

AND SABBATH HERALD.



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

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THE SABBATH.

BY F. A. REYNOLDS.

Holy Sabbath! Day of rest!
By our great Creator blest;
Sweet its quiet hours of peace,—
Sign of Sabbath's ne'er to cease!

He who made the earth and sea,
Who created you and me—
Who devised salvation's plan,
He, the Sabbath made for man.

"Call the Sabbath a delight,"
Spend its precious moments right;
"Thou shalt prosper," He hath spoken,—
He, whose word can ne'er be broken.

Lord, we thank thee, and adore
Thy loving-kindness more and more;
Make our Sabbaths a delight,
Rightly spent, as in thy sight!

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 WORK OF THE MINISTER.

BY MRS. E. G. WHITE.

"THEREFORE I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Who was so capable of giving the very best instruction to Timothy as was Paul, his father in the gospel? This instruction was to be kept in trust by Timothy, to be committed to faithful men, who should be able to teach others also; and, in this way, it was to be brought down the line, to our time. It was by a miracle that Paul had been called to the apostleship of Jesus Christ, and he became a zealous worker for the Master. The light which flashed along his pathway from the Source of all light, entered his heart, and converted his understanding. Like Heaven's light, it was inextinguishable. The deepest waters of trouble could not quench it.

A more hearty, persevering, energetic disciple of Jesus Christ than was Paul, has never been

upon the earth. He counted all things but loss, for the excellency of the knowledge of Christ. He had one aim before him, and that was, that from his lips should go forth the tidings of redemption to perishing souls, that they might be brought into acquaintance with the Redeemer of the world. His whole soul was wrapped up in Jesus, and in the light of truth received from the Source of all light. This light must be carefully cherished. As he gave his last commission to Timothy to teach others also, that nothing of the divine instruction should be lost, he left him his example in faith. The apostle had carefully guarded himself, that he should not betray any murmuring, or make any appeal to his own sympathies. But, for the benefit of those who should follow Christ, he was determined to leave an example worthy of imitation. He was continually "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." This knowledge in his experience he committed to Timothy, that it might be committed by him to others. He desired that Timothy should heartily believe, and carefully meditate upon the sufferings, the crucifixion, and the resurrection, of Christ, and find in the mission of Jesus sufficient support under all trials in the Christian life, that he might be able to endure all for Christ's sake. For if the Master of the house had to suffer trial and persecution, shall not they of his household? Is the servant above his Lord? When Timothy should suffer trouble as an evil-doer because he testified of the mission, the sufferings, the crucifixion, the resurrection, and the ascension of Christ, he was to remember that Paul, his father in the gospel, had been a partaker with Christ in his sufferings, because he was a believer in him, and a doer of his words. Timothy was not to be surprised if he received the same treatment as had his father in the gospel.

But the apostle Paul was rejoiced that the gospel was not bound. The power of persecution may hinder or restrain the efforts of the minister; but it cannot hinder the operation of the word of truth upon hearts and consciences. Paul may be bound, he may be a prisoner in chains, but the word of God cannot be bound. It will accomplish the work whereunto it is sent, and human forces cannot prevent it. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself." The condition on the part of the believer, if he is dead with Christ, is that he have his life hid with Christ in God. He must steadfastly believe the truth, and walk humbly before God, in the light that he gives, without turning away, or falling from the holy commandment delivered unto him. He must believe God. He must rest in his word with that confidence and strength of faith, that makes him willing to suffer the loss of all things for Christ's sake. His character, his life course, must be a living testimony to the faithful improvement of talent received from God. He must have an experience and a knowledge in the things of God. His conversation must be in heaven; and while he is engaging in communion with God, he must hold intercourse with men, and shine as a light in the world.

If we believe not, it will not make of none effect

the word of God; for if we deny him, he will also deny us. God's word is faithful; and how terrible will be the situation of the man whom Christ shall disown at last. God's threatenings of judgment and of wrath, will just as surely be fulfilled, as will his promises. Neither one nor the other will fail. If we are false to Christ, if we dishonor him by doing works that are contrary to the character of Christ, we deny him, and put him to an open shame. Especially is this the case, when men who have been set apart for the work of the gospel, give up their allegiance to the cause of truth. Those who have been put in trust of the gospel, should be of the excellent of the earth, that they may be able to impart blessing of the highest order to those with whom they come in contact. Although there are many who preach the oracles of God, there are some among them who are not made better by the truth which they preach. The law of God is on their lips, but it has not been written upon their hearts. After a time, if they are not sanctified by the truth, they will develop the fact,—they will work the works of unrighteousness. The development of those who are not of the truth, will become of more frequent occurrence, as we near the close of time. Many will show that they are not one with Christ, that they are not dead to the world, that they may live with him; and frequent will be the apostasies of men who have occupied responsible positions. To be dead with Christ, means to be dead to all sin,—dead to the pleasures, the enjoyments, the profits, the honors, of the world; and, if we are partakers of Christ's self denial and suffering, we shall lose nothing by it, for we shall be partakers with him of his glory. It is at the peril of our souls that we prove unfaithful.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The ministers of Christ are in constant danger. They are to put their brethren in mind of the things which they already know. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge. Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential. Those who listened to the present truth in the days of Paul did as do the men of to-day. They would get up questions, presenting various ideas and opinions of men, and bring the mind of the minister from the important work of preaching the main truths of the gospel, to settle their disputes. The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers, must be the burden of his work, and he must keep out of controversy, and preach the word of God.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly

dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns away others who are waiting for some excuse for rejecting the truth. The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain, "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy.

Men of ability have devoted a life-time of study and prayer to the searching of the Scriptures, and yet not one half of the Bible has been fully explored; and all parts of it will never be fully comprehended until Christ shall open its wonderful mysteries in the future life. There is much to be unravelled, much that human minds can never harmonize. There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned. A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon-coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention.

The work of the minister must be approved of God. He must live and work as in his sight, having an eye single to his glory. He must study, watch, pray, and search the Scriptures; and practical godliness must appear in his life. God requires that his hired servants shall be workmen of the highest order. They must take pains with their work; for it is bearing the inspection of God; and the work of every day is registered, with the manner in which it has been done, in the books of heaven. With God's employed servants there should be industry, careful study, and painstaking effort, that the work shall not be done in a negligent, unskillful, and unfaithful manner. The laborers cannot meet the mind of God, unless they go on from strength to strength. They have, as God's workmen, business to do with God; and if the work, coming from their hand, cannot bear the approval of God, they will be under his displeasure.

What is the work of the minister of the gospel? It is to rightly divide the word of truth; not to invent a new gospel, but to rightly divide the gospel already committed to them. They cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion, or the wants of the people. There are subjects that are sadly neglected, that should be largely dwelt upon. The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in his condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of his Father, because of man's transgression of his law; for the Saviour was found in fashion as a man. Describe, if human language can, the humiliation of the Son

of God, and think not that you have reached the climax, when you see him exchanging the throne of light and glory which he had with the Father, for humanity. He came forth from heaven to earth; and while on earth, he bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. "And being made in fashion as a man, he humbled himself, and became obedient unto death;" but the manner of his death was an astonishment to the universe; for it was even the death of the cross. Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as his nature was more exalted, and pure, and holy than that of the sinful race for whom he suffered. He was the majesty of heaven, he was equal with the Father, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus!

The deepest joy of the heart springs from the deepest humiliation. Let not one of us make the mistake that will prove fatal to the Christian life, and evade the demands of duty, because we may see others doing so. We must take counsel of God, and build up a strong, symmetrical character, by meeting the demands of truth and duty, and by shirking no responsibilities that come to us. Peace comes when the conflict has been met and sustained, through the help and power obtained from Jesus Christ. The constant surrender of the will to God, brings conquests in the spiritual life. We must not be overcome with Satan's specious temptations. We must war against them, if we would gain the prize of perfect peace. This peace is not the peace that the world giveth, but the peace of Christ. The most precious promises of God are to be claimed, and held fast, by the exercise of faith. The gifts of Him who has all power in heaven and in earth, are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before him as his own words; and you will receive fullness of joy.

ITEMS OF ADVENT EXPERIENCE DURING THE PAST FIFTY YEARS.—NO. 1.

BY WASHINGTON MORSE.

In the spring of 1837 I saw and bought the book entitled "William Miller's Sixteen Lectures," announcing his belief that Christ's second advent to this earth would occur about the year 1843. We read the book through several times, carefully comparing the Scripture texts referred to; and the result was that a powerful and lasting impression was made upon our minds.

In the summer of 1838, Mr. Miller came to my native town (Brookfield, Vt.) and delivered a course of lectures. We were greatly interested in the lectures, and attended all of them, following the speaker carefully, with Bibles in hand. Later, in the autumn of the same year, we heard another course of lectures, in Braintree, Vt. So general was the attendance upon this course of lectures that no building in the place was large enough to hold the audiences, and the meetings were held in the open air. Never before did we hear such powerful reasoning from the Scriptures; the great company of candid listeners before the preacher seemed chained to their seats, and unwilling to have him cease speaking. Infidels and deists were brought to acknowledge God, and to plead for mercy. The Bible was searched with great earnestness, and the preaching was really in the demonstration of the Spirit, and with power, such as to render the place hallowed ground. This was by far the most largely attended and deeply interesting meeting of our experience. All returned to their homes greatly aroused to search the Scriptures, and to get ready for their soon-coming Saviour. All denominations of Christian people seemed perfectly united to save

precious souls. Mr. Miller advised all Christians to remain in their respective churches. He also refused to accept compensation for his public labors, further than simply enough to pay his traveling expenses. Whatever was contributed in excess of his expenses, he left in the place, to be used in purchasing reading matter for the Sunday-school children and youth.

From the time of this meeting, to 1841, we heard but little preaching by those who were advocating the time of Christ's advent. In December, 1842, we heard lectures from Eld. Marsh, of West Randolph, Vt. He presented a strong array of scriptural arguments, showing where the prophetic periods ended. His reasoning was clear and powerful, and many were hopefully converted to God under his labors. It is worthy of note that the preaching of that first message had a converting power, to a remarkable degree.

In the winter of 1843 we heard another course of lectures given by Eld. Kimball, of Northfield. At this series of meetings, very many were brought to the test of publicly professing their faith regarding the definite time that was being preached. All those who did so, accepting of the positions set forth, were powerfully wrought upon, and the seal of God's Spirit was set to that particular feature of the message. With many others, the writer then took his stand, fully accepting of the time-message. Those who made this move then, experienced a powerful reviving; it was as clear before them as the noon day sun, that their Saviour would soon come, and they began with great earnestness to get ready, and to use their best endeavors to spread the message, believing that they had only one short year more to work before their Lord would come. This was the thrilling experience of all who thus stepped boldly out, and unreservedly accepted the time message. Their faith was unwavering, and the Lord strengthened them to a remarkable degree.

During this year there were many who engaged in lecturing upon the prophetic periods, showing that they were correctly reckoned. But only those who fully and publicly committed themselves to an unwavering faith that Christ would appear at the ending of the time, were successful in accomplishing much. That was the all-important testing-point of the message. Those who accepted it were greatly blessed of God, and their testimony was deeply impressed by the Holy Spirit upon the hearts and consciences of the people. God set the seal of approval to their work, in a marked manner.

During the entire year of 1843, the religious world was shaken from center to circumference, by the preaching of that time message. But little opposition was experienced from our brethren in the churches until we reached the month of January, 1844. There and then seemed to be a turning-point. Many who had not fully committed themselves on the question of time, said, "The time has now gone by that you set for Christ to come, and he has not appeared; now we want you to stop talking and preaching about the coming of the Lord." But we well understood that, according to the Jewish mode of reckoning, the year 1843 extended to the spring of 1844 (March 21), and we walked fearlessly up to that time, with no wavering of confidence. It can well be imagined that the trial of our faith was very severe during those last few months of 1843. As we approached the spring of 1844, we came to a most solemn and heart searching time; those who had fully espoused the message were strong in their faith that the Lord would very soon appear, and yet they had continually to listen to the sneers of unbelievers and scoffers, who were at times quite bold in their denunciations. And yet, with many who had not confessed faith in this movement, there was a feeling of fear and unrest. The believers walked near the Lord, and searched themselves as never before, seeking to have every sin confessed and forgiven, and every fault in their daily walk and conversation corrected. They wanted to meet their Saviour with joy and peace. They were emphatically in the condition to say upon the appearance of the Lord, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. Indeed, they were anxiously longing for the opportunity to shout those glad words. There was no "if" in their faith; they

had no occasion to spend time in reflecting or reasoning upon such suggestions as, "What if the Lord should not come as you have been proclaiming?" for to do so would have been a breach of faith. But as the spring was reached, and the Lord did not come, the test of faith grew more and more severe; those were days of intense anxiety. The time for putting in spring crops arrived, and we were still waiting with longing hearts for the appearance of the Saviour. Should we go forward and plant crops? To do so seemed a denial of our faith. None but those who passed through that trying ordeal can fully realize what our feelings were, as those weary weeks dragged along. There were many whose faith continued unwavering, and they let the time of planting and sowing pass by unheeded; they put in no crops. Others put in crops, though with great reluctance.

