitude from their abodes in the spirit world, to re-inhabit the bodies they had so long forsaken. But, lo! nothing of the kind was done. The prophet was simply told to "prophesy unto the wind," "and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." That was all. And the prophet says, "They lived, and stood up upon their feet, an exceeding great army." Their immortal souls, then long inhabitants of the spirit world, were passed by in utter silence. This is the testimony of the Bible as to the elements which make up the living, organized human being. They are, the body, composed of bones, sinews, flesh, skin, etc.; and the breath, or that which composes "the four winds." Put these together, and the man lives, without the need of any immortal soul or never-dying spirit.

We very much doubt whether there are, among civilized, enlightened people, any considerable number who really believe, deep down in their every-day hearts, this nonsense about man's conscious, immortal soul. They may silently assent to the flowery statements of pulpit rhetoric, but they think of their lost friends as persons whom they have laid away in the grave, not as disembodied spirits. There is, indeed, one notable exception—Spiritualists—to whose doctrine the idea of natural immortality, when too persistently and ardently cherished, naturally and inevitably leads. To this and other dangerous errors does it lead, while it has not, on the other hand, any redeeming features. It rests upon no valid authority, human or divine. Viewed in the light of either reason or revelation, its appearance is the same; it is a theological hedgehog, bristling with absurdities.

L. A. S.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

408.—THE OFFICE OF CHURCH DEACONS.

1. What are the duties of church deacons?
2. When duly ordained, can they, in the absence of the church elder or a minister, officiate in administering the ordinances?
3. If not, for what purpose is their ordination? E. O. P.

1. To look after the temporal affairs of the church, attend to the wants of the poor in the church, and render such aid to the elder as he may wish at times of administering the ordinances.

2. No.

3. Their ordination is to set them apart and qualify them more especially for the work and duties of the office.

409.—JOB 7: 9 AND THE RESURRECTION.

How do you explain the last statement of Job 7: 9 so as to harmonize with the doctrine of the resurrection? H. B. C.

The statement referred to by our correspondent is this: "He that goeth down to the grave shall come up no more." The following verse is explanatory of the words that we have quoted: "He shall return no more to his house, neither shall his place know him any more." This limits the time of imprisonment in the grave to the existence of the present condition of affairs in this world. When man dies he will never return to be recognized by his former companions or scenes, as they existed when he died; he will not return during the continuance of the dispensation. To take this statement as proving that the dead will never be resurrected, is to contradict a large array of texts that positively and very clearly teach that they will be. The explanation that we have given allows the passage referred to, to have its full significance, and at the same time avoids doing violence to the many texts which prove the resurrection.

Progress of the Cause.

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

FAITH.

He who works in the field of the world,
Must work with a faith sublime;
For the seed he sows must lie in the earth,
And wait for God's good time.

But nevertheless the harvest is sure,
Tho' the sower the sheaves may not see;
For never a word was spoken for Him
But will ring through eternity.

T. H. WILSON.

AFRICA.

CAPE TOWN.—Wednesday, July 6, our company took passage for Cape Town on the *Hannard Castle*, of the "Castle Line." We sailed at noon, and the same hour the next day arrived at Dartmouth. Here we waited, taking on and discharging cargo, until Friday noon. Monday morning we arrived at Lisbon, Portugal, where we remained until four o'clock in the afternoon. We soon lost sight of land, and did not see any more until sighted at Cape Verde. Our journey continued until the morning of the 28th, when we arrived at Cape Town. We noted but little of interest on the voyage; but few ships were seen. For the most part our voyage was a pleasant one, with but little unpleasant weather or rough sea. The little amount of seasickness which was experienced perhaps need not be especially mentioned.

Cape Town is the metropolis of Cape Colony. It is the most populous of the towns of Southern Africa. It is the seat of government and the meeting-place of the legislature, and is an important commercial town. Many advantages are contributed together here. This is a comparatively stationary community, whose social circle possesses many of the charms of the old established and cultivated society of Europe. The number of inhabitants is differently estimated at from 38,000 to 60,000. This embraces white and colored races, with all other varieties of nationalities, from the fairest Saxon to the darkest thick-lipped Ethiopian.

The first sight of Cape Town from the water does not impress one very favorably. The massive wall of Table Mountain forms a solid background; the "Devil's Peak" and "Lion's Head" encloses it on either side. We were happy to meet Bro. Wessels, from the Diamond Fields, who had come a distance of 640 miles, and had been waiting about a month for us. He is very anxious to have meetings held in that country, which, if the Lord wills, will be done in the near future. We have already found interested ones with whom we have commenced Bible readings, about five miles from Cape Town.

C. L. BOYD.

MISSOURI.

PLYMOUTH.—We closed our meetings at Chillicothe Sunday night, Aug. 15, and moved our tent to this place, and began meetings the 18th. Have given twelve discourses and one Bible reading. The attendance is good and the interest is increasing. Brethren of Missouri, pray for the work here.

Aug. 30.

C. H. CHAFFEE.
N. W. ALLME.

VERMONT.

HOLLAND.—Last spring I sold some ten copies of "Great Controversy." I do not know what the result will be in the day of God, but I trust some good will be accomplished. I sold one man in this place a book, and as the result of his reading it, he and his wife have commenced to obey the Lord. They were formerly first-day Adventists. May the Spirit of God lead others who are now held by the no-law theory, to see the light of truth and the last warning message that is being given to a lost and dying world. We met last Sabbath, and reorganized a Sabbath-school of eight members. Have taken two orders for the REVIEW and one for the *Instructor*.

EDWIN A. BOOTHMAN.

VIRGINIA.

BRIDGEWATER.—We have now been here two weeks, and the interest has been good from the first. Some are becoming deeply interested. We sell some tracts, but have sold no books as yet. The donations are quite good, and our temporal wants are abundantly cared for. We are having very warm days, but the nights are uncommonly cool, which doubtless keeps many away; but yet the attendance is large at every meeting.

We receive encouraging reports from the other tent company, in Fauquier county. Surely the Lord is blessing in this field in a measure, but we believe that there are still greater blessings in store for us,

if we will only do what we can in helping forward this precious cause.
M. G. HUFFMAN.
Aug. 30. R. D. HOTTEL.

WISCONSIN.

NORTH PRÉRIE AND MERTON.—After we presented the Sabbath question, the congregations became quite small, and manifested so little interest that we thought best to move our tent. Our books sales amounted to \$9.37, and we received \$11.59 in donations. Two promised to keep the Sabbath, and we think others will. Aug. 18 we pitched our tent in the village of Merton. It is a small place, but is in a thickly settled country. There are two churches, and a strong church element here. The attendance at our meetings so far has been quite small, but the weather has been so cool that people could not comfortably attend. Some seem interested in the word spoken, and we hope our coming here will not be in vain.

W. W. SHARP.
S. SWINSON.
E. W. WEBSTER.

TENNESSEE.

POWELL'S GROVE AND ADAMS.—I closed my meetings at Powell's Grove Aug. 21. The interest continued all through the meetings, which lasted six weeks. The Lord blessed in the presentation of his word. As a result of the effort, about eighteen souls are keeping the Sabbath. Five of these, however, were keeping the Sabbath previous to my coming. I succeeded in organizing a Sabbath-school, which is now equipped with officers and teachers. They take ten copies of the *Instructor*. The school starts out well. I hope soon to be able to organize them into a church. I have now moved my tent to a point between Cedar Hill and Adam's Station, Robertson Co., and have held eight meetings, with a very large attendance. My tent being a 40-ft. tent, will not seat all the people who come. But three discourses have been given on the Sabbath question, yet several have already promised to keep God's holy day. The work is onward in Tennessee, for which we praise the Lord. Eld. Marvin has now come to assist me. We hope to so present the truth here that it will affect hearts.

Sept. 1.

J. M. REES.

FLORIDA.

EARLTON AND ORANGE HIGHTS.—After closing the tent effort at Waldo I went to Earlton to follow up an interest created there by our tent work. Gave twenty-one discourses and three Bible readings, which resulted in establishing those whose interest called us there, and bringing the light of present truth to others, some of whom we hope will be constrained to obey ere long. Book sales, \$8.00; donations, \$5.54. The donations met all the expenses of this meeting.

Wednesday, July 13, I came to Orange Hights, and began meetings Sunday, July 17, with a fair attendance. Have given twenty discourses and a few Bible readings. Several have begun the observance of the Sabbath, and a goodly number are convinced of the truth of our positions, some of whom we hope will accept the truth. We find a few honest men and women wherever we go, ready to receive the "truth" when presented to them. Thus we are encouraged to labor on. May we ever count it a privilege to labor for the Master.

I shall start to-day to visit our people at Sorrento, Apopka, and Orlando, on my way to Tampa, where I expect to join Eld. Fulton in a tent effort.

Aug. 30.

L. H. CRISLER.

MICHIGAN.

HESPERIA.—Our tent effort here has now continued six weeks with good results. We have had to meet opposition in various ways. Several discourses have been preached against us, and people have been urged to remain away from the meetings. A number of copies of the papers containing Eld. Canright's articles against us have been circulated, which have, as far as we can learn, worked in our favor by causing the people to investigate for themselves, thus fulfilling the testimonies. "Surely the wrath of man shall praise thee." Ps. 76: 10. We have tried to seek the Lord for his blessing, which he has been pleased to grant us to some degree. Some ten or more adults, besides youth and children, have begun to keep the Sabbath, and are trying to bring their lives into conformity to the will of God in every respect. A lively Sabbath-school of twenty-five members has been organized. Our table wants have been well supplied. The collections amount to \$8.65, and book-sales to \$20.89. Several others are much interested for whom we hope.

Aug. 28.