There was a great amount of diligent searching of the Scriptures going on among the believers, and about this time their attention was called especially to Hab. 2:2, 3: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry." These last words gave them much encouragement; in fact, they were thereby inspired with renewed zeal and courage, and their confidence strengthened.

About the first of May we began to see and feel the force of the second angel's message, "Babylon is fallen, is fallen!" Then was added that very suggestive command, "Come out of her, my people!" This proclamation was made simultaneously, with mighty power, far and wide; and many thousands all through the States and Canada, came out of their respective churches, and God greatly blessed them in so doing.

But as time continued, the suspense became more and more trying, and many of the believers settled into a state of great dejection and discouragement. The following extract from I. C. Wellcome's "History of the Second Advent Message," page 356, is a very fair statement of the situation during the summer of 1844:—

The anxious suspense in which the Advent believers were placed, after the last point to which they had looked had passed, can be realized only by those who experienced it. They were sure the end was near; in this they felt there could be no room for doubt. They had been confident that the definite time for the event was revealed in the Bible, and that they had found the true date; but they were obliged to admit that their date was an error (though some novices declined). They were confident that a constant readiness, in a waiting position, was of all importance; the most of them came to the conclusion that they should not know the time more definitely than Christ had given it in the 24th chapter of Matthew, "Know that it is near, even at the doors." Yet a few . . . still declared that the time would be understood by the church, definitely, before the Lord would come. This idea was pleasing to the disappointed, interested host, but it was received with general disfavor. The most of the leading preachers and writers, with all of the editors of the *Advent Herald* and the *Midnight Cry*, declined to speak out with decision, in its favor. They quoted Paul, "For yet a little while and he that shall come will come." Bro. Himes and Miller visited Rochester, N. Y., July 23, and held a Conference. There they preached that we were in the space between the second and third woes, called "quickly," "a little while." Bro. Miller called that "the scriptural and safe ground to occupy."

Pen cannot describe the feelings experienced by those who held fast to their faith in the near-coming of the Saviour, during those months, in spite of the scoffs of unbelievers. Their only consolation was in prayer, and in resting upon the divine promises that seemed applicable to their situation.

The incidents of the "Midnight Cry" movement, and the experience of the second and last great disappointment, are reserved for another paper.

Mankato, Minn.

—Power is so characteristically calm, that calmness in itself has the aspect of power, and forbearance implies strength.—*Bulwer Lytton.*

—Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—*Calvin.*

—Do to day's duty, fight to-day's temptation; do not weaken and distract yourself by looking forward to things you cannot see, and could not understand, if you saw them.

THE LORD HATH NEED OF THEM.

BY MRS. L. D. A. STUTTLE.

I SAT one evening, musing,
Alone in my darkened room,
And I asked myself a question,
As I sat in the gathering gloom,
"O, what is the life-work I can do?
What work for the Master, good and true?"

"O, what can I do for Jesus,"
I murmured with a sigh,
"Nor gold nor precious treasures,
Nor houses nor lands have I.
I can only offer my withered leaves,
And watch as the reapers gather sheaves."

Then I took my open Bible,
And my tears I quickly dried,
As I read the Master's message,
Ere his triumphant ride,
"Go, bring the colt, and her little one,
I have need of them, ere my work is done."

"I have need of them"—O Master,
Perhaps it e'en may be,
That though my lot be humble,
Thou too, hast need of me.
Perchance thou hast, it may be true,
Some work my feeble hands may do.

At least I can tell the story
Of Christ's redeeming grace,
How he sweat blood drops of anguish
While the Father hid his face!
I can tell of his death on the cruel tree—
The Lord hath need, he hath need of me.

And O, in the glorious future,
We shall sit by the Master's side,
And he shall "see the travail"
Of his soul and be satisfied.
And e'en while the years of eternity roll,
The Lord shall have need of each ransomed soul.

Bancroft, Mich.

THE GOING FORTH OF THE COMMANDMENT.

BY ELD. E. R. JONES.

IN Dan. 9:25, we have the words of the angel Gabriel to the prophet: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem," etc. The angel was explaining to Daniel the 2300 days of chap. 8:15. He told him (Dan. 9:24) that seventy weeks had been cut off, and that this period thus cut off from 2300 days was to witness: 1. The building of Jerusalem in seven weeks; 2. The coming of the Messiah in sixty-two weeks more, or sixty-nine in all, from the commencement of the seventy; 3. The cutting off of the Messiah in the midst of the one week, the last of the seventy.

As this period of seventy weeks was a part of the 2300 days, and not only so, but the *first* part of it, nothing could be more certain, and easier to see, than that the beginning of the seventy weeks was the commencement of the 2300 days also. The angel plainly declared that the going forth of the commandment to restore and build Jerusalem was the true starting point. The exact date of the going forth of this commandment, therefore, becomes of deep interest, in reckoning that great period which was to reach to the cleansing of the sanctuary.

A statement is made in Ez. 6:14 that the elders of the Jews "builded, and finished it, according to the commandment of the God of Israel and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." This is undoubtedly the very commandment spoken of by the angel in Dan. 9:25. Two things are evident concerning it: First, it was quite a long time in going forth; and, second, it went forth in its completeness in the reign of Artaxerxes, the last of the three kings named. A further statement is made in the 7th chapter of Ezra, of two decrees and a letter from Artaxerxes; and these were in the *seventh year* of his reign. Verse 7. We now have the definite year, and wish to inquire which one of these decrees was the finishing of that great commandment to restore and build Jerusalem; and at what point in the year it went forth. It is claimed that the letter given by the king to Ezra (chap. 7:11) is the one. The decree spoken of in verse 13 is simply a permission for all to go who felt so disposed, and could not be a command to build the city. If the letter of the king was the commandment, or rather the going forth of the commandment of Dan. 9:25, then it must have gone forth at the very commencement of the year; for Ezra,

under its authority, started the first day of the first month to go up to Jerusalem. Ezra 7:9. Indeed, he must have started the very day he received the letter, or else the letter was given to him in the year previous. But if he received it that day, and it really constituted the command, then that day must be the true starting-point for the periods of time before mentioned.

The seventy weeks, therefore, and also the 2300 days, must date their commencement from the first day of the Jewish year, corresponding to the seventh year of the reign of Artaxerxes, which was, according to good authority, B. C. 457. It is confidently claimed that the crucifixion of Christ in the midst of the seventieth week occurred in the spring of A. D. 31, and consequently the remaining half of the week, containing three and one half years, would end in the fall of A. D. 34. It is difficult to see how the seventy weeks, composed of 490 years, could begin with the first day of the Jewish year, 457 B. C., and end in the autumn of the year A. D. 34. It seems plain that they would end the last day of A. D. 33.

It is said that as the first seven weeks of the seventy were allotted to the building of Jerusalem, it is but reasonable to conclude that the time should date from the actual commencement of the work. But the angel said that it should date from the going forth of the commandment; and it is not reasonable to conclude differently from the plain word of God through his mighty angel. It cannot be, then, that the letter given to Ezra in the spring, was the going forth of the commandment. Another decree is spoken of in Ez. 7:21, in these words: "And I, even I Artaxerxes the king, do make a decree to all treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it shall be done speedily." Here was a decree, or command, that referred directly to the restoration of Jerusalem. It was made to his "lieutenants and to the governors on this side the river," and not to Ezra.

The command could not in truth be said to have gone forth, till it reached those to whom it was made. It was placed in the hands of Ezra, to deliver to the kings and officers beyond the river. With this decree in his possession, as the king's ambassador, he starts on his journey to Jerusalem; and it took him five months to reach that place. Ez. 7:8, 9. Then he received the treasures from those to whom they had been given for safe transportation. This business carried them to the fourth day of the fifth month. Ez. 8:33. Then, as there were many offerings made (verse 35), and only few priests to do the work, much time must have been consumed. Just how much time was taken in his preparations for this work (Ez. 7:10), is not definitely stated; but a number of weeks would certainly be required to make these offerings, and lay his plans, and make his estimates of what was necessary to the work of building the city. When this was done, he went to the king's officers with the decree. "And they delivered the king's commission unto the kings, lieutenants, and to the governors on this side the river; and they furthered the people and the house of God." Ez. 8:36. When these men had received this decree of the king from the hand of Ezra,—then, and not till then,—had the commandment to restore and build Jerusalem gone forth. As we are brought, in definite date, to the fourth day of the fifth month, and after this, much sacrificing was done and preparation made, it must have been early autumn before Ezra delivered this document of the king to his lieutenants and governors. And this is confirmed by the fact that the seventy weeks and the 2300 days, whose commencement date with this event, both ended in the fall of the year.

THE IMAGE OF THE BEAST.

BY A. SMITH.

THE ten-horned beast, as we have seen, is a symbol of the union of a corrupt church with the civil power. An image to this beast, therefore, must possess its same distinguishing characteristics. The image itself is not a beast, but an automaton. The power behind it, moving its mechanism, is supplied by the two-horned beast. The image is to be made by the people who constitute the body politic of the two-horned beast, thus showing the

democratic element of the nation symbolized. See Rev. 13: 14.

The two-horned beast (symbolizing the United States of America) gives life (margin, *breath*) to the image of the beast; i. e., gives it power to speak, or issue ecclesiastical laws and dogmas, which are enforced by the civil law of the government with which it is in coalition. See verses 15 and 16. Is it possible that such a coalition can be formed, and such consequent bigotry be tolerated in "the land of the free, and the home of the brave"—a land to whose shores the oppressed of all nations flee for freedom, and the indigent, for a competency denied them elsewhere? Human nature in all ages is the same; and when circumstances favor, the virus of innate depravity will develop into death-dealing *phobia*. Such circumstances have arisen in our country within the last few years, owing, mainly, to the corruption that has been allowed to enter the communion of the popular Protestant churches of the land, through a discipline enervated by the allurements of wealth and pride.

Such a union we understand to be in process of formation in the United States of America. Incipient steps were taken in this direction as early as 1863, when a convention representing eleven Protestant denominations met at Xenia, O., to consider the condition of religion in this country. The result of their deliberations was an agreement that the most effectual way of advancing the interests of religion is by the enactment of national law whereby all Christian institutions, laws, and usages should be placed upon a legal basis in the fundamental law of the nation. The convention assumed an organized form on this basis, and, in the following year, one of a national character was held in Allegheny, Pa. Several conventions have since been held, and a permanent name, "National Reform Association," has been assumed as the appellation of the confederacy.

The ideas advocated by this association have acquired popular favor among the people, with astonishing rapidity. That which a few years ago was hinted at darkly or indefinitely, is now spoken of commonly and boldly, in terms that express a purpose to succeed. Many of the leading men in the political and educational interests of the country lend their strong influence to the objects of the association. The Woman's Christian Temperance Union, said to be one of the noblest of humanitarian organizations in the country, has become allied to the National Reform party in indissoluble bonds of sympathy and action. The barriers that for a long time have kept the different Protestant denominations distinct one from another and from the world, are being rapidly broken down, and preparations are making, unwittingly perhaps, for a speedy fulfillment of Micah 4: 1-5. Concerning an alliance of the Protestant churches, *Zion's Herald* says:—

What we long to see, is an alliance of sects,—a great council, composed of delegates elected by the general conferences of Methodism, the general assemblies of Presbyterianism, the triennial conventions of Episcopalianism, the general associations of Baptists, and, in short, by the highest bodies of all denominations included in the term "Protestant" throughout the world. Such a council, meeting septennially or decennially, would give tone to the opinion of the Christian world; its utterances would be respected by statesmen of all nations.

The *Statesman*, the organ of the National Reform Association, comments favorably upon the above article, recommending for it thoughtful consideration. Daniel Wise, D. D., says concerning the possibility of such a union:—

The manifest and wonderful tendency to unite Christian action in moral reforms, in Sabbath-school work, in opposing intemperance and Romanism, everywhere manifest of late in the Christian world, is at once an illustration and a proof of the possible union of the forces of Protestantism.

The so-called American "Congress of Churches" was formed at Hartford, Conn., in 1885, and has for its object the union of the different Protestant denominations for aggressive purposes. The *N. Y. Independent*, a paper which advocates the National Reform movement, says:—

The Congress of American churches is an evidence of the increase of the spirit of unity and fellowship in our divided Protestantism.

The National Reform Association demands an amendment of the Constitution of the United States, acknowledging Almighty God as the ruler of this nation, and placing all the Christian laws, institutions, and usages of the Government on an

undeniable legal basis. Of this movement the *United Presbyterian* says:—

The movement looking to the amendment of the national Constitution, so as to put our Government upon an acknowledged Christian basis, is fast growing in popularity. The pulpit, the press, and the platform—the great engines of every reform—are pushing forward its interests. Meetings for its discussion are multiplying over the land.

At a meeting of the association in 1873, there were 470 members present, and at another meeting, in 1874, there were 1073 delegates,—a marvelous increase. Since then, instead of single conventions of mammoth proportions, more in number and in different localities have been held, aggregating, without doubt, a much greater delegation, and exerting a more general and not less potent influence.

The one question above all others, that gives animus to the movement, is the desire to rescue the so-called Christian Sabbath, or Sunday, from desecration, which seems to be owing in part, to the large foreign element in the population of our country, whose notions of Sabbath sanctity are below that of the normal American; but, mainly, to the untiring and telling efforts of Seventh-day Adventists in showing up the Sunday Sabbath as a pagan institution, and exalting, by an earnest and powerful appeal to the Bible, the only weekly Sabbath of divine origin and authority. The bitterness with which they are often met on this question is well expressed by the following paragraph taken from "Facts for the Times":—

At the Ministerial Association of the Methodists, at Healdsburg, Cal., April 26-28, 1870, Rev. Mr. Trefren of Napa City gave vent to his feelings against S. D. Adventist preachers, as follows: "As well might a few rats undertake to capture a great city, as for these few miserable, ignorant fellows to think to change the Sabbath from the first to the seventh day of the week. I predict for them a short race. What we want is law in this matter, and we will have it too; and when we get the power in our hands, we will show these men what their end will be."

Carrying out the principle as above expressed,—*"What we want is law in this matter, and we will have it too,"*—the legislatures of the different States have been petitioned to enact stringent Sunday laws; and, alas, with too much success in some of the States, as the consequent persecution of our people testifies. This has been the case notably in Arkansas, as the following note addressed by Eld. R. M. Kilgore to the *Christian Cynosure* evinces:—

We are Seventh-day Adventists, and not Baptists. As I am now on the ground where our brethren are feeling the effects of the bitter spirit of persecution, I am glad to give you and your readers the desired information. Two years ago a church of S. D. Adventists was raised up in this place (Springdale, Ark.). Last fall they erected a house of worship. For putting one Sunday, on the rear of the house, unseen from the road, J. W. Seales was indicted by the Grand Jury at Fayetteville, Washington Co. Ark.; tried, convicted, and fined by the circuit court. An appeal was taken, and the case is now pending the action of the supreme court of the State. James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning, was indicted by the Grand Jury, and fined by the same court. William Martin was indicted by the Grand Jury for sowing oats, and was tried before the circuit court; but the jury disagreed. J. M. Davis was indicted by the Grand Jury for "harboring oats on the Christian Sabbath, or Sunday," and tried before the circuit court. Failing to sustain the charge, the court sentenced a man who gave oath that he saw Mr. Davis hauling wood on Sunday; and without even an indictment for said offense, the court fined him, and taxed him the costs. F. N. Elmore, for three minutes' labor on Sunday, was indicted, convicted, and fined in the circuit court of this county. The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday, for the table. In four hours after his arrest, he was on his way to jail at Fayetteville, where he was kept five days, to commute the fine imposed upon him, which he refused to pay, thus refusing to honor an unjust law and a partial administration, which oppressed the conscientious observers of the Sabbath of the fourth commandment, while others, who observe neither day conscientiously, were permitted to go unmolested. . . . Allen Meek, of Star of the West, Pike Co., was indicted by the Grand Jury for planting potatoes on Sunday morning, on the testimony forced from a friend who had come to visit him, and with whom he spent the remainder of that Sunday. While the case was pending in the court, he was elated to appear on Monday morning, twenty-five miles distant. The road being rough, he was compelled to repair his wagon on Sunday. He was again indicted, and fined for that offense, on the testimony of a man who came to see him on business. The man of business on Sunday could cause the arrest of a Sabbath-keeper, and he go free. Others in the same county, with whom I am personally acquainted, and whose names I could give, have also been arrested and fined in the same manner; but this is enough. Any one can see that it is not because the Sunday-law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against

their faith and practice. However "abhorrent to our Constitution such persecution" may appear to the editor of the *Cynosure*, we are now realizing its effects."

Concerning the imprisonment of S. D. Adventists in Tennessee, Eld. Fulton wrote as follows:—

The brethren, knowing that they had done no evil, and feeling that to pay their hard-earned money on such a charge would be to put a premium on injustice, decided to go to jail and suffer for the truth's sake. The jailer manifested a spirit of kindness, taking them home to supper with his own family, and otherwise doing all the law allowed him to do for their comfort. Being desirous of seeing the jail, I was permitted to enter. From the hall we entered the rooms occupied by the prisoners. The one our brethren occupy is about 8 x 10 ft. Upon the floor were mattresses made of sea-grass, with blankets for covering; but no pillows or bed linen, nor a piece of furniture of any kind. In this apartment our brethren are placed, to remain nearly six months, for serving God according to their own consciences, and in obedience to the Scriptures. Is it any wonder the prophet, as he was shown the actions of this Government, said that it spake like a dragon? Can our opponents say longer that observers of the seventh day will never be persecuted? To deny it to be religious persecution, would be to deny the plainest facts in the case. If it is not, why do business men, hack-drivers, livery-stable-keepers, saloon-keepers, hunters, fishers, etc., do whatever they please on Sunday, and yet go free; while these men who conscientiously keep the seventh day, and then go quietly about their work on Sunday, are torn from their homes, deprived of their freedom, and imprisoned? As I bade our brethren farewell, I realized as never before, the truthfulness of our position. Never had I so felt the importance of doing what lies in our power to advance the cause, while it is our privilege to do so.

Through the untiring efforts of our people, the obnoxious Sunday law of Arkansas was repealed, and the passage of similar laws in some of the other States prevented. But the example here given shows what has been done, and what may yet be done, notwithstanding our boasted religious freedom as a nation. This partial defeat of the Sunday cause in the struggle for power, only proves that its advocates made their onslaught too soon. When they strike again, it will doubtless be with greater violence and power, for their ranks are not diminished, nor their ardor abated. The following, taken from a recent number of the *REVIEW*, shows the direction in which the current is now setting:—

"THE SUNDAY COMING BEFORE CONGRESS."

"Monday, Nov. 28, there was held in Chicago a meeting of the Chicago Evangelical Alliance, at which steps were taken to bring the subject of Sunday desecration before Congress, and petition that body to legislate in its behalf. The following report of the proceedings relating to this subject, is taken from the *Chicago Daily News*:—"

The Rev. C. E. Mandeville read five small papers on Sunday desecration, and moved that they be presented to the Washington conference, with the understanding that the conference appoint a committee to lay the subject before Congress. The first paper said that "but for Sabbath desecration there would be no such class as anarchists in this country." It calls for a combine among church people to down the demon of Sabbath desecration. The proposed plan strikes at every form of labor now indulged in on the Sabbath day. The ministers propose to petition Congress to enact laws first, to dispense with carrying mail and holding post-offices open on Sunday. The paper is addressed to the House of Representatives in Congress assembled, and says: "The telegraph is now used to transmit all important news, and, therefore, there is no absolute necessity for running mails on the Sabbath. Consequently, the running of mails on that day is in violation of State laws."

When the union of the Protestant churches as a corporation is completely effected, under whatever name, Congress will legalize that body; and then the very act of changing the Constitution of the United States will give life to that corporation as an image to the beast. The issue will not then be doubtful, as the following paragraphs, which tersely express the sentiments and purposes of the movement, appear to indicate:—

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

Again:—

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

In conversation with a Methodist minister on this subject, the writer asked, "When such Sunday laws are enacted, what will Seventh-day Adventists do?" He answered, "O, I suppose they will

be persecuted; but it will do them good, for persecution always drives people to greater zeal in their cause." What a nicely sugar-coated arsenic pill this Rev. Dr.'s prescription would prove! There will doubtless be many such quack practitioners as he in that day.

The same spirit of persecution that characterized the papacy during the Dark Ages will be duplicated by united Protestantism in the near future. The Holy Scriptures predict it, and the signs of the times indicate it. War to the death will be declared by the beast (Rev. 13:15-17); but victory will finally turn on the side of those who are loyal to God and his truth. See Rev. 15:2.

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.

GOD GRANT I MAY NOT LIVE IN VAIN.

God grant I may not live in vain,
Some useless part fulfilling;
Like water, gathered not again,
Which careless hand is spilling.

May I but add my being's force
To that eternal river,
Which has in God's own love its source,
And flows to him forever.

Some Christian song may I but write,
And to his altar bring it;
Some hymn of praise to Christ indite,
And after-ages sing it.

To some lost soul the gospel preach,
Give him kind exhortation;
Some little child the way may teach,
And bring it to salvation.

By some lone couch may breathe a prayer,
Or send some tender token,
To save the tempted from despair,
Or bind the heart that's broken;

That me, at last, my Lord may know,
And give me recognition,
Because I walked with him below,
And kept the great commission.

—Rev. J. E. Rankin, D. D.

DOING FOR MOTHER.

"I CAN'T find my glasses, George. Do you see them anywhere?"

"Seems to me you're losing something most all the time," said George rather fretfully.

"So it does. Perhaps they are under the pillow, or perhaps they have fallen on the floor."

With a very bad grace, George shook up the pillows, and looked on the floor. "No, I do n't see them," he said.

"O, here they are, under my shawl. Now, dear, hand me your jacket to mend. And see, my work-basket is a little beyond my reach."

"The boys are waiting for me to go berrying with them," growled George.

"Well, I am sorry to keep you, but I'm afraid you'll have to run up to the machine drawer for a bit like this jacket."

The scowl on George's face deepened as he went upstairs, not with a ran, but with slow, unwilling feet. "Is there anything else you want?" he asked, in an injured tone, as he brought her the piece. She did not answer at once; and as he looked at her face, he saw that her lips trembled, and tears were in her eyes.

"No, dear," she presently said, taking his face between both her hands, and giving him a very tender kiss. "I hope you will have a very nice time. It is a beautiful day to be out, isn't it?"

A sudden thought struck sharply to the boy's heart. It had never before occurred to him how hard it must be that his mother never could go out; that for three years she had been lying in that one room. "O mother," he said, "I wish you could go out. I'd be glad to stay in, if you could."

"You dear boy," she said, kissing him again. "Hurry away now. I can't go, but it makes it a great deal easier to stay, when I know you wish I could go."

"Does it really?" he said, wistfully.

"Yes, really."

"Hurrah, George," called the boys, and he went out.

But he did not join in the frolic with his usual headlong eagerness. His head was so full of thoughts of a kind very unusual to him, that there seemed something lacking in the brightness of the sunshine and the softness of the summer wind. When the boys reached the berrying-ground, they separated more or less, in search of the red, ripe fruit; and George several times found himself alone, and able to go on with his thinking.

"I don't believe I've been a very good boy to mother," he said to himself. "I know I haven't. I'm always in a hurry to get out, and I grumble when she wants me to read to her, and make a fuss when she can't find her things. If I had to stay in bed all the time, I guess I'd lose things worse than she does. I mean to help her every day. I'll go every morning and find all her things for her, and put 'em on a chair by her, so they won't get lost again. Goody, though! I know what I'll do that's better than that." He gave such a jump as nearly to upset his pail of berries. His new thought took such hold of him that he had to sit down and give his full attention to it for awhile, and then the boys were astonished at hearing him propose to go home. As none of them were inclined to leave the berries so early, he went by himself. "I'm going to do all I can for mother, truly I am," he said to himself, "but I'm not going to begin all at once, for fear she should guess what's up."

He carried her a saucer of his berries, and the next day and for several days afterward waited on her kindly and carefully in the morning, and then kept a good deal away from her through the day, fearing that she might read in his face that he had a wonderful secret.

"What is George about, that I see so little of him?" his mother asked of Susan, the woman who took care of the house. "Is he away from home so much?"

"O no," said Susan, he's about here most of the time, and is as busy as a bee, but there's no tellin' what he's up to. It must be some new caper, for he shuts himself up in the tool-house, and won't let nobody go in. Mischief hatchin', like enough."

Susan was a good, faithful woman, but not at all given to putting things pleasantly or cheerfully.

George worked away for several days, at the end of which he came to his mother's room, looking as if he had a great weight on his mind. "Mother," he said at length, in a tone which showed her that he had paid no attention to what she had been saying, "wouldn't you be willing to let me have these little pictures in my room?" He pointed to two which hung close beside her, above her bed.

"Why, Georgie, do you really want my pictures? I'm very fond of them, you know, and like to have them here."

"I'd like to have 'em for a while, any way," he said.

"Then you shall have them, of course, dear." But the words were said a little regretfully, and she looked hurt and sorry as George, without saying anything more, carried away the pictures, for there were not many pretty things in her room.

She was awakened next morning by a slight noise and, opening her eyes, caught sight of George bobbing below the foot of her bed as if anxious to escape her notice.

"Is that you, George," she asked.

"Yes, mother," he said, coming to kiss her, looking as if very much puzzled what to do. "I say, mother, you've waked up too early. Won't you please to shut your eyes again, and make believe you're asleep yet?"

She did as he asked, and for a few moments could hear him making some quiet movements. Then he cried,—

"Wake up, mother!"

She opened her eyes to see him standing at the foot of the bed, watching her face with a pleased, expectant look. Something on the wall close beside her, drew her attention and she turned her head that way. "Oh!" she exclaimed, in great surprise and pleasure, at sight of a bracket-shelf which hung within easy reach of her hand.

"I made it every bit myself," said George, his face beaming still more brightly. "All except those little bits of fancy things glued on, and I worked for half a day in Billy Dyor's carpenter

shop to pay for 'em. I gilded 'em myself, and bought the staining stuff and stained the rest of it. It looks almost as nice as a bought one, doesn't it, mother?"