J. L. EDGAR.
T. M. LANE.
J. B. BUCK.

MORENCI.—We have been at this place nearly six weeks. Forty-two discourses have been given. Our attendance has been large from the beginning. Many have attended from the country, some coming ten

miles. It has been a common thing to see fifty teams hitched near the tent. Three discourses have been given against us, and another is promised for next Sunday morning. We have held three Sabbath meetings with an attendance of about seventy. Nearly all who attend, say, "The things we hear are true." Quite a number are obeying, and there are others we are quite sure will obey. Next Sabbath we shall organize a Sabbath-school.

Last Sunday morning we were publicly challenged to debate the subject of the Sabbath, and the condition of man in death. Circumstances seem to demand that we accept. The people are kind, and, at present, nearly supply our temporal wants. We have received donations of money to the amount of \$16.95. We are of good courage, and thankful to the Lord for his blessing in these meetings.

H. M. KENYON.
A. W. BATHER.
FRANK LANGDON.

KANSAS.

TROY, DONIPHAN Co.—We have been at this place about six weeks. The interest here has been small from the first. Seven have signed the covenant, and a few more are keeping the Sabbath. Our friends have supplied us well with fruit and other necessities of life. Our book sales, including hymn books, amount to \$25. We have received from collections and donations about \$21., and have taken three subscriptions for the REVIEW and one each for the *Signs, Sickle, and Good Health*. At the close of service last Sabbath the tent was blown down, but was not damaged.

R. F. BARRON.
GEO. W. PAGE.

WICHITA.—Since our last report we have moved our tent to another part of the city. There seems to be a better interest manifested here. The attendance is more regular, yet quite a portion of our audience is composed of travelers or mechanics who can be present only a few evenings. Such many times become interested, but leave before they arrive at any decision. These persons have taken quite a number of tracts on the main points of our faith. May God bless the truth they carry with them, and cause it to bear fruit to his glory and honor. Nineteen are keeping the Sabbath, eleven of whom have signed the covenant. We have sold tracts and books to the amount of \$15.81, and taken three subscriptions for the REVIEW.

Some who have accepted the truth are men and women of influence, and are now laboring to get the truth before their friends. They have the working spirit of the Third Angel's Message. May the Lord still bless others in deciding for the truth. Bro. L. M. Crowther has been with us all summer, and has rendered valuable service. He now goes to college to fit himself more thoroughly for the work. Sr. Rousseau and Sr. Nora Stebbins are with us, assisting much in the personal labor.

Aug. 30.

L. J. ROUSSEAU.
W. W. STEBBINS.

PENNSYLVANIA.

IRISH RIPPLE, LAWRENCE Co.—Since our last report, we have moved our tent one mile from where we were, to this place. The interest in our work seemed to center chiefly at this point, consequently we pitched our tent and commenced meetings here the evening of Aug. 9. The attendance thus far has been very encouraging, much more so than at the former place. We are now presenting the Sabbath question, and a few, feeling the force of the binding obligation of the Sabbath according to the commandment, are in the path of obedience; yet we are not able to give any definite idea as to the result of our labor at the time of this writing.

We will say, however, that we have good reasons to believe that by the help of the Lord we shall be able to raise up a good company of Sabbath-keepers in this place. One very favorable feature in connection with our work here, is that some of the most influential persons in the community are favorable to and interested in the truths we are presenting. Our temporal wants are quite liberally supplied. Cash donations amount to \$10.16, and book sales to \$43.80. We can say that our courage is good, and we feel to praise God for the light of present truth that to us continually grows brighter and brighter.

L. A. WING.
D. A. BALL.

IOWA.

ROME.—I was with the company of Sabbath-keepers at this place July 22, 23. I went there, by invitation, to review three opposition sermons which had been preached by Eld. Bennett (Disciple), from Mt. Pleasant. I reviewed these sermons in two discourses, and held one meeting on the Sabbath with the believers of the place. This little company are having some opposition to meet. A few have become discouraged, but others are firm. The truth shines with more brilliancy by being contrasted with error. May

the last message of mercy to the world speed on its way, till the honest in heart are gathered into the fold of Christ, and thus find a shelter from the threatening tempest that is soon to burst upon this wicked world.

C. A. WASHBURN.

Sept. 6.

COUNCIL BLUFFS.—We closed our meetings here Sunday, Aug. 28, after a continued effort of nine weeks. The location of the tent was all that could be desired. The attendance was fair and the interest good, and we feel sure a good work was accomplished. Our mission workers had performed a good work before we began, and many readers attended the lectures, most of those who embraced the truth being of this class. During the past few months twenty-three have accepted the message and are rejoicing in the truth. The larger share have decided since hearing the lectures. Fifteen were added to the church; seven were baptized, and more will follow. Donations amounted to \$18.; book sales, to \$25. The church here now numbers sixty members. We had excellent order throughout. The daily papers of Council Bluffs and Omaha gave us frequent and generous notices. The opposition from the clergy was weak.

We had just arranged to give a second series of meetings in another part of the city, but were disappointed in that our tent was needed to be used in the local camp-meetings in the State, in which I shall be engaged the remainder of tent season. Bro. Wakeham goes to assist Brn. Hankins and Ellyson in a meeting at Storm Lake. Many persons not of our faith expressed regrets that we could not remain another month. We closed with the largest audience of the season. Our tent is an oblong square, 31 x 49 ft., and with our model seats is voted by all to be a success.

L. McCoy.

IDAHO AND WASHINGTON TERRITORY.

MOSCOW AND PALOUSE CITY.—After eight weeks of tent labor, we closed our meetings at Moscow, Idaho, Aug. 21. About thirty have taken hold of the truth, and we look for others to decide in its favor. One minister opposed us very bitterly, speaking against us each Sunday evening for several weeks. We reviewed him on three different occasions, making friends for the truth at each discourse. Our temporal wants have been fully supplied by the friends of the cause, who have also contributed \$27. in cash for our tent expenses. Our book sales have reached nearly \$40., and several subscriptions have been secured for the REVIEW. A Sabbath-school of forty-five members has been organized, and a club of fifteen *Instructors* taken. Bro. H. W. Decker was with me during the last week of the meeting, and assisted in the organization of a church of seventeen charter members, and the ordination of proper officers on Sabbath, Aug. 20. The brethren and friends who were present at our closing service on Sunday pledged nearly \$300. in a few minutes, for the purpose of erecting a church building; and this amount we think can easily be doubled, so that the prospects are good for our brethren to have a commodious house of worship soon.

We pitched our tent here at Palouse City, Washington Territory, last week, and have thus far held four services with good interest. Our tent last night was crowded to its utmost capacity, and at the close of the discourse a collection of \$4.90 was taken up. We desire to give God all the glory for the good being done, and humbly trust that his blessing may continue to rest upon the work both here and all over the wide harvest-field.

JAMES W. SCOLES.

Aug. 29.

INDIANA.

RUSHVILLE.—We came to Rushville, the county seat of Rush county, Aug. 10, and began meetings in the tent Aug. 13, with but few present. The interest has increased until now there is an attendance of about 200 each evening. Thus far we have given fifteen discourses and two temperance lectures. The donations have amounted to \$7.43; book sales, \$3.45. There seems to be a real interest awakened in the minds of quite a number, and we earnestly ask the prayers of our brethren and sisters that the Spirit of God will attend our work in this city.

We have found the children's meetings one of the most efficient means we have ever tried of gaining access to the homes of the better class of people. The children learn of the meetings, become interested, and then bring their parents with them. Each afternoon a new lesson, either of Bible history, or of a doctrinal nature is prepared and illustrated by the use of colored crayons and blackboard. These lessons are so prepared as to instill in the minds of the children and youth a knowledge of God's word and of the doctrinal truths that pertain to these last days. From forty to fifty attend these meetings each afternoon. As yet we cannot tell what the results of our work here will be, but we believe that God is willing to continue to bless our labors.

Aug. 29.

O. C. GODSMARK.
W. A. YOUNG.

NORTH DAKOTA.

LISBON, RANSOM Co.—Our tent meeting closed here last evening, and we are taking down the large tent to-day. This to us has been a very enjoyable meeting, although not as productive of good results as we would have desired. Our congregations have been small, and especially has this been true since the commencement of harvest. We have had an average attendance of probably fifty or sixty. Quite large congregations listened to the presentation of the Sabbath and immortality questions. The weather at times has been very unfavorable, storm clouds sometimes arising just at meeting time, keeping the people at home. We have met but little open opposition, only one opposing sermon having been preached; but we have been aware that a strong under-current was working against us, inducing the people to stay away. Our book sales have amounted to \$14.50, and cash donations, to \$14.00. Our table wants have been quite fully supplied by the people. The best of order has prevailed all through our meeting. Eleven adults have now signed the covenant, three of whom were observing the Sabbath before we came here. Others are much interested, and are investigating the truth, who we trust will yet obey.

A Sabbath-school of seventeen members has been organized, with a club of ten *Instructors*, and class and record books. A furnished hall has been rented from the Good Templars' society, and the money subscribed for its payment. The hall contains an organ, and is a very pleasant place in which to hold meetings. It costs \$5.00 per month, and we have the use of it on the Sabbath and one evening in the week. We have been alone in this tent effort, having no lady workers, which help we have missed much. We are now trying to build up the work commenced, and to labor for others who have not as yet taken their stand for the truth. In connection with our meetings Bro. Reed sold thirty copies of "Thoughts on Daniel and the Revelation," which are now being read by the people, and, we trust, will in the future bring forth fruit. We have enjoyed much of God's blessing in these meetings, and have tried to seek a closer connection with Christ. We go from this place to the Fergus Falls camp meeting, where we hope to meet a goodly number from North Dakota.

W. B. WHITE.
C. M. CHAFFEE.

MINNESOTA.