"Ten times nicer to me, dear—"

"And see, mother, here's the place for your work-basket, and here are your glasses and your books. Plenty of room for everything you want. You won't have to keep hunting for your things any more. O, I forgot to tell you about the cord and tassel. Susan helped me twist it out of red worsted last night. She promised she would n't tell you, for anything, and I've promised to make her one, to keep her things handy, and she's as pleased as she can be, and says I'm a tip-top boy."

"I think Susan is right," said mother.

But George rushed from the room before waiting to hear more, returning in a moment with hammer and nails.

"Did you really think I meant to take away your pictures, mother?" he said, laughing in great glee. "You see, I could n't find out how to get my bracket hung without driving in nails, and letting the whole secret out. So I made believe I wanted the pictures. Now I'm going to hang 'em over here."

"You are the dearest comfort and blessing in the world," said his mother, when at length he came and bent over her. "I shall never look at your bracket without a happy thought of your kindness to me. And I shall never take a thing from it without being glad because of your dear hands' putting it here for me."

The crowning point of George's surprise came in his going out and gathering some flowers to put into a tiny vase to be placed on the bracket. "I'll bring fresh ones to her every morning," he declared to himself. "I never felt so glad about anything in my life. I'm going to keep on doing things for mother—see if I don't."—*Sydney Dayre.*

BABY HELP.

"Oo want me, mamma?"

In the early morning the voice rang through the house, full of interest and enterprise. Little Nan was three months short of her third birthday, yet she was overflowing with the delightful sense of helping mamma. Up and down the stairs she toiled on the little make-believe errands that mamma invented; or with a feather-duster almost as tall as herself, she dusted furniture already clean; she scrubbed and rubbed and swept, all the time singing at the top of her sweet voice; and if her mother disappeared for a moment, she called out, "Oo want me, mamma?"

I was interested in this little houseworker, and her mother's way of letting her "help," and all the more, as I had often observed very opposite ways. It is very easy for a mother to make a child feel that she is a bother instead of a help; and very common I think for mothers to treat very little children as if they were little animals, or something less intelligent; scarcely one in a hundred realizing that education begins almost with birth, and that of all important things, it is most important that a mother should keep in perfect sympathy with her child. When the baby girl wishes to help, she is told to keep away from this, and to get out of that; she gets a slap for soiling her pinafore; a scowl for some other innocent accident belonging to the helping; a cross word for nothing at all except for being a child, and being present when the great god, Work, is being sacrificed to.

The little tender heart, as really anxious to serve, as full of good-will as any grown-up heart, gets its first experience of discouragement, of ingratitude, of unsympathy—and from its mother. Undoubtedly the mother will wonder six, seven, or eight years hence, why the child is so unfeeling, so careless about helping; never noticing when she is worn out, and in need of help.

If you wish a vine to climb over your trellis, and give you blossom and shade, will you persistently push away its tiny clinging tendrils? In that case it will climb up by some other support, and lavish its young, lovely life in the new direction. A mistake of this kind can never be entirely remedied.—*Mrs. F. M. Butts, in Illustrated Christian Weekly.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

HOW IT STARTED IN TASMANIA.

THE Island of Tasmania was discovered in 1642, by a Dutch navigator named Abel Jansz Tasman, and for two centuries or more, was known as Van Dieman's Land. It is separated from Australia on the south by Bass Strait, which is 180 miles in width. It comprises an area of 26,215 square miles, or a trifle less territory than New Hampshire, Vermont, and Massachusetts combined. The island is mostly surrounded with a steep, rocky coast, indented with numerous bays, some of which afford good harbor for vessels. Mountain ranges traverse the country, presenting some very high peaks, but the face of the country is generally of a rolling character, well watered, with bountiful forests.

The soil is quite fertile, yet owing to the climate, which is similar to that of the south of England, or Western Oregon, no tropical fruits flourish there. But such fruits and plants as are indigenous to the central portion of the United States grow in great abundance. The country is also favorable to agriculture, and cattle-raising is carried on with success. The mountains abound in coal, and iron and copper ore. Emus and kangaroos were once numerous, but through the ruthlessness of hunters, have now become extinct.

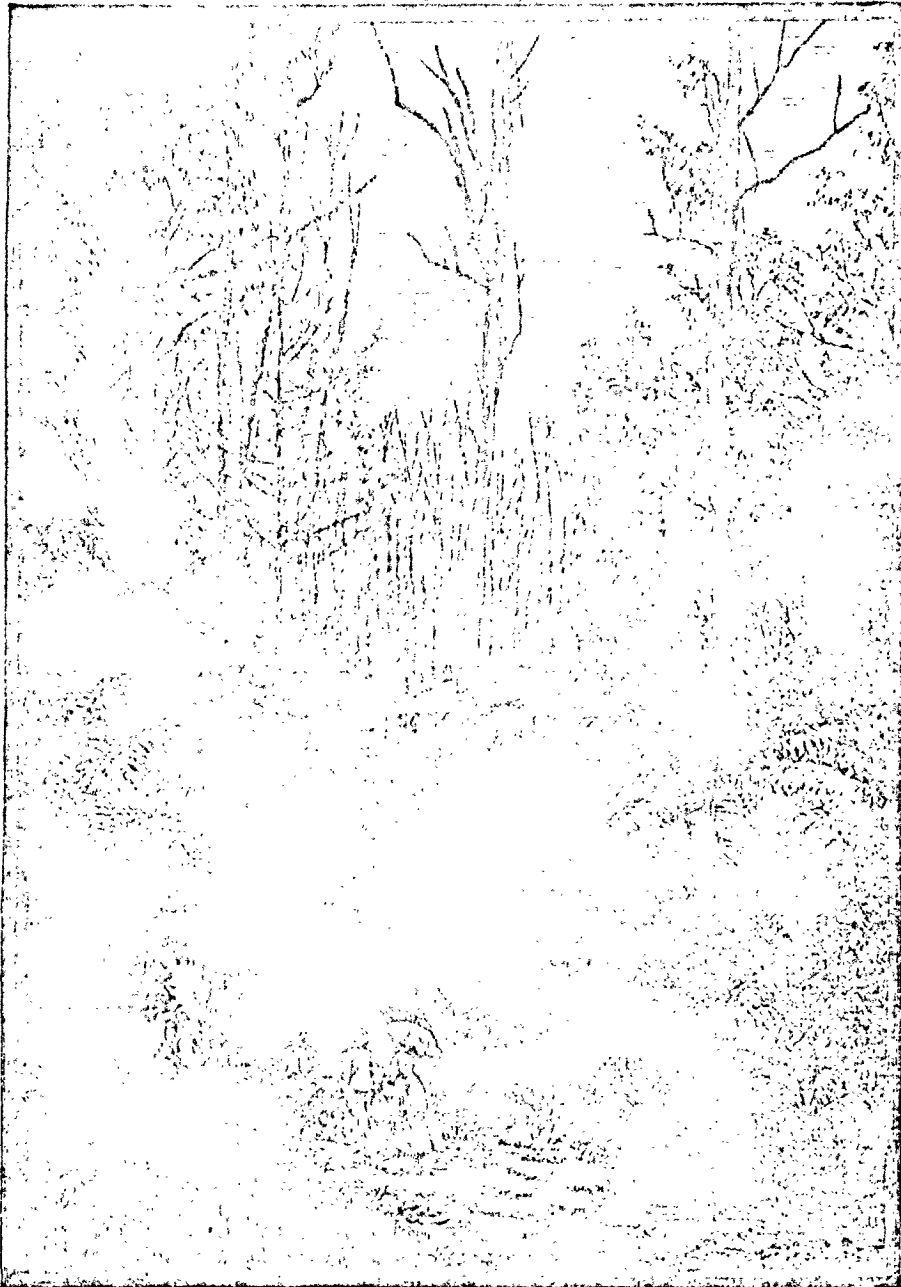
Among the principal towns of the island are New Norfolk, Campbell Town, Launceston, and Hobart Town, the latter of which is the capital of the colony. It is located on the west bank of the Derwent River, about seventeen miles from the ocean, and not far from the base of Mount Wellington, the summit of which is covered with snow a great portion of the year. The city and its neighborhood is a popular summer resort for Australian tourists, who seek a cooler climate than that afforded in the more northern cities of their own colonies.

Ascending the river to its source, one is greeted at every turn with the most charming scenery. The stream takes its rise near the center of the island, and flows in a southeasterly direction. Its banks are lined with a wealth of vegetation, which extends, in some places, to the water's edge. In other parts, the meadows of green gradually rise from the lip of the water, and are lost in the distant ranges, which stand out in irregular piles against a background of clear ether. All along, may be seen the mansions of the wealthy, nestling among the rich foliage, or the comfortable home of the toiling farmer, surrounded with its well-kept garden of vegetables, fruits, and flowers.

The city of Hobart was founded in 1804, by Colonel Collins, the first governor of the colony. It is now a place of nearly 30,000 inhabitants. The Government buildings are located there, the most of which are near together, in the same street. Until 1824, Tasmania was under the New South Wales Government, but since that time, it has been an independent colony, having its own governor and parliament.

The sketch we present this week is a forest scene on the Huon River. This stream is formed from the melting snows on the mountain-top, the water of which leaps down the steep declivities, forcing a passage among huge boulders, eddying through the fertile valleys, and connecting with other streams going toward the sea, and thus forming one grand sheet of water. While, in the distance,

the unsightly forms of the Huon pine, stripped of their foliage, appear to a disadvantage in the view, it will be seen at a glance that the ferns and other vegetation which form the principal undergrowth, add a charm to the place. These ferns are of almost endless variety, from the coarse, heavy leaves of the largest kind, to the bridal-vail texture of the most delicate plant. Interspersed among these are acacias, known in that country as the wattle tree, around which cling the clematis, or white virgin's bower, which have rope-like stems, varying in size from that of a quill to a man's arm, and presenting such a profusion of beautiful, clear blossoms, as to have the appearance, at a little distance, of a snow-white cloth covering the tops of the trees. These, with the great quantity of wild



A SCENE ON THE HUON RIVER, TASMANIA.

flowering shrubs that present themselves, give the place a most romantic appearance. The Huon pine is a beautiful white wood, with fine grain, and susceptible of a very high polish. Its botanical name is derived from *dakru*, a tear, because the gummy exudations drop like tears from the tips of its branches. Suites of furniture made from it, command the highest prices in the furniture marts of Australian cities.

The development of Tasmania was greatly hindered at first, by its being made a dumping-place for the English convicts. As late as 1842, there were 20,000 of these vile creatures kept there. In those days, the people of the rural districts lived in almost constant fear of those who, having broken away from their keepers, hid in the bush, and prowled about by night, seeking occasion to steal and murder. Add to this the frequent scarcity of food, the hardships, privations, and conflicts with the natives, and life in the Van Dieman's Land of early days was not the most pleasant. In 1812, the population of the country did not exceed 1,500, and the habitations were of the most wretched description. There were no fences, very few cattle; and scarcely anything worthy the name of agriculture had been attempted. Very few of the people were free, and all the others being convicts,

had lost nothing of their lawlessness by being transported to that island prison. Many of them associated with the native blacks, who at first were gentle and inoffensive, but by the example of their white associates were rendered the most intractable and remorseless of foes.

Matters became so bad that it was necessary to begin a work of extermination, which, in time, reduced lawlessness to a minimum. The hand of disease was constantly thinning out the aborigines, until none are now to be found in the island. These great difficulties overcome, the prosperity of the island has been steady, and a finer place of residence is not known in all Australasia.

When the writer began a series of tent-meetings in South Yarra, Victoria, about the middle of February, 1886, a Mr. Foster attended very regularly at first, and it was noticed that he appeared very much interested in the subjects presented. He bought "Thoughts on Daniel and the Revelation," and a few smaller works, but as the testing-points began to appear, he stopped coming to the meetings. He having labored some as a public speaker, I thought perhaps he would embrace the truth, and, with some training, become of service in the cause. It was therefore quite a disappointment when he suddenly ceased attending the tent services.

For a long time I did not know what had become of him. At length Brn. Wm. Arnold and W. E. Wainman met him while canvassing Hobart for "Thoughts on Daniel and the Revelation." They learned who he was, after hearing him speak publicly on the abolition of the law. Seeking an interview with him, they began to reason together upon the subject, when he invited them to his house. During the conversation, he told them he had spoken several times against the law, since making his home in Hobart. But before the brethren left him, they all united in a Bible reading, followed with prayer. He appeared much softened, and asked them to call again. Shortly afterward he wrote to me, telling of his interview, and asking light on some law points in the New Testament. Being ill at the time, and unable to attend personally to the matter, I left directions for the secretary to send certain reading matter to his address.

Not long after, I received a letter from him, in which he expressed joy for the light of the truth, and declared his intention to walk in it forever. The next letter from him announced that he had succeeded in getting a few others to embrace the truth, and that he had established regular Sabbath meetings at his house. He then began to appeal for help, to further propagate the third angel's message, but received very little encouragement, until the opening of the last tent season. At that time Eld. M. C. Israel, accompanied by Bro. W. L. H. Baker and wife, began a series of tent-meetings in Hobart, continuing their effort until the latter part of April, at which time they reported twenty-five keeping the Sabbath, including the families of those who were observers of it when they went there.

This colony is really as good a field for a laborer in the truth as any one of the others, and far better than some of them. Lying south of Australia, it is off the great lines of steamship travel, and consequently has less bustle than those colonies which have direct communication with Europe and America. The people are of a rather retiring nature, yet affable and hospitable. It is true that only a beginning has been made there, but the truth moves more rapidly in that country than in Europe, and we look for faithful laborers to be raised up there, who will carry the news of the third angel's message to the remotest corners of that island, where such great darkness so recently reigned.

J. O. CORLISS.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	334
" reports returned.....	132
" members added.....	10
" " dismissed.....	4
" letters written.....	286
" " received.....	81
" missionary visits.....	1,369
" Bible readings held.....	63
" persons attending readings.....	216
" subscriptions obtained for periodicals.....	53
" pp. books and tracts distributed.....	94,618
" periodicals distributed.....	6,708

Value of books and tracts sold, \$186.91. Cash received on tract fund, \$130.04; on periodical fund, \$142.55; on other funds, \$11.60.

LIZZIE A. STONE, Sec.

TEXAS TRACT SOCIETY PROCEEDINGS.

The eleventh annual session of the Texas Tract Society, was held in connection with the camp-meeting at Terrell, Aug. 14-21, 1888.

FIRST MEETING, AT 11 A. M., AUG. 15.—President in the chair. Prayer by Eld. Geo. B. Starr. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, W. T. Drummond, W. S. Greer, J. M. Huguley; on Resolutions, W. S. Cruzan, W. T. Johnston, Geo. B. Starr.

Adjourned to call of Chair.

SECOND MEETING, AT 10:30 A. M., AUG. 17.—The report of labor for the past year, also the Treasurer's report, were read as follows:—

REPORT OF LABOR.

No. of members.....	214
" reports returned.....	347
" members added.....	27
" " dismissed.....	9
" missionary visits.....	618
" letters written.....	371
" " received.....	188
" Bible readings held.....	82
" Signs taken in clubs.....	128
" Sentinels " " ".....	147
" pp. tracts distributed.....	200,846
" periodicals " " ".....	6,296

TREASURER'S REPORT.

Cash on hand July 24, 1887,	\$ 718 39
Received during the year,	3,568 84
Total,	\$4,287 23
Paid out during the year,	\$4,084 72
Cash on hand Aug. 17, 1888,	202 51
Total,	\$4,287 23

FINANCIAL STANDING.

RESOURCES.

Value of stock,	\$2,734 12
" " depository,	900 00
Due from ministers and agents,	2,950 71
" " districts and individuals,	1,336 49
Bills receivable,	1,149 54
Cash on hand,	202 51

Total, \$9,273 37

LIABILITIES.

Due S. D. A. Publishing Association,	\$4,886 25
" Pacific Press,	918 62
" Health Pub. Co.,	79 33
Other debts,	405 69

Total, \$6,289 29

Balance in favor of Society, \$2,984 08

The Committee on Nominations presented the following partial report: For Vice-President, J. W. Gago; Secretary and Treasurer, T. T. Stevenson. These names were considered separately, and the nominees elected to their respective offices.

The Committee on Resolutions submitted the following partial report:—

Whereas, We feel a deep interest in each individual canvasser, and knowing the discouraging, depressing, and unbusiness-like influence of a debt; therefore,—

Resolved, That our canvassers either pay for books when ordered, or immediately after delivery, a second order not to be filled by the State secretary until the first bill is paid.

Resolved, That we urge those now indebted to the Society to pay as fast as possible, in small or large sums, until the full amount is paid.

The report was adopted, each resolution being considered separately.

Resolution one was spoken to by the President and others. After interesting and appropriate remarks by Bro. Starr, the resolution was adopted.

Resolution two was adopted without discussion.

Adjourned to call of Chair.

THIRD MEETING, AT 9 P. M., AUG. 20.—The Com-

mittee on Nominations further reported as follows: Directors, Dist. No. 1, W. T. Drummond; No. 2, H. C. Chrisman; No. 3, A. A. Gregory. The report was adopted, after considering each name separately.

The Committee on Resolutions further submitted the following:—

Whereas, A failure upon the part of both members and librarians to faithfully report their work each quarter, is a source of great discouragement to the officers of the society; and,—

Whereas, Convenient books have now been prepared, which will be furnished free to every member; therefore,—

Resolved, That there is no excuse for this failure, and that we urge upon all to consider it a religious duty, faithfully to report each quarter, whether the labor is little or much.

This resolution called out very interesting remarks from Bro. Kilgore, and was adopted.

Adjourned *sine die*.

HENRY HAYEN, Pres.

T. T. STEVENSON, Sec.

CANADA TRACT SOCIETY PROCEEDINGS.

The first meeting of the Canada T. and M. Society was held at Ayers Flat, June 29, at 10 A. M. The President in the chair. Prayer by Eld. J. B. Goodrich. The Chair was authorized to appoint the following committees: On Nominations, A. Blake, J. N. Luther, J. L. Martin; on Resolutions, J. B. Goodrich, A. S. Hutchins, Florence P. Terrill.

SECOND MEETING, AT 9 A. M., JULY 2.—The report of the last session was read and accepted. The Committee on Resolutions submitted the following:—

Whereas, In our T. and M. societies, organized and systematic efforts to disseminate the light and truth of the third angel's message, have proved a great success, wherever interest and earnestness have been combined in this direction; therefore,—

Resolved, That the officers of this Society in our Conference,—the President, Vice President, Secretary,—and also the directors, should greatly increase their efforts to revive this work among us, as a means of winning souls to Christ. To this end,—

Resolved, That every member of our churches be invited and urged to join the Society, if they have not already done so.

Resolved, That each member of the Society should be supplied with the pass-book recommended by the International Society (see Year Book for 1888, page 56), and that it be used for reporting as there recommended.

Resolved, That it is the sense of this Society that each director hold quarterly meetings regularly in his district, and that he faithfully look after the interests of the work within his district.

These resolutions were spoken to by Elds. R. A. Underwood, A. S. Hutchins, J. B. Goodrich, A. C. Bourdeau, and were adopted, each being acted upon separately.

Afterward, the following resolution was presented by Eld. R. S. Owen, and adopted:—

Whereas, The canvassing work has been a success, and is a most economical and efficient means of bringing the truth before the public; therefore,—

Resolved, That we urge those in our Conference, who can consistently do so, to engage in the canvassing work in earnest.

The Committee on Nominations reported as follows: For President, A. C. Bourdeau; Vice-President, H. E. Richard; Secretary, Mrs. R. S. Owen; Assistant Secretary, S. Edith Pierce. This report was adopted.

The report of labor performed from Oct. 1, 1887, to July 1, 1888, and the Treasurer's report, were as follows:—

REPORT OF LABOR.

No. of members.....	87
" reports returned.....	89
" members added.....	6
" missionary visits.....	90
" letters written.....	50
" pp. of tracts and pamphlets distributed.....	10,599
" periodicals distributed.....	444

TREASURER'S REPORT.

Cash on hand Oct. 1, 1887,	\$ 82 31
Received,	310 51
Total,	\$ 392 82
Cash paid out,	\$ 282 49

Balance in treasury July 1, 1888, \$ 110 33

R. S. Owen was appointed to act as State agent.

Adjourned *sine die*.

R. S. OWEN, Pres.

MRS. R. S. OWEN, Sec.

VIRGINIA TRACT SOCIETY PROCEEDINGS.

The fifth annual session of the Virginia Tract and Missionary Society was held in connection with the camp-meeting at Woodstock, Va., July 31 to Aug. 7, 1888.

FIRST MEETING, AT 9 A. M., AUG. 1.—President, R. D. Hottel, in the chair. Prayer by Eld. Underwood. Minutes of last two sessions were read. The Chair appointed the following committees: On Nominations, R. A. Underwood, R. T. Faltz, H. Pottifish; on Resolutions, C. Eldridge, M. G. Huffman, G. A. Stillwell.

The President spoke of the wants and needs of the cause. Bro. Eldridge made inquiry as to whether the resolutions adopted at the last meeting of the T. and M. Society had been fully carried out. The President stated to what extent the resolutions had been carried out, and gave a very encouraging statement of the work done during the past year, and the success which has attended it.

Bro. Eldridge and Underwood spoke very encouragingly of the work done in this State. Bro. Farnsworth spoke of the difficulties in obtaining reports, and the responsibilities of officers in the matter.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 4:30 P. M., AUG. 3.—The Committee on Resolutions presented the following:—

Resolved, That we feel in harmony with resolutions passed at the last session of the International Tract and Missionary Society, in regard to a more simple and systematic method of keeping accounts, and that we will carry out the same to the best of our ability.

Resolved, That it is the sense of this Society, that the State agent shall devote his whole time to the interests of the canvassing work.

Resolved, That his duty shall be to seek out all proper persons, encourage such to enter the canvassing field, give them instructions, organize them into companies and assist in every way possible to forward this important branch of the work.

Resolved, That this Society furnish the canvassers with weekly report cards free, providing they will report faithfully each week.

Resolved, That this Society conduct its business on a cash basis.

Bro. Eldridge spoke at length upon book-keeping, showing a copy of "Manual of Instructions in Book-keeping." Eld. Farnsworth and others made very interesting remarks on the canvassing work. They urged the importance of canvassers' reporting weekly to the Secretary, and recommended that they be furnished with report cards for that purpose, free. Each resolution was separately considered, and the report was adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., AUG. 7.—The Nominating Committee presented the following report: For President R. D. Hottel; Vice-President, M. G. Huffman; Secretary and Treasurer, Amy A. Neff; Directors: Dist. No. 1, R. T. Faltz; No. 2, T. H. Painter; No. 3, C. D. Zirkle. Each name was considered separately, and the report was adopted. After consideration, it was thought best to district the whole State. It was voted that Bro. Farnsworth appoint a committee of three to district the State, and report at the next annual meeting. The committee were R. D. Hottel, Amy A. Neff, C. D. Zuk'e. Bro. Farnsworth urged that the canvassers go to different parts of the State, as it is the best way to get the truth before others. Much was said about canvassing.

FINANCIAL STANDING.

Value of publications on hand,	\$370 29
Due from ministers and agents,	244 78
" " districts,	121 48
Cash on hand,	55 06

Total, \$791 61

Due S. D. A. Publishing Association, \$654 94

" Pacific Press, 13 34

Total, \$668 28

Balance in favor of Society, \$123 33

Adjourned *sine die*.

R. D. HOTTEL, Pres.

AMY A. NEFF, Sec.

—The memory should be a cabinet full of Christ; the conscience a witness for Christ; the will the servant of Christ; the affections the throne of Christ; and the whole character a mirror of Christ.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 11, 1888

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

THE TEACHING OF HEBREWS 7.

A CORRESPONDENT asks for an explanation of the reference to the tithing, priesthood, and law, in the 7th of Hebrews.

In order the better to understand these points, let us take a brief survey of the first portion of the chapter. The chapter opens with a formal introduction of Melchisedec, king of Salem, who had been three times before alluded to in this epistle.

The book of Hebrews might be called the epistle of the priesthood of Christ. The apostle, from the beginning, makes it the burden of his writing, to show the exalted nature, character, and position of Christ, the Son of God.

In chapter 1, he is the brightness of God's glory, the maker and heir of all worlds.

In chapter 2, he is shown in his great sacrifice, made a little lower than the angels, to come down to man's lost estate as the Captain of their salvation, to destroy the Devil and redeem his captives.

In chapter 3, he is called the High Priest of our profession, and set forth as worthy of more glory than Moses.

In chapter 4, he is a priest passed into the heavens, but still touched with a feeling of our infirmities, and ready to assist us by his mighty grace.

In chapter 5, the stronger expression is introduced, that he is "a priest forever after the order of Melchisedec."

In chapter 6, the danger of rejecting, or even slighting, this exalted being, is set forth, since he is the forerunner of the hope set before us, which rests on the two immutable foundations—the promise and the oath of God.

Then in chapter 7, the apostle enters upon an argument to show the significance of the relation between Christ and Melchisedec, proving thereby still further the superiority of Christ's priesthood over that of the Levites.

To the oft-repeated question, "Who was Melchisedec?" an extended answer is not called for here. Nor is a very extended answer possible. We know of him only what is revealed in the Scriptures. He was a prince of Canaan, an independent, isolated character, like Job, having a knowledge of the true God, and serving him as an acceptable priest and righteous king. He once crossed the path of Abraham, as the latter was returning from the slaughter of the kings, and thus for a brief moment appears upon the sacred page. He blessed Abraham, and offered him bread and wine, emblematical of the Lord's Supper; and Abraham, through him, made an offering to God of a tithe of all the spoil. His genealogy is not given; and thus he appears upon the record as "without father, without mother, without descent, having neither beginning of days, nor end of life." Being in office a priest, and in position a king, and having no bounds set to his life, either at the beginning or end, he could appropriately typify the Son of God, who, not subject to death, was to be both priest and king upon his Father's throne. He was not Shem; for Shem's genealogy is known. He was not the Son of God himself; but was only made "like him" (verse 3); that is, was raised to such positions, and enough of his history revealed, as would adapt him to stand as a representative of the Son of God in his priestly work. He is then lost to Jewish history for nine hundred years, till David records the promise of God to his Son, "Thou art a priest forever after the order of Melchisedec." Ps. 110:4.