WINONA.—Our meetings here closed Aug. 28, having continued six weeks. The interest was good throughout, and was more wide-spread at the close than at any time previous. Because of the Waseca camp-meeting, we had to close before the interest was fully developed. We left seventeen new ones keeping the Sabbath, and are quite certain of as many more. After camp-meeting, Bro. Moon will return with a number of mission workers, to follow up the interest. We have no doubt that a good company will be established at Winona.

Aug. 30.

H. P. HOLSER.

ST. PAUL.—We pitched our tent in this city, and began meetings July 1, with an audience of about 100. As considerable interest had been manifested in the camp-meeting by the people in the east part of the city, we rather expected large audiences; but in this we were disappointed, the average attendance not being over thirty-five or forty. Shortly after we began the meetings, we felt very much like taking down the tent; but as a few attended who seemed really interested, we concluded to continue until they decided one way or the other. We moved the tent and pitched it again July 26; but unfortunately we found ourselves in the midst of an Irish Catholic neighborhood. Our audiences were fair, averaging from seventy-five to 300. Quite a number came to hear, but in this they were greatly hindered by the rowdy element who were gathered around the outside of the tent, laughing, talking, and in other ways disturbing the meeting. It seemed almost impossible to keep them quiet, even with the efforts of a policeman. To assist the regular policeman, two of our brethren, H. A. Flint and C. J. Holmes, were sworn as special police.

One evening the regular policeman was called away, and when our brethren attempted to keep the disturbers quiet, they resisted, and assaulting Bro. Holmes, inflicted quite serious injuries. In the darkness they all escaped identification, and no arrests were made till two or three evenings later, when a young man was arrested for creating disturbance. He was taken to the police court and sentenced to \$30. fine or thirty days in the work-house. Our meetings were not disturbed afterward as long as the regular policeman kept near the tent. But if he was absent for a few moments, the noise began and continued till his return. We at last concluded that it would be better for the interests of our work to go into a hall. This we have done, and here only those attend who are interested.

Up to the present some ten individuals have begun to keep the Sabbath since our camp-meeting, princi-

pally as the result of the tent work; and there are a few more hopeful cases. About 15,000 pages of tracts have been distributed, mostly by the Bible workers, in connection with our tent work. We have evidence that the greater share has been read, and in many instances carefully. So S. D. Adventists and their views are becoming quite extensively known in this part of St. Paul, at least. Many who have attended our meetings but little, or who have simply heard of us from others, or learned of our views from reading matter placed in their hands, are interested, and we shall try to reach such with Bible readings.

Quite a good work is being done among the Scandinavians of this city. Eld. C. Norlin, of Sweden, has been here since last spring, and as the result of his labors and those of one of our Scandinavian workers, quite a number of Swedes are keeping the Sabbath. Eld. Norlin, and Bro. Emil Johnson, of Battle Creek, Mich., are now holding a tent meeting here among their people, and have quite a good interest. One of our brethren who is canvassing for the Swedish and the Danish "Thoughts on Daniel and the Revelation" has taken over 100 orders. There is much to contend with in this city—prejudice of almost every conceivable kind; but the truth moves slowly onward, for which we praise the Lord. May the time soon come when the "loud cry" of the message will mightily stir not only this city but the world!

We would here acknowledge the receipt of provisions sent by the brethren of Hutchinson and West Union. We feel thankful for this token of the interest that our brethren have in our mission. Continue to send in your donations, brethren. You will thereby not only lighten our expenses, but encourage us in the work.

WM. SCHRAM.
BYRON TRIPP.

A CHANGE OF FIELDS.

AFTER an absence of four years, I have, in harmony with the counsels of leading brethren, returned to my native land, to secure through a change that replenishment of vitality made necessary by continued labors in new and difficult fields, with the design of helping to raise the French branch of the work in America.

Before leaving France, I had the privilege of visiting three cities and as many villages in the vicinity of Drôme, to introduce Bro. Badaut to friends for whom I had labored eleven years before, all of whom seemed overjoyed to see us again, and manifested a deep interest in the truth. We obtained a few subscriptions for *Les Signes*, and had an excellent time in both our public and private efforts. The visit of Eld. O. A. Olsen in Southern France, and the assistance he rendered me on our journey were truly appreciated.

Since returning to America, I have spent one Sabbath with the few believers at St. Albans, Vt., one week with the Bordoville church, and nearly one week at the Vermont camp-meeting. At all of these points my soul was refreshed by the renewal of former acquaintances and associations through the blessing of God, and the pure, bracing air of my native State.

The camp-meeting at Vergennes was a grand success. Through the efforts of new laborers scores of precious souls have been added to the Conference. How sweet the privilege of meeting and worshipping with old and new brethren! How encouraging to see all these so willing to sacrifice for the cause! How many Sabbath-keepers Vermont, though small, has furnished other fields, especially in the West!

I find new openings for labor among the French in Vermont. I am happy to say that my health is better than it was last year, and that it has been improving since my return to America. My post-office address during the present month is: Bordoville, Franklin Co., Vt.

Sept. 2.

D. T. BOURDEAU.

NEW ENGLAND CAMP-MEETING.

THIS meeting was held at New Bedford, Mass. Bro. Olsen and sister White attended the first week of the meeting, and then went to Cleveland, Ohio, and the writer went to New Bedford. Of course everything was under way when I reached the ground Friday morning. Sister White and Bro. Olsen had labored hard while there, and deep impressions had been made. It was not strange that the brethren should deeply feel their loss when they went away.

We tried the best we could to keep up the interest of the meeting till the close, and we believe the Lord helped us. Our meeting on the Sabbath was indeed a good one. We were glad to see a spirit of labor come in among the people, and to see them begin to feel for others. The longer the meeting continued, the deeper the current seemed to run; and this was seen all through the meeting till its close Wednesday morning. A large number were baptized.

It was a question of considerable thought what should be done in reference to the officers of the Conference. Bro. Haskell had stood at the head of the Conference so long, and occupied so large a place in

the affections of the brethren, that it seemed to many as though they could not get along without him; and this was true to a great extent with Bro. D. A. Robinson. But both these brethren are gone, and perhaps neither of them will be in the Conference again for a long time; and after long counseling together, and a most friendly discussion of the matter, Bro. A. T. Robinson was unanimously elected president, with brethren J. B. Goodrich, C. W. Cummings, A. L. Wright, and E. P. Farnsworth as associate members of the committee.

We were glad to see such a spirit of union and love prevail among the brethren. I never have attended a Conference in New England where this was more apparent than at this meeting. So far as we were able to discern, there was no pulling or dissension of any kind; and we believe this is one reason why God gave them so good a meeting. They had money enough in the treasury to settle all demands upon it. This was a source of encouragement to the Conference.

The meetings closed Wednesday morning, and the people returned home hopeful in God. Some very encouraging features were brought out at this meeting. Bro. Miles had taken a few of the students at the close of the school, and gone down into Connecticut to canvass; and although nearly every one was new and untried in the work, yet they sold about \$15,000 worth of books during that time. One young brother, only fourteen years old, took 400 subscribers for *Good Health*. All this was done in only a few weeks, principally by inexperienced young men and ladies, in hard, conservative, old Connecticut. One thing that contributed greatly to this success, no doubt, was that Bro. Miles went with his canvassers, and showed them how, and kept them encouraged. But the greatest reason of all why they succeeded, was that God helped them. Who can compute the result of this work in eternity?

Another encouraging feature was, that some of the churches that frequently send only a few people to camp-meeting, turned out this year almost *en masse*. The church at Danvers were nearly all there this year, although but a few usually attend; and we never saw them so hopeful and strong in the truth as at this time. We noticed this of other churches as well. I think this camp-meeting was larger than any I ever attended in New England; that is, there were more of our own people present. We expect the New England Conference will prosper. They have made great sacrifices in the past. God will not forget their labor of love. If the brethren will all pull together, and counsel, and love each other, God will bless and prosper their efforts. Young men will come up and take the burden of the work, and the message will go forward. E. W. FARNSWORTH.

ILLINOIS CAMP-MEETING.

We arrived at Springfield, Ill., Wednesday morning, Aug. 24. Oak Ridge Park, where the camp was located, is a very pleasant place, right on the outskirts of the city of Springfield. The city street-cars run right to the grounds, making it very convenient for all to attend the meeting. The arrangement of the camp was complete, tents were all up, and a large portion of our brethren and sisters were on the ground. This was a very pleasing sight in this early stage of the meeting. The workers' meeting had continued over a week, during which time all the arrangements of the camp and the getting ready for the meeting had been completed. They had enjoyed much of God's blessing in their workers' meeting, and everything was prepared to enter into the spirit and labor of the camp-meeting. We think we never saw a more complete organization and arrangement of a camp and everything connected with it, than here upon this ground; and from the moment we entered it, we felt that the signal blessing of the Lord was over the place and the gathering.

Sr. White had rested well during the night on the journey, and felt much invigorated. At eight o'clock she came into the congregation, and spoke with much freedom. The weather through the entire meeting was all that could be asked for. No rain or storm, and yet it was not very warm. The attendance of our people in Illinois was larger than at any camp-meeting ever held in this Conference. About 100 tents were pitched. The outside attendance, also, was very good. On Sunday the gathering was estimated at from 4,000 to 5,000. It was a great pleasure to me to meet again with the dear friends here. I have met with them in only one camp-meeting heretofore; that was at Aurora, the year before I left for Europe. The Lord has certainly been blessing the Illinois Conference. Everything seemed to show a spirit of cheerfulness and liveliness that was refreshing. One feature was especially striking, namely, the large number of young men and women that were giving themselves to work in the cause. If these all consecrate themselves to God, and properly relate themselves to his work, they will be a strength to the cause, and prosperity will follow.