The apostle then comes to the point of his argument, which is, to show that this Melchisedec was a greater man than Abraham. Consider, he says, how great this man was, to whom even the patriarch gave a tenth of the spoil. He blessed Abraham, and Paul adds, "And without all contradiction the less is blessed of the better." So here was a man, a servant of God, higher and greater than Abraham, the father of the faithful.

The query may arise why, if there were such men as these in the world in the time of Abraham, God

did not choose some one of this class to be the leader of his people, instead of Abraham. Their condition was evidently not adapted to that work. God would develop his plans from small and humble beginnings. And though in the time of Abraham, there was at least one on earth who was greater than he, the work which God was carrying forward through Abraham, was destined to rise to a higher status than that of Melchisedec; for Jesus, of whom Melchisedec was but a type, was the seed of Abraham; and he was greater than all.

Under the Mosaic system the people were commanded to pay their tithes to the Levites. But the Levites themselves, in Abraham, had paid tithes to Melchisedec. Verses 5 and 9. The system represented by Melchisedec was therefore superior to that represented by the Levites. In verse 11, the apostle states why it was necessary that the Levitical priesthood should be superseded by a better system. It was because perfection could not be secured by that arrangement. Another priest must arise, not after the order of Aaron, but after the order of Melchisedec. The first was after the law of a carnal commandment; the second is after the power of an endless life. Verse 16.

But as Christ was to be the priest after the order of Melchisedec, what was to be done with that law which confined the priesthood to the tribe of Levi? for Christ was not of that tribe. The answer is given in verse 12: "For the priesthood being changed, there is made of necessity a change also of the law." What law was necessarily changed because there was a change from the Levitical order of priesthood to that of Melchisedec? Answer: That law which, under the Mosaic economy, prohibited any man from being a priest who did not belong to the tribe of Levi. The time came when Christ, according to the oath of God, was to be our great High Priest, after the order of Melchisedec; and as he was not of the tribe of Levi, that law of the priesthood was necessarily set aside. The apostle explains further in verse 18, as follows: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." In other words, there is a doing away of that ceremonial system which previously existed, because it was weak and unprofitable, and made nothing perfect. And what Paul means in verse 19, when he says, "For the law made nothing perfect," he had explained in verse 11, when he said that the Levitical priesthood, under which the people received the whole ceremonial system, secured no perfection. The same truth is stated in these two ways: 1. No perfection by the Levitical priesthood; 2. No perfection by the (Levitical, ceremonial) law. Hence that priesthood gave place to that of Christ, and that law was superseded by the better hope of the gospel. Verse 19.

Now, as to the tithing, the record shows that that did not originate with the Levitical system, but was even paid by that system to a higher system, in the person of Melchisedec, who was a type of Christ. This shows two things: first, that the Melchisedec priesthood is superior to the Levitical; and, secondly, that whatever pertained to that transaction with Melchisedec, belongs inseparably to the system of Christ. The paying of tithes was a prominent feature of that occasion; and the apostle makes it a very important and significant one.

Christ meets us with a blessing, and admits us to the table whereon the bread and wine are the sacred emblems of his dying love. We should pay to him our tithes, to be used, as was the tithe paid by Abraham to Melchisedec, for the maintenance of the Lord's work in the earth, "till he come."

THAT PAPAL PRESENT.

No true Protestant can reflect without indignation, on the shameful sycophancy of Grover Cleveland, President of the United States, in sending a present to the pope, on the occasion of his jubilee, as a bid for the Roman Catholic vote of this country. A correspondent of the *Missionary Review*, writing from Italy, utters some vigorous comments upon that transaction, which our readers will peruse with interest. The action of the Italian Government in demanding the resignation of the mayor of Rome, because he called on the pope and expressed to him the salutations of the city (though the said mayor was himself a bigoted Roman Catholic), and the action of the king of Sweden in saying that it seemed to him illogical for a Protestant prince to render homage to

a Roman Catholic pontiff, are mountain-tops of honor, gleaming with glory, in contrast with the humiliation which this Government has experienced. The correspondent referred to, says:—

I wonder if you are interested in European, in Italian politics. Of course we here follow them with interest. From remarks that I sometimes see in our home papers, I note that our Italian politics are often sadly mixed up, and misunderstood. It is, of course, a difficult thing for American journalists to have a just idea of conditions here, just as it is difficult for Italians to form a just conception of our ways at home. Of course the pope and his jubilee have occupied a prominent place in the eye of this public, but I think it must be conceded that it has not been the success it was hoped for. It would seem that the pope hoped by its means to make some advance toward the regaining of the temporal power; and he must have been disappointed in the very guarded tone of the communications from those monarchs from whom he perhaps expected most efficient aid. But he no doubt flatters himself greatly on the attentions received from Protestant rulers. You will have noticed, I do not doubt, that he celebrated his jubilee New Year's morning. I wonder if the papers on the other side of the sea remarked the fact that the miter which he wore on that occasion was the gift of the emperor of Germany, and the chalice which he used was Queen Victoria's gift. In our English prayer-meeting, during the week, it was commented on that two Protestant rulers should have furnished so symbolic gifts for that occasion. Italian newspapers commented on the fact. But that which occasioned most surprise, and was perhaps most commented on by Italian journals, and most deeply regretted by Protestant Americans resident here, was the fact of a gift from the President of the United States. They may say what they like about its not being sent by him in his official capacity, that the Secretary of State knew nothing of it, and as much more as they please; but that was an occasion when the man could not separate himself from his office; and before the eyes of the world it was not Mr. Cleveland, but the President, who sent a gift to the pope.

In marked contrast, is the action of the Italian Government in regard to the mayor of Rome. He is a devoted and bigoted Roman Catholic; and just before the New Year, went to call on the pope, and expressed his salutations and those of the city. It is said that he went in his private capacity, not in his official relation. The action was not ordered by the municipal council, nor the subject considered by them, and they held that it was distinctly his private act; but the Government at once declared that on such an occasion the man could not separate himself from the official, and that a Government officer might not perform such an act, and promptly demanded his resignation! The Italian Government has sent no gift to honor the pope's jubilee. She knows the foe she has within her borders. I wish our own loved America would wake up to a realization of what an enemy to all her institutions she harbors, with a certain calm indifference. The pope makes a very gracious reply to the gift of the President, but to me the words seem to contain a threat, a moral purpose, which he and the Jesuits have never surrendered. One of the Italian papers contained this item not long ago: "King Oscar of Sweden is the only sovereign who has not taken part in the festival of the papal jubilee. He replied to the committee for the jubilee, that the participation of a Protestant prince in rendering homage to the Roman Catholic pontiff seemed to him illogical." When will our Protestant nations recognize that it is not only illogical, but that it is dangerous?

TAKING AWAY HIS DOMINION.

A good comment on Dan. 7:26, "They shall take away his dominion to consume and destroy it unto the end," is found in the August number of the *Missionary Review*, p. 620. The writer glances at the age succeeding the Council of Trent, when the papacy dominated completely the oldest and grandest monarchies, the political, military, intellectual, social, historical, and ecclesiastical centers of Europe. He notes how that "Papal Europe" then represented all the old polished languages, every great historical city, ancient university, and influential nucleus of letters, art, and civilization. Then he says:—

In Luther's era, Rome held Europe in her firm grasp. Great moral and political revolutions have cut off England, Scotland, Holland, Denmark, Sweden, Prussia, and part of Germany and Switzerland; and even the countries that have not thrown off allegiance to the pope have undergone great changes. The papacy has lost, beyond calculation or restoration, and nowhere more surely than in Italy itself. . . .

The balance of power has been actually reversed since 1789. At the period of the Reformation, Spain and Portugal and Austria were the dominant powers in Europe. Spain, that made England quake at the terrors of her "Invincible Armada," had three times, perhaps six times, the population of England; now England, after all the millions she has sent to colonize India, America, and Australia, has still twice the population of Spain. During fifty years, from 1825 to 1875, England gained 119 per cent; Prussia, 75; Austria, 27; France, 13; or, taking excess of births over deaths, if France be represented by 1, Austria will be represented by 3, Russia by 5; but Prussia by 6, and Britain by 81. In 1825, Protestant population was to papal as 3 to 13; and, in 1875, as 1 to 3.

The transformations in Italy are incredible, to one who has not witnessed them. Where two thirds of the people could not read or write, education is now compulsory. Where the very conscience of the people seemed paralyzed, and the sense of personal responsibility and accountability

dead, we have seen the church-party in Rome opening numerous schools, issuing cheap literature in large quantities, establishing soup-kitchens, relieving poverty, and informing ignorance. Where the popes swayed with an absolute scepter, Pius IX. was a prisoner in the Vatican, bewailing the loss of temporal power; and it is obvious to the world, if not to the College of Cardinals, that even the spiritual scepter is very loosely held, if not already broken. The pope will never again make emperors bow as penitents before him, or torture heretics in the dungeons of the Inquisition.

MORE ABOUT THE HOMER CAMP-MEETING.

On Friday the number of tents had increased to eighty, and about 400 of our people were present. There was nothing connected with the meeting to draw those present from the one great object sought by those in charge—to come nearer the Lord. The preaching was done mostly by Brn. Butler and Farnsworth, and was of the most solemn character. Nearly every meeting witnessed the tearful eyes of some whose hearts were affected by the occasion.

The youth and children had three services a day, most of the time; and in all these meetings the deepest interest was manifested. Some started in the Christian life, and others acknowledged, with weeping, their worldly tendencies, and vowed to consecrate themselves to the work, that they might be able to accomplish some good in behalf of perishing souls. One could hardly be present without feeling his sympathies drawn out toward those who, in the dawn of manhood and womanhood, were there consecrating their powers to Him who has died for them. May none of them ever forget the occasion.

The usual effort in behalf of the congregation was made on the Sabbath, and not without results. Quite a general move was made by the people, to put away indifference and sloth, that the gospel might prove to them the power of God. It is to be hoped that the effort there put forth was but the beginning of a mighty and continuous struggle for light and liberty. How much our people are losing by their indifference, they will not be able to realize until they are brought into the severer trials which are sure to come to all connected with the truth. They will then find themselves lacking that strength for the conflict which might have been theirs, had they but assimilated the supplies so freely offered them by Heaven all the way along.

On Sunday a large audience from the surrounding country—probably 1,200—listened to some of the reasons of our faith. I never saw more respectful attention given to a series of discourses than was shown by the people of that vicinity. Not a harsh criticism was heard, nor a single ungentlemanly act attempted. All seemed to vie with one another in trying to make our stay among them as pleasant as possible. To give an instance of their courtesy; the miller shut down the mill during the baptism on Monday, to afford a better opportunity to administer the ordinance, which took place just below the mill, where the operation of the mill at the time would have made the situation somewhat unpleasant. Twenty-one were baptized by Eld. M. B. Miller. Others desired baptism, but preferred to wait until they could receive it at their respective home churches.

It was a good meeting, but in order to retain the good received there, the brethren must cherish the truths brought to them at the meeting, and carry out their principles in all the walks of life. Will they do it? The judgment alone will determine whether or not they have done so. J. O. C.

SUNDAY-LAW AGITATION INCREASING.

It has heretofore been supposed that the earnest demand, by some, for national Sunday laws, grew out of the persistency of the foreign element in this country, especially the Germans, in making Sunday a time of feasting and open revelry. But now the scene is shifting. The very people who have been charged with bringing upon the nation the frown of God, because of their Sunday desecration, have started a movement looking toward a rigid enforcement of Sunday rest, by national enactment.

On Sunday, Sept. 2, 1,500 German and Scandinavian people met in Chicago, and passed resolutions, the fourth and fifth of which are as follows:—

Resolved, That the religious observance of the Lord's day is essential to the Christian life; and while we have no wish nor power to impose by law upon others our religious opinions and observances, we consider it the duty of the Government to protect the right of undisturbed worship, and to secure to the Sabbath that outward respect necessary for the peace and good order of society.

Resolved, That we are ready to co-operate with all other good citizens in any and every reasonable way, to secure the speedy abolition of the Sunday slavery; the prevention of Sunday dissipation and vice; and the happiness, prosperity, and peace of all who have suffered from those great and destructive evils.

Some very earnest speeches were made in favor of these sentiments, by ministers and other influential men. The Rev. Dr. Little exhorted all to unite in demanding that Sunday sacredness shall be preserved by law. Hon. C. C. Bonney said that, because of the desecration of Sunday, they had come together to create a public sentiment toward staying the broad tide of Sunday crime and Sunday slavery, which has been so rampant for months. He thought that politicians must be taught that "no preferment will be shown, unless the legislator sees that the laws are enforced." The remarks of Rev. Dr. Barrows were loudly applauded, when he proclaimed the urgent necessity for the Sunday laws to be enforced. Said he: "That man is not a proper American, who does not do all in his power to enforce the laws; and he will discover it in due time."

It is plainly evident that this movement is destined to become popular with all classes. It is also plain that when public sentiment is ripe on the subject, stringent laws will immediately follow, which will spare no offender, whatever may be his plea. We believe in order, and in righteous laws to enforce the same; but the resolutions and speeches of these Sunday-law advocates are not calculated to meet such a condition. They only cover one day in the week—Sunday. But if it is the staying of crime they desire, why not create a sentiment to prevent it on every day in the week? Why close saloons on Sunday, and leave them open every other day in the week? Do not these men know that such a movement would please the saloon-keepers, inasmuch as their customers would, in that case, provide themselves with Sunday liquor on the preceding day, and thereby give the saloon-men the same amount of trade, with one day less of confinement to business?