Bro. Belden and Bro. Eldridge were present to give instruction in the canvassing and colportage work. They had a very interesting class. We were also favored with the presence of Bro. Breed, from Wisconsin, Bro. Olds, from Alabama, and Bro. Leroy Nicola,

from Iowa. The business meetings throughout were harmonious, and the interest seemed to be growing and deepening to the last. Sr. White was sustained in a special manner. Most of the time she spoke twice a day. On Sunday she was not feeling as well as usual, and dreaded the time of speaking very much, so that she went before the people with some misgivings on her part; but the Lord strengthened her in a very special manner. She spoke on the subject of Bible temperance. Many of us are acquainted with the liberty and freedom and power with which she has spoken on this subject so many times, but I never witnessed such power and such a wonderful display of God's grace as at this time. The large pavilion was filled to its utmost capacity, and crowds stood on the outside. During the hour and three quarters that she spoke, it seemed as if the people were riveted to the place in breathless silence. A large portion were deeply interested, and after the service many came up and thanked her most heartily for the words of instruction they had heard. While the enemy is trying to do all in his power to stir up prejudice and to keep souls away, and while some of those who have been with us are apostatizing and doing all they can to bring reproach upon this work and the faithful servants of God, the Lord comes near to his people in a special manner, recognizing his own work, and clothing his servants with more than usual power, and the listeners themselves acknowledge the power of God and his truth. Truly we have everything to encourage us. While we see the shaking all around us, and the perils thickening, it is only what we have expected, and therefore a confirmation of our faith.

On Monday twenty-nine souls were baptized. The interests of our foreign missions were also considered, and \$2,629 were pledged, \$343 of which were paid immediately, and the rest of it was to be paid by October. Besides this, they also pledged \$2,938 for the work in the city of Chicago. They expect to purchase property there immediately, and commence the erection of a mission building at the earliest opportunity. Late in the evening we took leave of the brethren and friends, feeling very grateful for the goodness of God as manifest in this meeting. We look back upon it as a bright spot in our experience, and as an evidence of the willingness of God to bless in a great measure when his people seek him in a consistent manner with fervency of heart. The preaching was done by Brn. Kilgore, Breed, Starr, Tait, and the writer, and Sr. White. We felt very much encouraged in reference to the work in Illinois, and are very thankful for the light that is shining upon this Conference. Sr. White returns to Battle Creek. I go on my way to attend the camp-meeting at Waseca, Minn.

O. A. OLSEN.

THE MEETING AT BANGOR, MAINE.

We arrived at the camp-ground Thursday afternoon. There were about thirty tents pitched besides the large ones. This Conference is small, its present membership being 436. Some over 200 were present. I regret that I cannot report as free a meeting in Maine as at some other places we have visited this year. The meeting was somewhat peculiar. God gave great freedom in preaching the word. There was quite a good attendance from without, and the people listened with respect and attention. The difficulties in Maine are not from without but from within. And not only in this State, but elsewhere, there is more danger of the cause being "wounded in the house of its friends," than by the hands of its enemies, as has been the case at other times. Although its enemies seem to be doing all they can at the present time through their writings, in the East, yet we see no other result than to confirm our people in the truth as drawn from the Bible and taught by the "Testimonies," and cause them to love each other more. If this is the result of the opposition, we shall be able to endure considerable of it yet.

We were sorry to see quite a spirit of pride apparently coming into the hearts of many of our people in Maine—a spirit of vanity and love of display such as we do not often see; and, as is always the result when that spirit comes in, cold formality, condemnation, and spiritual death come also, and freedom, humility, and the missionary spirit bid adieu to the heart and depart. Then we see a man or woman in whose bones the "marrow" has all dried up, and from whose heart the "well-spring" of life has sunken away; and instead of a man like a "watered garden, and like a spring of water, whose waters fail not," we see a walking skeleton, through whose bones the cold winds of selfishness constantly blow, and the biting frosts of envy gnaw.

We felt great anxiety for our meeting on the Sabbath, but God was better to us than our fears, and came near indeed to us. Many hearts were touched. Nearly two thirds of the congregation came forward for prayers, and the meeting continued till near the close of the Sabbath. We endeavored to carry the work on farther on Monday, but quite a number of the brethren and sisters had gone home, especially the very ones whom we had hoped to benefit, and so the work was somewhat hindered.

Still the meeting continued to grow better till the close. In all the business meetings everything passed off harmoniously. Bro. J. B. Goodrich was chosen

president, and nearly all the old officers were re-elected to their former positions.

We see no reason why the cause should not be prosperous in Maine. Crops are good all through New England this year, and I do not see why our canvassers and colporters should not be successful. But we need a consecration to the work which we do not have. God would have his people given up to him. This is needed not only in this good State, but in many others. The cause in Maine has many good, strong brethren and sisters, who love it, and it is dearer to them than life. I believe the cause will prosper and grow here.

E. W. FARNSWORTH.

3 | MAINE CONFERENCE PROCEEDINGS.

THE twenty-first annual session of the Maine Conference of S. D. Adventists was held at Bangor, Aug. 23-30, 1887.

FIRST MEETING, AT 4 P. M., AUG. 23.—President in the chair. Prayer by Eld. R. S. Webber. Ten delegates presented credentials, who represented nine churches, and the Conference appointed delegates to fill vacancies in the churches and to represent scattered companies of Sabbath-keepers. The report of the last annual meeting was read and approved. All ministering brethren from abroad and all other brethren in good standing in their respective churches were invited to take part in the deliberations of the Conference. The Chair was authorized to appoint the various committees, whereupon the following were announced: On Nominations, S. J. Hersum, I. C. Choate, and Abram Barnes; on Resolutions, R. S. Webber, Samuel Leighton, and P. B. Osborn; on Credentials and Licenses, T. S. Emery, J. W. Keniston, and Wm. J. Dunscomb; on Auditing, G. L. Byron, Wm. Morton, I. L. Ricker, E. C. Taylor, Henry Moody, and A. Easler.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 24.—The Committee on Nominations presented their report, which was as follows: For President, J. B. Goodrich, Hartland; Secretary, T. S. Emery, Cornville; Treasurer, S. H. Linscott, 1 Johnson St., Bangor; Executive Committee, J. B. Goodrich, T. S. Emery, S. F. Grant; Camp-meeting Committee, E. C. Taylor, Geo. B. Umberhind, J. W. Keniston. The names were considered separately, and the nominees were elected to their respective offices. The Committee on Resolutions presented their report, as follows:—

Whereas, We recognize the hand of God in leading us out while seeking to obey his commandments and keep the faith of Jesus; therefore—

Resolved, That we pledge ourselves to co-operate with those who stand in the forefront of this great work, in that we will, so far as in us lies, share with them in the burdens, labors, and sacrifices of the work, and lift together in sustaining the cause of Christ.

Whereas, We see among our people a tendency to conform to the fashions of the world in matters of dress and ornament; therefore—

Resolved, That we express our great regret that any should forget the teachings of the Scriptures on this subject, which are that our adorning should not be that outward adorning of the wearing of gold and costly array, or putting on of apparel inconsistent with simplicity, plainness and humbleness of mind, and that we consider it the duty of our ministers and church elders to call the attention of our people to these neglected scriptures and the testimonies God has given us by the Spirit of prophecy in our midst.

Whereas, The gift of prophecy that is manifest among us as a people is giving no uncertain sound in reference to the great perils we shall be called to pass through; therefore—

Resolved, That we carefully read and give heed to the teachings God has given us through this channel of light.

Whereas, This Conference has pledged itself to strictly adhere to the tithing system; therefore—

Resolved, That we consider it a sin to vow and not pay; that we cannot expect God will open the windows of heaven and pour us out a blessing unless we comply with the teachings of his word. Mal. 3: 10.

Whereas, The canvassing work has become an efficient system for spreading the light of present truth; therefore—

Resolved, That all should be encouraged to take a part in this important work, who can with the help of God engage in it.

Whereas, Eld. J. B. Goodrich has been chosen President of this Conference; therefore—

Resolved, That it is the voice of this Conference that he should remain in this Conference, and devote his time and service mostly to this State.

Whereas, In the establishment of our school at South Lancaster we recognize the hand of God, and in its maintenance and operation thus far, his gracious providence; and—

Whereas, While recognizing its beneficent influence upon the cause of education among us, and upon the progress of the truth, we believe that it should be made a still more valuable auxiliary in the work of God; therefore—

Resolved, That we greatly increase our efforts by sending to it a larger number of students from year to year, and by prayer and supplication at the throne of grace to secure more fully the benefits of the Academy to ourselves and our children and the cause of God; and further—

Resolved, That we will do all in our power to increase its

efficiency and its facilities for instruction, by donations and by loans of money without interest.

Whereas, As a people we feel our need of educational growth and knowledge; and—

Whereas, There exists a prejudice against us in the minds of many people respecting our supposed attitude toward education and culture; therefore—

Resolved, That we recommend our brethren and sisters to subscribe, and solicit the subscription of others, for the *True Educator*, published at South Lancaster, Mass.; and further—

Resolved, That we recommend its use for missionary purposes as an "entering wedge" for the truth among the intelligent and educated classes.

This report was accepted, the resolutions being considered separately. The first, second, and third resolutions were examined and spoken to more or less, and were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 5 P. M., AUG. 24.—The consideration of the resolutions was resumed, and the remaining five were examined and spoken to, and especially interesting and important remarks were made upon the seventh and eighth, by Prof. Ramsey, of the South Lancaster Academy. Each resolution was unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5 P. M., AUG. 28.—A brother was chosen as delegate to represent the Canaan church. The committee on Credentials and Licenses reported as follows: For credentials, J. B. Goodrich, R. S. Webber, S. J. Hersum; for ordination and credentials, P. B. Osborn; for license, S. H. Linscott, Henry C. Giles, A. Barnes, Geo. W. Howard; for colporter's license, P. Nickerson, A. K. Hersum, Samuel Leighton. The names were considered separately, and credentials and licenses were granted in accordance with report. Secretary's report showed the number of church-members to be 436; Sabbath-school scholars, 388; T. and M. members, 242.

TREASURER'S REPORT.

Balance in treasury Sept. 8, 1886,	\$ 61 25	
Received during year,	2,640 61	
Total,		\$2,701 86
Paid out during year,	\$2,658 47	
Cash in treasury,	43 39	
Total,		\$2,701 86

S. H. LINSCOTT, *Treas.*

J. B. GOODRICH, *Pres.*

Adjourned *sine die*.
TIMOTHY BRYANT, *Sec.*

Special Notices.

INDIANA, DISTRICT NO. 7.

DEAR BROTHERS AND SISTERS: Our camp-meeting is fast approaching, and on that occasion business will be transacted that will affect our T. and M. societies in this district. This being the case, it is necessary that we prepare ourselves for that event. In all probability the following societies will be placed in other districts at that time: Noblesville, Northfield, Thorntown, and Terhune. Owing to this change, it will be necessary for each society to pay their indebtedness at once. Let each librarian, assisted by the elder of his church, attend to this matter without delay, so that when we come up to this yearly gathering we shall be free from all encumbrances. P. G. STANLEY, *Director*.

TO CHURCHES IN DIST. NO. 6, OHIO.

DEAR BROTHERS AND SISTERS: I desire to hold several general meetings with the Mendon, Van Wert, Walnut Grove, Lima, Dunkirk, McDonald, West Mansfield, Bellefontaine, and Piqua churches the coming year, in order to revive the missionary work, and that we may gain strength in every way possible, so that we may know we are advancing in the divine life. We are admonished by the apostle Peter (2 Pet. 3: 18) to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." If we do this, we must labor more to advance the cause of God. I very much desire that we may have the help of God in these meetings. So let us all begin at once to seek for his sweet Spirit to guide and help us individually and collectively.

If there are any unpleasant feelings among us, let the work of reconciliation commence immediately; for if we are united in this good work, God will come and work with and for us. I hope the librarians will balance their books, and correspond with our district secretary, sister Mary Harvey, of St. Mary's Ohio, and see if they agree; also look after all the books and pamphlets in each of your churches, and have them in good shape. Please attend to this at once; for I am not able to say how soon I may call on you.

Begin to pray and work for a revival. Remember the Bible says, "Blessed are they that do;" and, "Whatsoever thy hand findeth to do, do it with thy might." Where shall we hold the first meeting, which we desire to have soon? Write me at Lima, Ohio.

Sept. 6.

E. J. VAN HORN.

NOTICE TO PENNSYLVANIA SABBATH-SCHOOLS.

As Sr. F. C. Oviatt, who has faithfully served as secretary of the Pennsylvania Sabbath-school Association for several years, is soon to move from the limits of our association, it has become necessary to appoint a secretary for the balance of this Conference year. After consultation with all the members of the executive committee, we have unanimously decided to appoint Sr. Mary E. Simkin, of Wellsville, N. Y., to act in this capacity until our next camp-meeting. Sr. Simkin will send the reports for this quarter promptly to the secretaries of the different schools; and if any school fails to receive a blank report by the first Monday in October, let the secretary write to her at once, and she will supply the deficiency. A short circular letter will be sent to each secretary this quarter, with the report blank, which we ask you to consider carefully. We shall all regret to have Sr. Oviatt leave the Sabbath-school work in our association, but trust that all our schools will unite in giving their support to the new secretary in her work, and try to be prompt in reporting, and free to consult with her in reference to Sabbath-school matters.

L. C. CHADWICK, *Pres.*

TO OUR BROTHERS AND SISTERS IN NORTHERN MINNESOTA.

AFTER some deliberation and consultation, the Conference committee have decided to hold the Northern Minnesota camp-meeting at Fergus Falls, commencing Sept. 21. The reason why the meeting is to be held at this place is because it will be accessible to the brethren in North Dakota, and is a railroad center, and accessible from almost any point. The churches at Crow Wing, Brainerd, Verndale, Stowe Prairie, and Wadena can come over the south branch of the N. P. R. R. The churches at Amor and Gresham can come by team, and those east of Fergus Falls can come over the M. & M. R. R.

Now, brethren and sisters, the Lord has placed this meeting in our midst, and within our reach; and shall we not make an effort to attend? Shall we let this opportunity of seeking God together pass by unheeded? Some of our brethren thought our annual camp-meeting was too far off for them to attend, as the expense was so great; but now we shall have a camp meeting right at home, and can we offer any reasonable excuse for staying away?—Certainly not. The meeting comes just after the busy season, and the rush of harvest and most of the threshing will be over by that time.

Bro. O. A. Olsen, from Norway, and other efficient help will be present. Come, brethren, it is time to awake out of sleep. The great day of God is fast hastening on, and we need a preparation to stand. Do not let any small matter detain you at home, but come bringing the blessing and Spirit of the Master with you, and may God help us all to prepare for his coming and kingdom. C. M. CHAFFEE.

R. R. FARE TO MISSOURI CAMP-MEETING.

THE following roads have granted the one and one third fare certificate plan: Chicago and Alton; Missouri Pacific system in Missouri; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs in Missouri; and the Chicago, Rock Island, and Pacific in Missouri. The Wabash and Western has not been heard from, nor the St. Louis and San Francisco. We think there is no doubt as to securing reduction on the Wabash, but the "Frisco" is almost certain not to grant it. Over the Kansas City, Ft. Scott, and Springfield, and Kansas City, Clinton, and Springfield there will be no reduction. The State law of Arkansas will not permit a reduction of fare in that State; but it would be well for parties coming over the St. L. & S. F. to arrange with the conductor while in Arkansas, to give you time to purchase tickets, with certificate, from Seligman, Mo., to Carthage, again purchasing via Mo. Pac. to Nevada, with certificate same as last year. The C. R. I. & P. will not honor certificates dated prior to Sept. 17 starting, and returning at Kansas City not later than Sept. 30.

Passengers in Northeastern Missouri can go via Kansas City, but using Macon for starting-point it will be \$7.75 via the Wabash to Moberly, taking the M. K. & T. Div. of Mo. Pac. to Nevada. This is the cost of both trips, going and returning, while via Kansas City will cost \$10.70. Arrange to arrive at Moberly at 2:05 A. M., and get in camp at 1 P. M. Passengers via Kansas City will pay \$3.00 from Kansas City to Nevada. Arriving at Kansas City via C. R. I. & P. at 9:15 A. M., you will go out on the Lexington & Southern Div. of Mo. Pac. at 6:10 P. M.; or the night train makes connection, but you arrive late at night on the grounds.

In shipping tents and books from all points in Missouri to Nevada over the Mo. Pac. system, we can get half tariff rates by notifying Oscar G. Murry, Freight Traffic Manager, St. Louis, Mo., of the point where they will be transferred to them, citing him to his notice of Aug. 22 to your secretary, that he may issue notice to their agent to protect the rate. This should be done not less than three days before shipment reaches their line.

H. D. CLARK, *Mo. Conf. Sec.*

IOWA, NOTICE.

TENTS will be furnished on the ground for the Winthrop, Ia., camp-meeting; 12-14 ft. \$2.00; smaller size, \$1.50. Feed and hay will be furnished on the ground for teams, at very light expense if not free.

R. C. PORTER.

TO THE BRETHREN IN DIST. NO. 4, MAINE.

DEAR BRETHREN AND SISTERS: The time for our next T. and M. quarterly meeting is drawing near, and I am anxious for all our brethren and sisters to attend who possibly can. Let us begin to lay plans for this at once, as there are matters of importance to be presented at this meeting. We want to see the work go forward in this part of the Conference. I hope something will be done at this meeting to encourage the brethren and sisters to work in the cause of truth. Let us seek God earnestly by prayer, and let us humble our hearts before him while preparing for this meeting. I would also say, Let all who are indebted to the T. and M. society pay to their librarians what they owe, that the librarians may be able to settle with the district secretary. The appointment for the meeting will appear in the REVIEW. I have written thus early so that the brethren may have time to arrange matters to attend this meeting.

GEO. W. HOWARD.

VIRGINIA, NOTICE!

DEAR BRETHREN AND SISTERS: The time for the quarterly meetings to be held in each church is drawing near. We desire that these meetings shall be of special benefit to all. It will behoove each one to attend them, in order to be benefited thereby. We expect to hold a week's meeting with each church during the month of October, as follows: Port Republic, Oct. 3-9; Marksville, Oct. 10-16; Quicksburg, Oct. 17-23; Mt. Williams, Oct. 24-30.

We hope all will remember these dates, and be prepared to attend the meetings, as there will be some very important matters to be brought before each church, pertaining to the progress of the cause in this State. The Lord willing, I expect to attend all these meetings, and Bro. R. D. Hottel will be present to labor in the interests of the T. and M. work. Bro. Fultz, also, will attend in behalf of the canvassing work. We expect to hold special meetings during the day for the benefit of our brethren. The meetings in the evening will be for the benefit of those who have not as yet embraced the truth due this generation. May the Lord help us to sense the fact that the great day of trouble is just before us, and that we have but little time to accomplish the great work God has intrusted to us. The burden of my soul day and night is, What can be done to arouse all to realize this, and gird on the armor anew, and help, that the work here may receive a new impetus, and we see it ere long moving forward as never before.

Brethren, I once more entreat you in love to prepare to attend these meetings, and pray that God may come near, and we receive the great blessing we all so much need.

M. G. HUFFMAN.

INDIANA CANVASSERS.