Nothing can be gained by laws to compel the closing of saloons on one day of the week only. Then why not make laws and enforce them, which will close these holes of death every day? Surely, if what they deal out to customers on that day, makes them unruly and obnoxious to society, will it not have the same effect on other days of the week?

But these people know very well that such a demand would never be conceded, as there are so many of their own number who patronize drinking places, and yet wish to appear respectable to church people. They will, however, yield to the request to have such traffic stopped on Sunday, while they or a portion of their family attend church. So long as they can get all the liquor they want, through the week, and a Sunday supply provided beforehand, they are willing to coerce the less respectable part of the community into the same line, and so unite their forces with the strictly temperate people, in a demand for Sunday-closing law. So far they will go, but no farther. We would that the vile saloon traffic might be entirely blotted out.

The resolutions themselves, however, reveal the true inwardness of the movement. "The religious observance of the Lord's day," say they, "is essential to the Christian life." But suppose this were true? Who has given into the hands of any set of men the power to enforce Christian usages and duties on their fellow-men? Is Christianity to be enforced by law, upon those who do not voluntarily embrace it? The Scriptures say, "Whosoever will, let him come," but they nowhere declare that any Government shall force them to come to Christ.

But if we look at the resolutions a little closer, we shall notice that they do not contemplate the good of all men, so much as they do to make all contribute to the happiness of those who make the law. They say, "While we have no wish nor power to impose by law upon others our religious opinions and observances, we consider it the duty of the Government to protect the right of undisturbed worship, and to secure to the Sabbath [Sunday] that outward respect necessary for the peace and good order of society."

That is it exactly, and it is all these people seek. They are determined to have everybody pay an "outward respect" to Sunday. With this, they will be satisfied. It matters not what they may do all the rest of the week, if they only respect Sunday. This is what they demand a national law to secure, in order that they themselves may have "undisturbed worship." If this is not one of the most selfish movements ever

set on foot in this country, in the interest of religion, we would like to have it pointed out.

Some may say, "O, that is only a little sentimental cant, which will amount to nothing." While we are willing to admit that there may be plenty of hypocrisy connected with it, yet it is evident that those at the head of the affair, mean to carry their ends. At least, so the resolutions declare. These sentiments are meeting a response, too, from a certain class all over the land; and when the matter has been sufficiently worked up, then woe betide the conscientious observer of the seventh day, who, believing God has given him six days in which to labor, goes to his weekly toil on the first day of the week. He will be counted a disturber of the faithful, and dealt with accordingly. But how will it be with those who clamor for national laws to give them undisturbed worship? Will they then even go softly about their business on the seventh day, lest they disturb the worship of the minority? Let their present methods testify. But, because they happen to be in the majority, they will coerce the few, against what the Bible and conscience demand. Consistency has ever been a rare jewel, but it will be entirely without existence, when the Sunday-law agitators shall get what they demand. But let it come. Its fast-hastening footsteps are but tokens of the consummation near; and in the language of the bard, let all be able to say,—

"The worst that can come
But shortens my journey, and hastens me home."
J. O. C.

NATURE OF THE DEATH THAT WAS THREATENED ADAM.

"In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. A number of inquiries have been received regarding the nature of the death that was threatened our first parents as a punishment for partaking of the forbidden fruit.

So far as we are informed, commentators and lexicographers are agreed that the words translated "thou shalt surely die," may with equal correctness, be rendered, "dying thou shalt die." This form of expression is given in the margin of the Bible as the literal Hebrew rendering. As we understand the matter, the sentence pronounced against Adam was equivalent to telling him that in the day that he should partake of the forbidden fruit he would become mortal, enter upon a dying condition, in which he would continue until death in its completeness—an utter cessation of life—should be reached. With regard to the duration of the condition of death that Adam should thus enter upon, there was no intimation that it was to be otherwise than perpetual. No evidence exists, that we are aware of, that the sentence of death was based upon, or contained any promise of release for those who should suffer its execution.

The question turns upon the time when the plan of salvation was formed. John 3:16 states 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." It follows that previous to the time that God thus gave his Son, the prospect before the human race was that of utterly perishing; of suffering a death from which there would be no resurrection; and escape from that fate was impossible, with the then existing conditions. We cannot conceive that the plan of salvation was formed until there was need of such a plan; otherwise the fall of man was necessitated, for it is not to be presumed that God does anything in vain. We do not deny God's foreknowledge of man's fall and of his need of a Saviour; but foreknowledge does not imply foreordination. We do not deny that God foreknew that in the event of man's fall, his Son was the only being who could supply the needed sacrifice, and means of redemption. But it must be remembered that foreknowledge does not interfere in the slightest degree with the exercise of free moral agency. If God is infinite in his power of foreknowledge, he foreknows our motives, and that what we do or refrain from doing, is the result of the free exercise of our faculties. But this is a diversion.

One of the conditions of the plan of salvation was that Christ should obtain possession of the keys of the grave (Rev. 1:18) whereby he would be able to release all prisoners therefrom. The Emphatic Diaglott gives a rendering of 2 Tim. 1:10 that makes this matter very clear: "Christ Jesus, who has indeed rendered death powerless." Then, before it was planned that Christ should so obtain possession of

the keys of Satan's prison-house, death had power to retain its victims irrecoverably, for Satan releases none of them. Isa. 14:12-17.

As there are some texts of Scripture that may be thought to militate against the claim that the plan of salvation was not formed until after the fall of man, we will consider them.

Rev. 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." It is thought that this text proves that the plan of salvation was formed from the foundation of the world. We think, however, that upon a critical examination it will be found that such is not the case. The Emphatic Diaglott renders the text thus: "And all who dwell on the earth shall worship him whose name has not been written from the foundation of the world in the scroll of the life of that Lamb who was killed." Wakefield gives substantially the same rendering, also the Danish and Swedish versions, and others that we might mention. Meyer, who is called the "prince of exegeses," says that the phrase translated "from the foundation of the world" belongs to the writing of the names, and not to the slaying of the Lamb. He quotes Hammond, Bengel, Heinrichs, Ewald, Zullig, De Wette, and Hengstenberg, as supporting this view. Scott, Barnes, Dean Alford, and the Cottage Bible all admit that such a construction is allowable. With such a construction the idea is this: There is a book of life, in which have been written the names of subjects of the everlasting kingdom of the Lamb that was slain. The use of this book for the purpose named, dates from the foundation of the world. This book belongs to Christ, and he has said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5. As different individuals have entered the kingdom of grace, from time to time, during the history of the race, their names have been recorded in the book of life, and all who prove faithful in the work of overcoming, will have their names retained, and eventually be redeemed.

But if more conclusive evidence is wanted to show that the expression, "from the foundation of the world," refers to the writing of the names, and not to the slaying of the Lamb, we will find it in Rev. 17:8: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." In this text, which is a parallel to chap. 13:8, the writing of the names in the book of life is distinctly stated as that which dates with the foundation of the world. We present this text as a divine commentary on chap. 13:8, and as giving an interpretation at once consistent and conclusive.

1 Peter 1:19, 20: "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world." There is no statement in this text or its connections, to show for what Christ was foreordained. It is not said that he was foreordained to be the "lamb without blemish." Let it be interpreted that he was foreordained to be the possessor of a kingdom, and no difficulty is experienced. Had not man sinned, but continued in obedience, Christ would have come into possession of his kingdom as it was foreordained that he should; but the fall occurring, there must needs be another way provided; for God's plan cannot be frustrated. That new way was the plan of salvation, and this necessitated that Christ should obtain possession of his kingdom by way of the cross.

But there is another explanation to be given of the text last quoted. The word rendered "foreordained" in our common version, is rendered "foreknown" in the Diaglott, also in the revised version. Several prominent commentators agree to this, and Meyer quotes Kuhl as saying that the meaning of the expression is, "foreknown as the one who alone would be qualified to be the Messiah and Redeemer." But as has been previously stated (and as was conclusively shown in No. 12, present volume of the Review), God's foreknowledge of what is to occur, does not imply that he determined beforehand that it should occur.

2 Tim. 1:9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." The question at issue, as affected by this text, turns on the signification of the phrase, "before the world began." Wakefield translates it "before the ages;"

the revised version, "before times eternal;" Young's Analytical Concordance, "before the times of the ages." Robinson's Greek and English Lexicon defines the terms as meaning in this instance, "before the ages, worlds, from eternity." Rotherham renders it "before remote—age, times."

There are two interpretations that may be given of this text, both of which are consistent with the views heretofore presented, and neither of which admits the formation of the plan of salvation previous to the fall of Adam: First, by the expression given in our common version, "before the world began," the apostle intended simply to make an indefinite reference to the remote point of time when the Saviour was promised, as recorded in Gen. 3:15. This idea is very clearly expressed by the rendering given by Rotherham, "before remote—age, times," and concurred in by Wakefield and Young, above quoted. This view is rendered plausible by the tenth verse—"But is now made manifest by the appearing of our Saviour Jesus Christ." With this interpretation, the apostle is made to convey the idea that the purpose and grace of God, that was manifested in the promise of a Saviour, which promise was made in very remote ages, is now manifested by the actual appearance of that Saviour.

The second interpretation that may be given is this: Before the world began, the purpose and grace of God concerning the beings that should people it, was that they should be the subjects of his Son's kingdom. They were placed on probation, and God's purpose was, that in the event of their successfully passing that probation, this earth, with its perfected race, should be the everlasting kingdom of Christ Jesus. But the race fell, and forfeited all right and title to its prospective inheritance, and with the then existing conditions, there was no possibility for it to have a second trial. But Christ, "having loved his own which were in the world" (John 13:1), proposed to lay down his life for the lost sheep (chap. 10:15), and now we see that same purpose and grace of God manifested by the actual appearance of God's only Son as the Saviour of the fallen race. Thus in any event, whether we consider the race before or since its fall, it was and is connected, in the purpose and grace of God, with his Son Christ Jesus.

There are several texts, the signification of which is rendered very clear with the foregoing interpretation in view: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:3-5. By locating the choice and predestination here referred to, as having been made before the fall, and with the opportunity in view for man to successfully pass his probation, the beauty and force of the language is apparent.

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. The eternal life that we have set before us, is the same life, upon the same earth, and with the same King, that was set before the race, previous to its fall.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:29, 30. God's foreknowledge of man, with respect to his being saved, consisted in knowing that he would need a plan of salvation. His predestination consisted in predestinating that those who should accept of the conditions of that plan of salvation, should be conformed to the image of his Son, and experience the new birth in its completeness. The "predestination" spoken of in Paul's second statement is reached by the same method as in the first statement. He says that those "whom he did predestinate" were also called, and such is the case; for the call extends to all the human race. Rev. 22:17; 2 Pet. 3:9. Those who accept the call, and comply with the conditions of the plan of salvation, and thus become predestinated, receive justification, and finally, glorification. The signification of these texts may be made clearer by reversing the order of considering the points named. Those who are finally glorified, are made so because they were justified. They received justification because they became predestinated to that

condition in consequence of accepting of the call. Take also the first series in the same manner. Those who will experience the new birth in its completeness, do so because they had become conformed to the image of Jesus Christ. They became thus conformed because of the predestination to which they were entitled, in consequence of complying with the conditions of the plan of salvation that was provided by God's foreknowledge of man's necessities. This is the only view of foreordination that does not charge God with folly in imposing conditions in the plan of salvation, and that does not destroy man's free moral agency.

G. W. MORSE.

The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

798.—HARVESTING AND THE SABBATH.

Do you understand from Ex. 34:21 that harvesting should not be done on the Sabbath, under any circumstances? W. T. D.

Certainly. We know of no statement in the Bible that can be taken as giving any permission to attend to the work of harvesting on the Sabbath, however urgent the case may appear.

799.—WHO BOUGHT JACOB'S BURIAL PLACE?

Acts 7:16 states that Abraham purchased the sepulcher that Jacob and his sons were afterward buried in. Gen. 23:19 states that the burial place purchased by Abraham was at Hebron, and chapter 33:19 informs us that it was Jacob that purchased the field at Shechem. How can the statement made by Stephen, as first mentioned, be explained? J. V. W.

Two explanations may be given. 1. That in the excitement under which Stephen spoke when making his defense, he unintentionally said "Abraham" instead of "Jacob." This is not at all improbable. It is a very common occurrence for public speakers to make such mistakes, even when speaking under far more favorable circumstances than those that surrounded Stephen. 2. It is possible that Stephen did not mention the name of either Abraham or Jacob as having purchased the sepulcher, but that he used the pronoun "he," the antecedent of which would be "Jacob," as found in the 15th verse, and that subsequently some transcriber, either through ignorance or carelessness, inserted the word "Abraham," and the mistake has never been corrected.

800.—THE NEW COVENANT.

In Heb. 8:10 we read, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

1. What is the covenant here spoken of?
2. What is signified by the proposed placing of God's laws in the minds of the people, and the writing of them in their hearts?
3. Do the words "mind" and "heart" have the same signification as used here and elsewhere? N. L. Mc.