EVERY one in the State who has been engaged in selling our subscription books, and who is thinking of canvassing for them, is requested to be at the workers' meeting and remain to the close of the camp-meeting. Much attention will be given to this important branch of the work. Bro. Eldridge, who has charge of the subscription book business for the REVIEW Office, promises to be with us during the camp-meeting. We expect E. M. Morrison, of the Pacific Press, with us during a part of the workers' meeting. There is nothing else connected with our work which promises greater results for the future than does the canvassing work, and we desire to see all who possibly can do so engage in this good work. The Lord loves to bless the canvassers.

Both young and old are succeeding splendidly in the sale of our denominational literature. One mute sister has been selling "Sunshine at Home," and doing well. We feel very confident that it is God who is moving upon the hearts of the people to buy from our agents when they go out trusting in him. Were this not the case, such encouragement would not be given to the humble who labor in this branch of the cause. We have hundreds of brethren and sisters in Indiana who should engage in the sale of our publications in the future. Youth are doing well selling the "Marvel of Nations." The aged, also, are meeting with encouragement. One sister averages over four orders a day, selling in the country, who is more than three-score years and ten. We do not remember of a failure where the agent has been faithful in his duty and worked in harmony with the system being adopted by our people. Be on time.

WM. COVERT.

DAKOTA CANVASSERS. ATTENTION!

We expect our camp-meeting and workers' meeting will be held at Vilas, commencing Oct. 3, and

continuing for one week, at least. As the outlook seems so favorable for selling our books this coming fall and winter, we feel that everything possible should be done at this meeting to advance the canvassing work. The Lord has blessed in a special manner the few who have been engaged in this work since our camp-meeting a year ago. One young man, working thirty days, took 272 cash orders for *Good Health*; another took twenty orders in three and a half days for "Thoughts on Daniel and the Revelation," and has had good success about all the time; others have done nearly, if not entirely, as well. This work has been done by those who have consecrated themselves wholly to the work. It shows that God stands ready to bless, and that books can be sold in Dakota. Past experience has shown that God will bless those who have a disposition to work.

Now, there are many in this Conference who ought to give themselves to this work, but who are letting some trifling hinderance keep them from doing so. How can we expect, if we continue in this way, to hear the "Well done" said unto us at last? Shall we not, dear brethren, heed the good examples set by some of our sister Conferences, and throw our whole souls into this work, while the winds are being held, and thus receive the approbation of Heaven now and the reward at last? Shall we not hear the words, "Here am I, send me," from many lips at this meeting? We expect to lay plans that will greatly benefit the canvasser, and aid in the work. Come early, and learn what they are.

J. J. DEVEREAUX, Gen'l Agent.

TO THE BRETHREN AND SISTERS OF TENNESSEE.

We wish to say a few words concerning our coming camp-meeting. The time till then will not be long, and our anxiety is great that all our brethren and sisters in the State shall be present to receive all the help and good to be derived from this annual assembly. We want this to be the very best camp-meeting ever held in our State. Efficient help is expected from abroad. Let every Sabbath-keeper in the State begin now to get ready to come. Let us not permit small things to hinder us from coming. Many of our people hear but little preaching throughout the year, and all should avail themselves of this rare privilege. Come, every one. Lay aside life's toils and cares, and give a few days wholly to the worship of God. Come with your hearts full of love for God and his work. Let all bring their tithes; for the Conference stands greatly in need of funds with which to settle with our ministers. There are four of these in the field, and the indebtedness will necessarily be greater than ever before. We hope, too, that all who have made pledges on tent fund will come prepared to redeem their pledges. But let none stay away because they cannot do so.

Tents will be on the ground to rent at reasonable rates to all who desire them, and we hope all who are able to rent will do so, as our camp will be small at best. Those who are not able to rent tents will be provided with shelter. All who desire tents should address at once Eld. J. M. Rees, Springfield, Tenn., and make their wants known. Efforts will be made to secure reduced rates on all railroads running to the place of meeting. The results of our efforts to secure railroad favors and also the place of the meeting will be made known as soon as possible.

TENN. CONF. COM.

MICHIGAN WORKERS' MEETING.

As the time appointed for the Michigan workers' meeting is drawing near, I wish to say to all canvassers now at work, as well as those in different parts of the State who ought to be engaged either as Bible readers or canvassers, that we expect to have the best workers' meeting this year that was ever held anywhere. Such help will be present as to make it especially interesting to all our people, whether engaged in the Bible or canvassing work or not.

We heard a brother on the Springfield, Ill., camp-ground say that if he could attend but one meeting, —the workers' meeting or the camp-meeting,—it should be the workers' meeting. He and his whole family could not attend the camp-meeting, so he came to the workers' meeting and then returned home to give his family the opportunity to be at camp-meeting, and considered his choice a good one.

The workers' meeting here in Grand Island, Neb., is now in progress, and the Lord is especially blessing us, so that when the camp-meeting begins we believe the workers will be in a condition to take right hold and lift, spiritually, as well as be much better qualified to continue the Lord's work after the meeting closes. We had little idea of the great value of such meetings until experience proved it beyond a question. About seventy-five were present at the very beginning of the meeting, which was appointed two weeks before the date of the camp-meeting, and the numbers are increasing every day.

In addition to two daily sessions, for instruction in Bible work and canvassing work, an experience meeting is held every morning, which is of the deepest interest, and a discourse given each evening for the benefit of the public as well as the workers. An-

other feature of importance is the drill in singing, twice a day. Our new hymn book contains many beautiful selections from the best authors, of both words and music, besides original pieces that have been prepared especially with a view to making the truth prominent. All our people ought to become acquainted with them; and two half-hour sessions each day will be devoted to this exercise during the Michigan workers' meeting, so that all may have an opportunity to learn better how to please God in singing, as well as to please themselves and others. By personal attention we shall endeavor to make this exercise not only interesting, but profitable to all.

Next week, the Lord willing, we shall be at the Colorado meeting, then back to Nebraska, and on to Grand Rapids, where we hope to see every canvasser in Michigan promptly in attendance the morning of the 20th, and also hundreds of our people from all parts of the State who are not now directly engaged in the missionary work. We expect the angels of God will be there. Who can afford to stay away when such companionship is promised?

F. E. BELDEN.

THE FAIRFIELD, IOWA, CAMP-MEETING.

DOUBTLESS the readers of the REVIEW in South-eastern Iowa will have learned by the issue of Aug. 30 that a camp-meeting is appointed at Fairfield, Iowa, Oct. 5-11, 1887. We who live in this part of the State should realize that this meeting is appointed for us and our children and as many of our friends and neighbors as we can induce to attend.

Many with whom I have conversed have expressed a desire to have such a meeting; and at the last quarterly meeting held in Dist. No. 4, a desire was manifested to have a fall camp-meeting at the above-named place.

The Conference has kindly granted this request; and now let us begin at once to make arrangements to be there when the meeting commences, and stay till the close. The time of year is favorable, as the hurry of farm work will be over. The place for the meeting is accessible by rail or with teams.

Those coming on the cars should remember to take a certificate from the agent at the depot where they take the train, showing that they have paid full fare to the place of the meeting. This will enable them to secure reduced rates on return, if reduction of fare is granted. There will be a provision-stand on the ground, and arrangements will be made for teams. We shall also try to have a good assortment of our publications on hand; and we hope that all who come will be prepared to supply themselves with reading matter for the fall and winter months just at hand.

Now, let us resolve to hear the first sermon. Our local camp-meeting at Brighton, last fall, was a good one, but it might have been much improved and more profitable to us, if all had been there at the beginning; but some came as late as Sabbath morning. Brethren, let us remember the words of the Lord by the prophet Jeremiah, recorded in Jer. 48:10: "Cursed be he that doeth the work of the Lord deceitfully [margin, negligently]."

Remember the meeting begins Wednesday evening, Oct. 5. Don't forget to bring warm clothing and plenty of bedding, as the weather may be cool. We hope all who think of canvassing for our books this fall or winter will be present; for we shall expect the State agent, W. R. Smith, to be there, and give instruction in this branch of the work. Let all who have family or church tents bring them, and others who desire to rent tents for the meeting should write me at once, at Mt. Pleasant, Iowa, how large a tent they want, or how many expect to come. These camp-meetings are doubtless means ordained of the Lord to advance his cause on the earth. Thousands have been converted and reclaimed by them. Many are mourning over the unconverted state of their children, companions, and friends, who seem to forget that God works by means. Let us not slight this offered means of grace that God has placed within our reach to bring about this good work which we so much desire. Let us awake to the opportunities at hand to do good and to receive good.

Our time is short; let us improve it, so that we can hear the "Well done" said to us at last. As it will be the time for the district quarterly meeting, it will be held in connection with this camp-meeting. Let all the members of the T. and M. societies in Dist. No. 4, Iowa, hand their reports to the church librarians at the church quarterly meetings to be held in their respective churches, Oct. 1, 2. The librarians can then report to the district secretary in time for the district meeting.

Sept. 8.

C. A. WASHBURN.

"TRUE EDUCATOR" SUBSCRIBERS, PLEASE NOTICE.

If any of the subscribers of the *True Educator* do not receive their paper regularly, or if any have not yet received a copy, please write to us at once, stating the circumstances under which the subscription was given. It will be remembered that the June, July, and August numbers are regularly omitted every year. Seventy-five cents pays for twelve issues, however.

PUBLISHERS.

News of the Week.

FOR WEEK ENDING SEPT. 9.

DOMESTIC.

The Land Department has restored to public entry the indemnity lands of the Atlantic and Pacific Road.

Two steamers which arrived in New York, Monday, brought \$2,195,000 in German and English gold coin.

The losses by fire in the United States and Canada during August were \$8,317,500, against \$13,000,000 for the same month last year.

Seven out of nine Missouri counties Wednesday voted in favor of local option. There are now thirty pronounced prohibition counties in that State.

The steamer Wisconsin landed four hundred and fifteen Mormon immigrants Thursday at New York, the entire party leaving for Utah in the evening.

The estimated number of acres restored to the public domain during August is 21,323,600, exclusive of 1,513,000 acres within the limits of the Indian reservations.

Rawson, Ohio, with 1,500 inhabitants, was the scene of a great conflagration Tuesday. Half of the town was destroyed, and the loss is estimated at \$100,000.

It is reported that the schooner Niagara, while in tow, broke adrift in a severe storm off Whitefish Point, in Lake Superior, and foundered with all hands, thirteen in number.

Jackson's silk mill and the Grant Locomotive Works at Paterson, N. J., were destroyed by fire Wednesday morning. The loss is \$150,000, and 600 persons are out of employment.

The miners in the Schuylkill, Northumberland, Dauphin, and Columbia counties and the Lehigh region of Pennsylvania, numbering nearly 20,000 men, will strike Saturday night.

A threshing machine engine exploded, Tuesday morning, on William Bumpus' farm, at Garden Springs, Ill. Bumpus was blown to pieces, and five other persons were wounded, three of them fatally.

Near Afton, Iowa, Wednesday, the Creston express train on the Kansas City, St. Joseph, and Council Bluffs Road, ran into a local passenger train, and five persons were instantly killed. Others were wounded.

At New Hampton, Iowa, two boys under ten years of age, are under arrest, charged with attempting to wreck a train. These examples of youthful depravity say their intention was to rob the dead and injured passengers.

Thirteen business houses, thirty residences, the Nepanee & Quebec Railway station, and the Mechanics' Institute at Newburg, Ontario, were burned Wednesday. The loss is \$250,000. John Wells was burped in such a manner that he cannot live.

Wind and rain storms of extraordinary violence swept portions of New York and Massachusetts Wednesday, destroying crops and trees, unroofing houses, and blowing down barns, etc. A man at Worcester was dashed against a barrel and killed. Several persons were partially paralyzed by lightning. Hall-stones of great size fell at Saratoga.

Ten years ago the manufacture of cigarettes in the United States was an "infant industry." Now the annual production in this country reaches into the thousand millions. The number consumed last year is estimated at a probable total of 1,200,000,000. All medical authorities agree that cigarette smoking is by far the worst form of this injurious practice.

FOREIGN

New York advices from Valparaiso reports several shocks of earthquake, and that cholera is raging.

Gun-flints are still manufactured in England to a considerable extent. These gun-flints are exported to Africa and disposed of to the natives of the interior by barter.

Europe's annual expenditure for armies and fleets is \$3,867,500,000. The national debts incurred by war aggregate \$24,113,057,655, on which \$1,000,000,000 is annually paid out for interest.

The British government has received intelligence that the King of Samoa has been deposed by the Germans—a step which practically amounts to a seizure of the island—and that the English and French consuls have protested against the action.

Fire broke out in a theater at Exeter, England, Monday night, during a performance. In the rush to escape, scores were crushed to death, and many others were suffocated. One hundred and thirty bodies have been recovered, but it is feared the mortality list will run much higher.

Dispatches from the City of Mexico announce a fight of great bitterness between the Liberal and Clerical parties, and announce the formation of an anti-clerical league. The bishop of Puebla has warned the Catholics to have nothing to do with the Protestants, and trouble is anticipated.

From Central America, Sept. 7, comes the information of an insurrection then in progress at Port La Union, Salvador, the garrison of the place being captured. The

Panama Star and Herald says: "The garrison was betrayed by two of the officers. The fight between the revolutionists and the government troops is reported to have been very severe. One thousand government troops left the capital to-day under General Amaya, but it will take them two days to reach Port La Union. A general commotion is feared in Salvador, Guatemala, and Honduras."

RELIGIOUS.

The Baptist church at Ocala, Fla., has expelled all its members whose names have appeared on petitions for liquor licenses.

The thirty-second annual convention of the German Roman Catholic Union began in Chicago Monday. A suggestion was made that all Catholics withdraw from the Knights of Labor.

The Rev. John Allen, commonly known as "Camp-meeting" John Allen, died at a camp-meeting in Farmington, Me., on Wednesday. The meeting was the 374th which he had attended.

The Jewish holidays begin this year with "Rosh Hoshanah" at sundown on Sunday night, Sept. 18. Wednesday, Sept. 28, is Atonement Day, and the first day of Tabernacle Festival comes on Monday, Oct. 3.

At a meeting of Roman Catholic prelates Wednesday, at Baltimore, the plans for the new university at Washington were adopted, and a building committee appointed. Work will commence immediately. Eight million dollars will be required, of which about \$700,000 have been secured. The collecting committee includes all the archbishops and bishops in the United States.

An event of importance in the Roman Catholic world has just taken place in the appearance of a new translation into French of the four Gospels, of which numerous editions have been published and are rapidly circulating. Henri Lasserre, the translator, has given fifteen years to this work, and it is claimed that he has been singularly successful in producing a clear, simple translation.

Prof. O. F. Lumry, of Wheaton, Ill., formerly of Wheaton College and a member of the Congregational Church, has felt impelled to withdraw from all churches, because he feels, as he says, that all churches, as now organized, "are, according to the Bible, parts of the great apostasy, and together constitute mystic Babylon, and that their members are walking disorderly." He says that until he finds a simple New Testament church, his church will be his own house.

Appointments.

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

No providence preventing, I will attend the quarterly meeting with the Dartmouth, Mass., church, Sabbath and Sunday, Oct. 1, 2, where G. N. Collins may appoint. Will meet with the church at East Canaan, Conn., the following Sabbath and first-day, Oct. 8, 9, where H. L. Warner may appoint. A. T. ROBINSON.

The quarterly meeting for Dist. No. 11, Iowa, will be held at Storm Lake, the second Sabbath and first-day in October. We would be glad to meet all our librarians at this meeting, to assist in planning for the fall and winter work. Be prompt in reporting, so that nothing will hinder in our meeting. G. F. WATSON, Director.

The quarterly meeting for Rawlins Co., Kan., will be held at the Rotare church, Oct. 1, 2, 1887. We greatly desire to see our scattered brethren and sisters present at this meeting.

Will all the scattered brethren and sisters west of the east line of Norton, Graham, and Trego counties, please send their names and addresses to the director, J. P. Farnsworth. A. W. FARNSWORTH.

The quarterly meeting for Dist. No. 8, Ind., will be held Sept. 17, 18. Meetings will commence Friday evening, Sept. 16. Brn. J. W. Covert and W. R. Williams will be in attendance. I desire to have a T. and M. report from every member of the district. As the State will be redistricted at the coming Conference, all indebtedness should be settled in full. I would be much pleased to see every organization in the district represented at the meeting. Come, and let us have a good waiting together. I. S. LLOYD, Director.

The next quarterly meeting for Dist. No. 4, Iowa, will be held at Fairfield, Jefferson Co., in connection with the local camp-meeting to be held at that place, Oct. 5-11, 1886. We desire that all the members belonging to the T. and M. societies of this district, will fill out the blanks furnished them, and hand them in to their church librarians by Oct. 1, 2, so that the librarians can report promptly to the district secretary in time for this meeting. C. A. WASHBURN, Director.

The next session of the Indiana Sabbath-school Association will be held at Indianapolis in connection with the next Conference session, which will be held Oct. 4-11, 1887. We hope to find much time to devote to the Sabbath-school work, and we trust there will be a good representation from every Sabbath-school in the State. Superintendents and secretaries, especially, are requested to be present. A new board of officers will have to be elected, and we very much desire that every Sabbath-school in the State be represented. J. P. HENDERSON.

Publishers' Department.

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

My address until further notice will be Troy, Doniphan Co., Kansas. GEO. W. PAGE.

My address until further notice will be 202 West Fair St., Atlanta Ga. C. H. BUTTS.

The location of the Kansas City mission rooms is 1658 Jefferson St., Kansas City, Mo. D. T. SHUREMAN.

Lost.—A blank book 11 1/2 in. long by 5 1/2 in. wide, and 1/2 in. thick, bound with manilla covers, on which was stamped within a printed margin, "Students' Exercise book." At the top, above the margin, was inscribed in ink the owner's name—Chas. C. Ramsey. He thinks he lost it at the New Bedford, Mass., camp-meeting. It contained much valuable matter, the preparation of which required weeks of arduous labor. The finder will please be so kind as to mail it at once, to Chas. C. Ramsey, So. Lancaster, Mass., who will remit the postage required in mailing it.

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 Freight.—N S Pearson, L Dyo Chambers, J M Huguley and W S Cruzan, Lee Gregory, B L Whitney, Homer E Giddings, N B England, Hans C Hansen, P E Danielson, F W Field.

Books Sent by Express.—E T Palmer, W J Boynton, C D Wolf, D R Lemon, A H Hoover.

Cash Rec'd on Account.—New Eng Conf per Mrs John Lake \$2.25, Ind T and M Soc 3.25, N Y Conf, per C E Fairman 2.50, Ind T and M Soc 11.0, Ohio T and M Soc per L T D 41.03, Kan T and M Soc 275., Kan T and M Soc 390., Vt T and M Soc 300., Mich T and M Soc 213.21.

International T. & M. Soc.—A J Richmond \$5., Ind T and M Soc 50., Vt T and M Soc 50., Mich T and M Soc 65 cts.

General Conference.—Maine Conf \$181.80.

O. H. T. D. Fund.—Wis T and M Soc \$1.

S. D. A. E. Soc.—Wis T and M Soc \$14.40.

European Mission.—Yellow Springs ch Ohio \$44.40, Wis T and M Soc 5.76.

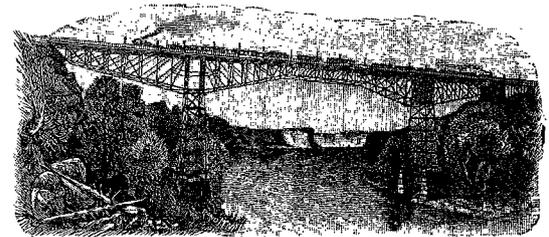
English Mission.—A sister in the truth \$2., Col T and M Soc 10., Vt T and M Soc 51.14.

Georgia Mission.—C F Curtis \$60.

Scandinavian Mission.—O C Fredrickson \$15., Nels Johnston 2.45, New Sweden ch Me 5.15, Wis T and M Soc 8.64.

Australian Mission.—Col T and M Soc \$10., Wis T and M Soc 1., Vt T and M Soc 6.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago, and times for Mail, Day, and Night trains.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST and GOING EAST, listing stations like Port Huron, Lapeer, Flint, Durand, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bond, Haskell's, Valparaiso, and Chicago, and times for Mail, Limited, and Passenger trains.

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. REINVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 13, 1887.

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LATE CAMP-MEETINGS FOR 1887.

KANSAS, Independence,	Sept.	15-25
Minnesota, Fergus Falls,	"	21-27
Missouri, Nevada,	"	20-27
Iowa, Algona,	"	21-27
Michigan, Grand Rapids,	"	27-Oct. 4
Iowa, Winthrop,	"	28-Oct. 4
Indiana, Indianapolis,	Oct.	4-11
Iowa, Fairfield,	"	5-11
Kansas, Hutchinson,	"	6-16
California, Oakland, State meet'g,	"	6-17
Kentucky, Elizabethtown,	"	11-18
Tennessee,	"	18-25

GEN. CONF. COM.

A note from Bro. Haskell informs us that Eld. S. H. Lane will attend the Missouri camp-meeting. He sails from Glasgow, on the steamship *Anchoria* Sept. 15. Accompanying Bro. Lane will be his wife, Bro. Coggeshall and wife, sister M. A. Davis, Bro. Hilliard, and others. About the same time it is expected that Eld. B. L. Whitney will sail from Havre on the French line for New York, accompanied by his eldest daughter, the family of Eld. D. T. Bourdeau, who is already in this country, and by Eld. A. C. Bourdeau, if his health will permit. Eld. Whitney returns to America for his health.

WHO WILL ATTEND THE NEXT GENERAL CONFERENCE?

As it is now expected that the next session of the General Conference will be held in Oakland, Cal., before the middle of next November, there are several reasons why it becomes important to ascertain as far as practicable how many expect to go from this side of the mountains. Efforts will be made to obtain excursion rates as low as possible. The larger the number to go, the better the rate the railroads usually give. We hope to secure fair rates, and all go on one train. Again, as our people in California have extended a generous invitation to come to their meeting, they naturally desire to know something of the number

coming, so as to make suitable preparation. We ask, therefore, that all who expect to attend, who do not go as delegates, will correspond at once with A. R. Henry, at Battle Creek, Mich. Very likely there may be many of our people who have thought of visiting California, sooner or later, who will choose to avail themselves of this opportunity. To accommodate such the time during which the excursion tickets will be good, will be six months, with stop-over privilege in returning. Let all interested notify Bro. Henry at once. G. I. B.

NOTICE FOR IOWA.

I WOULD like to see every one who intends to canvass at once or soon, at one or another of our late camp-meetings. We shall try to make arrangements, and start from the camp-meeting, if you will come prepared. Bring what you need while on the camp-ground, and you will have enough to get along with when at work. Let none fail to come who can do so, and enter the canvassing field as soon as possible. I shall be at all the meetings.

Sept. 4. W. R. SMITH, State Ag't.

NOTES FROM SOUTH LANCASTER ACADEMY.

THE sixth academic year of the South Lancaster Academy opened promptly at nine o'clock, Thursday, Sept. 1, as per announcement. All, both teachers and students, are courageous and busy in the discharge of their varied and arduous duties. A greater number of classes have been formed than ever before in the history of the school, owing to the regular promotions of students in their various courses of study from year to year, and the higher and more varied demands of applicants for admission. Unlike some schools we can name, when we publish courses of study in our annual catalogue, we do so expecting to carry out just the program arranged, and this we have done ever since the first announcement of a curriculum. When all the studies (which are not more numerous than those of any first-class academy) which are mentioned in our catalogue, are represented in our daily exercises, then will our number of classes have reached the maximum.

The present school year will afford many advantages not heretofore enjoyed by our students. Assuming that our people sufficiently appreciate the importance of educational preparation for usefulness, and the immediate improvement of time as to attendance at our schools, and knowing their entire confidence in the advantages offered at the Academy, we have taken no pains to create a great furor of excitement, or to arouse a mere ephemeral interest by extensive advertising. We have taken pleasure in distributing very widely copies of our annual catalogue and *True Educator*, which are filled with information concerning the school, among our people in the Eastern States, and in visiting the eastern camp-meetings in the interests of general education and to meet those who should attend the Academy. But we prefer to rest the matter of our school's work and worth upon our students and graduates who, as they circulate among our people, sufficiently demonstrate, in most cases, the high character of the influences and instruction at this institution. Therefore we have not deemed it necessary to particularize many of its advantages, or to seek to present them in a new light continually.

A good school is a growth, because the educational sentiment in the mass of the people who are behind it is a growth. No school rests upon a permanent basis, or enters on a prosperous career, that must be sustained by impulses of interest and bursts of enthusiasm. When education is prized for its own sake, for its subjective effects in rendering the individual himself more capable of glorifying God, more refined, cultivated, and disciplined, as well as for its objective effect for practical use in defending and propagating a good cause,—when it is appreciated for such high considerations, then, and not till then, will an educational institution reach its highest degree of usefulness and blessing to those who patronize it.

The last school year was one of great benefit to all in attendance, if we may believe the ample testimony to this effect received, and trust our own observation. Those who were absent sustained great loss. But, in the providence of God, the loss is not irreparable, as we expect the coming year to be of still greater profit to all our students. It is expected that an extended course of instruction will be given through the year in the Academy chapel, which none can well afford to lose. Besides the regular instruction in the various branches of education, there will be a most valuable course of lessons in canvassing, colporting, and methods of missionary work, extending through the year, given by one who has had a very successful practical experience in the work. Instruction in Sabbath-school work, and, in fact, in all phases of our work as a people, will receive careful attention. There will also be practical drills in elocution, English composition, spelling, and penmanship,

which will be of great benefit to those who join these classes. For these and many more reasons, we regret that any who desire to attend our school are absent. Our enrollment last year was one hundred and seventy, but we want to raise it to two hundred and fifty worthy students before the close of the present school year. It is nearly as expensive for us to instruct and govern one hundred and fifty as two hundred and fifty. In addition to those already in attendance, we want one hundred more within three months. Shall we be disappointed?

We know of many in our ranks in the East that are longing to attend the Academy. To such we say, Break the bands which bind you and which will ever hinder your onward progress, and secure the advantages of culture and training. We are thoroughly sick of this "penny-wise and pound-foolish policy" in matters pertaining to mental and moral preparation for life's responsibilities, and the sustenance and nourishment of the mind and soul. Do not listen to that man who would repress your God-given hungerings and thirstings after higher culture and wider knowledge, to use for His glory. Turn a deaf ear to that friend (?) who would intimate that there is no need of further culture, or that there may be a short road to mental power and acquisition. He is, it may be unconsciously, a deceiver. Do not trust your mind's supply of food, and its future development, to his counsel. There are no "short cuts" to the glorious heights of intelligent and purposeful service in any good cause. Prolonged and earnest study begun in a good school is essential to these great attainments. The foundation laid in the classrooms and workshops of a good school will prove the safest one upon which to rear the superstructure of future usefulness. We sadly need, in our cause, not only those who will compose the rank and file of workers, but we want additional qualified, competent, and thoroughly intelligent leaders. Come to our schools and qualify yourself for every emergency of duty.

We speak not to youth alone. We are addressing our mature brethren and sisters as well. We want fifty students between the ages of eighteen and fifty within two months. Some of the most successful students in our schools have been persons between forty and sixty years of age. We are speaking to brethren who may not be able, for various reasons, to come themselves. Look around you and select some worthy youth or older person, and send him or her in your place. Pay his bills at school, and wait for him to refund the money as soon as he can. We know a brother who is doing this, and he is reaping God's richest blessings for his efforts.

C. C. RAMSEY.

Canvasser's Question Box.

Suppose only two or three persons in a distant county desire instruction, should the State agent set them to work without visiting them, or spend the time and means necessary to personally assist in their preparations for work?

1. If the State agent already has companies of inexperienced canvassers at work near each other (as they should be), it would be best to have the two or three persons in a distant county come over to that part of the State in which other companies are at work, as they can better be looked after and are less likely to give up than if far from other workers. We believe that even where the companies have good leaders, the work can be more successfully conducted by bringing the companies together and working one part of the State at a time.

2. If this is objected to, then endeavor by correspondence to induce other persons in counties adjacent to join the two or three persons who desire instruction, but who insist upon working near home. If a class can thus be brought together, give them instruction; but rather than afterward leave them alone for months, it would be far better to import an energetic, trusty leader, who would remain with them, provided that no such person could be found in that part of the State.

3. If you cannot get others to join them, and your time is fully occupied in training those already canvassing, then set the others to work by correspondence rather than scatter your energies.

How much time ought to be spent in training a class of from five to ten inexperienced canvassers, before actually setting them to work?

From three to six days, according to the intelligence and aptness of the individuals, and on one book generally, as mentioned last week.

Would you advise, then, that the State agent or an efficient leader take each member of the class out into the field and work with him or her part of a day, or longer, before concluding the class drill?

Yes, unless this is done after they are organized into companies.