1. The apostle is quoting from Jer. 31:31-34, where the Lord by the mouth of his prophet, promised the new covenant. By the new covenant is meant, in general terms, the system of religious worship required by God in the gospel dispensation. It is briefly comprehended in the statements of verses 10-12 of Heb. 8.

2. By the interpretation given to the law by Christ, he taught that it took cognizance of the thoughts and intents of the heart (Matthew 5), whereas, under the old dispensation, the idea was more prevalent that it related simply to outward acts and appearances. Under the new covenant the Holy Spirit is promised to teach believers all things. John 14:26. The outward ordinances of the new covenant—baptism, the Lord's Supper, and washing of feet—are all memorial in their nature, and carry the mind at once to those acts by which Christ sealed the new covenant. They appeal to the heart as the seat of the affections, and impress more emphatically than any previous ceremonies ever could, the great sacrifice that was required to meet the demands of a broken law. From and after the sealing of the new covenant by the blood of Christ, that stupendous fact must have a greater effect upon the hearts of people, by way of impressing upon them the holy character of God's law, than any previous occurrence that the world had ever known.

3. No. By "mind" is generally signified the intellect, and by "heart," the seat of the affections, of the affections themselves.

Progress of the Cause.

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

THE MASTER AND THE REAPERS.

THE Master called to his reapers:
"Make scythe and sickle keen,
And bring me the grain from the uplands,
And the grass from the meadows green;
And from off the mist-clad marshes,
Where the salt waves fret and foam,
Ye shall gather the rustling sedges
To furnish the harvest home."

Then the laborers cried: "O Master,
We will bring thee the yellow grain
That waves on the windy hillside,
And the tender grass from the plain;
But that which springs from the marshes
Is dry and harsh and thin,
Unlike the sweet field grasses,
So we will not gather it in."

But the Master said: "O foolish!
For many a weary day,
Through storm and drouth, ye have labored
For the grain and the fragrant hay.
The generous earth is fruitful,
And breezes of summer blow
Where these, in the sun and the dews of heaven,
Have ripened soft and slow."

"But out on the wide, bleak marshland
Hath never a plow been set,
And with rapine and rage of hungry waves
The shivering soil is wet.
There flower the pale green sedges,
And the tides that ebb and flow,
And the biting breath of the sea wind,
Are the only care they know."

"They have drunken of bitter waters,
Their food hath been sharp sea sand,
And yet they have yielded a harvest
Unto the Master's hand,
So shall ye all, O reapers,
Honor them now the more,
And garner in gladness, with songs of praise,
The grass from the desolate shore."

—Zoe Dana Underhill.

MAINE.

HAYNESVILLE, AROOSTOOK Co.—We pitched our tent here July 4, and began meetings the Friday evening following. We have preached forty-two sermons in the tent, and visited all but six families in the town. Nine have begun the observance of the Sabbath, and many others acknowledge the truth. We leave many friends here, and have strong hopes that others will soon obey. We are now on our way to the camp meeting at Bangor.

Aug. 28.

P. B. OSBORNE.
GEO. W. HOWARD.

CROTCH ISLAND AND SOUTH PARIS.—I came to Crotch Island Aug. 23, and held one meeting. The 24th two were received into the church by baptism. I was with the Sabbath keepers at South Paris Sabbath and first day, Aug. 25, 26. Two were baptized, and we organized a church, which takes the name of South Paris and Norway. This is only three miles from the place where the REVIEW was first published; and as the Lord has so wonderfully blessed in the publication of his truth, so may his special blessing rest upon those who have covenanted together to live out the truth in this place. All voted to adopt the tithing system.

J. B. GOODRICH.

PENNSYLVANIA.

LIBERTY AND NAUVOO.—We closed our meeting at Liberty, Sunday evening, Aug. 19, having held fifty-five services. The interest was good to the last. Our book sales and donations amounted to over \$100. Five signed the covenant to keep the commandments of God and the faith of Jesus; and we have hope of others. We began meetings at Nauvoo the 23rd, and have now held five meetings. Our congregations average about 125, and Sunday night 250 were present. The collections amounted to \$3.45.

D. A. BALL.
M. D. MATSON.

WISCONSIN.

FISH CREEK.—Bro. Wm. Sanders having started quite an interest at this place, called on me to help him finish the work, by baptizing some, and organizing a church. There was formerly a church organization here, but it has been entirely lost by removals, apostasies, and discouragements. I have now baptized twenty-four willing souls, and organized a church of thirty members, with a prospect of

twelve or fifteen more uniting soon. They have an ordained elder and a deacon; also a Sabbath-school of forty-eight members. I now go to Sturgeon Bay, while Bro. Sanders will remain here a few days longer, to instruct in various branches of the work. We feel of good courage.

Aug. 26.

I. SANBORN.

IOWA.

DES MOINES AND STORM LAKE.—I met with the church at Des Moines Aug. 18. The meeting was good, and, I trust, profitable. All hearts seemed to respond to the word spoken, and many bore testimony to the presence of the Spirit, after which five followed their Lord in the solemn ordinance of baptism, and seven were taken into church fellowship. The interest seems to be widening and deepening, notwithstanding the opposition.

Last Sabbath and Sunday, Sept. 1, 2, I met with the Storm Lake church. Their new house of worship was dedicated to the service of God, and six were baptized. They are few in number, but have been faithful and persevering in their efforts, until they have completed a neat little house of worship, where they can feel at home in the solemn service of God.

Sept. 3.

J. H. MORRISON.

CANADA.

EAST BOLTON, QUEBEC.—I began meetings in this place Sunday, July 29, in company with Eld. A. C. Bourdeau. We are in the midst of a good industrious farming community, who have received us with no little kindness, ministering to our wants, and showing an interest to attend our meetings; but in the early part of our effort they were in the midst of haying; and when that was nearly done, rainy weather set in, and it has rained every day for over two weeks. Eld. Bourdeau has gone to attend the Vermont camp-meeting. I continue to hold meetings when the weather permits. We hope for good results from our labors here. It is my purpose to devote some time to helping the canvassing work soon. I design to have a drill for our canvassers in September. I would like to hear at once from all who wish to join in this drill, and enter the canvassing work immediately after.

R. S. OWEN.

COLORADO.

PUEBLO AND BESSIMER.—I began meetings at Pueblo May 20, and continued, without interruption, until Aug. 26. Pueblo is divided by the river and another small stream into three distinct parts; and the steel and iron works, located a mile south of the city proper, have built up a small community of about 1,000 inhabitants. There are probably 22,000 people in the whole city. The tent was pitched on the north side first, and meetings were continued there for a few weeks, but the interest did not seem to warrant a longer stay, so we removed to the south side. But here also the attendance was not what we thought it should be.

July 20 we went to Bessimer. But we failed to secure the attendance which we desired, and, altogether, there were many discouragements. However, as the result of this long effort, fourteen adults have signed the covenant, and a few others are upon the point of deciding. We have a tract society organized, with ten members, and a Sabbath-school, supplied with *Instructors* and other helps. Last Sabbath ten persons were baptized, and we had a very good meeting. The Lord has been very good to me, and I have much to be thankful for, and I hope to show my gratitude and love by faithfulness to his cause.

J. D. PRIGG.

TENNESSEE.

LEACH, TREZEVAULT, LANE, ETC.—I came to Leach Aug. 10, and remained over Sabbath and Sunday. This is the largest church in Tennessee. Most of this church are trying to do something for the Master. Quite a number of them are canvassing. I left them much encouraged.

Aug. 14, I came to Trezevault. There is no church here, but a few brethren live here, some of whom have been canvassing a few miles south of the village; and the books sold had created such an interest to hear some preaching on our faith, that I thought best to deliver a few sermons. I held eight meetings with them, and the interest was extraordinary. A few weeks of labor here would no doubt bring out quite a company. One man decided to obey, while I was there. The work is now left where it will not be difficult to take it up after the camp-meeting. We now begin to see the good results of the canvassing work which has been done here in Tennessee. The two brethren that worked up the interest at Trezevault have now taken 1,100 orders for "Marvel of Nations," and 200 for "Helps to Bible Study," to be delivered in October.

Aug. 23-26, I was at Lane, Obion Co. The church here is small, but all are in harmony, and they seem to be exercising an influence for good over their neighbors. Two were baptized, and united with the church. Two other men, large property owners and

of considerable influence in the community, are convinced, and promise soon to take a stand with our people. At the close of my last meeting at this place, thirteen dollars were handed me, nearly all of which came from those who do not keep the Sabbath, and without any public collection.

Aug. 27, I came to Springville. This is the church from which three brethren were sent to jail for a number of weeks, for the crime of keeping God's holy day. All are alive in the work here. Most of the brethren have canvassed the past year. The Spirit of the Lord came into our meetings, and on one occasion many praised the Lord, and others wept aloud. An invitation was given to those who wished to cast in their lot with us, and share our persecutions, trials, and joys. Five came forward, four of whom were baptized, and united with the church, the same day.

J. M. REES.

MISSOURI.

ARMSTRONG, UTICA, NEW BOSTON, ETC.—We closed our meeting near Armstrong Aug. 7, after an effort of four weeks. The weather was rainy toward the last, and the nights dark. Twenty-eight discourses were given in all, and a few books sold. Eleven signed the covenant. These will hold regular Sabbath meetings, and instruct their children as best they can, till a Sabbath-school can be organized. Aug. 8-13 we were at Utica. Eight meetings were held, and three persons were baptized, and one added to the church. This church, in the main, are firm in the faith, and a good degree of harmony prevails among them. Aug. 14-19 we were with the New Boston church. Eight discourses were given. They seemed somewhat encouraged by our visit. The curse of Meroz will surely rest upon our churches, if they do not arouse themselves and take hold of the work with energy, and do their whole duty.

We came to Round Grove Aug. 20, and pitched the tent and began meetings. Although the weather has been rainy part of the time, and the nights dark, our audiences have averaged about eighty-five. This is a fine country, and the people are quite friendly. We are of good courage, and we hope, with the blessing of God, to do a good work here.

C. H. CHAFFEE.
J. W. WATT.

WEST VIRGINIA.

FLEMINGTON.—It has been two weeks since the tent was pitched at this place. We began the discussion of the Sabbath question the fourth or fifth sermon, by request, and spoke several times upon the subject. As stated in a report last week, we pitched our tents on the West Virginia College grounds. The school is conducted by the Free-will Baptists. The fall term is now in session. After presenting the Sabbath question, I gave permission for any representative man of other denominations, to use our pulpit, to present the evidence for the Sunday Sabbath. The Principal of the College, who has been in the ministry for twenty-five or thirty years, accepted the offer, and last Wednesday night he presented that side of the question. The tent was crowded. At the close of his discourse, I asked if any wished to remain half an hour, and hear a reply. Nearly every one present expressed their desire to remain.

He took for his text Rev. 1:10, and asserted that the Lord's day spoken of there, was the first day of the week. He made a great many assertions, but brought no proof, relying largely upon the testimony of the Fathers. The truth gained a decided victory. Nearly all admit that the seventh day is the Sabbath, and a few have already decided to obey.

We received notice a few days after our review, that we would have to leave the College grounds. I announced it at our next meeting, and several places were offered us *free*, upon which to pitch our tents. Yesterday forenoon twenty-five or thirty men turned in and helped us move our tents and prepare for meeting last evening. I have never before witnessed such an interest. Our collections for the two Sundays have amounted to \$13.18, and the sales of tracts and pamphlets to \$11.74. Surely the Lord is in the work. I felt that I needed some assistance in the work here, and wrote to one of the General Conference Committee, and as a result, Eld. M. G. Huffman joined me last Thursday, and will remain for a while. We praise the Lord for his goodness.

W. J. STONE.

THE WORK IN VIRGINIA.

ANOTHER Conference year, with all its solemn obligations, is now numbered with the things of the past; and we are happy that we can report something accomplished in this field the past year in the way of getting the truth before the people. Some nineteen or twenty souls have taken their stand with us to keep all the commandments of God and the faith of Jesus, and many others are, we believe, on the point of deciding to obey. One church has been built and dedicated; and another will soon be ready for dedication. Calls are coming in from different directions for the living minister to explain the truths of the third angel's message, and our hearts are made sad

that we can answer so few of them. May the Lord in some way send the bread of life to those who are hungering and thirsting for it.

I am persuaded that through no other medium can so much be done in this field, with the same amount of labor, as by canvassing. This kind of work has been at last started in our Conference, and during the last few months hundreds of books have been sold, in the reading of which many have already become deeply interested. After our camp meeting I held a few meetings at Union Forge, west of Edinburg, the place where I held a series of meetings last spring. I found the interest still good, and those who had taken a stand for the truth yet holding on. Could a little more labor be bestowed at that place soon, probably a number more would accept the truth.

I believe the Lord is ready and willing to do great things for Virginia, if all who profess to love the truth will only humble themselves, and pay the Lord his own; but there is no question but that many are robbing God of that which justly belongs to him, and on account of this neglect, souls are perishing all around us. Brethren, the curse of God will rest upon us, if we do not do differently in this matter. There has been some increase in the tithe the past year, but not nearly what it should have been. O, when will those who claim to believe the Lord is soon coming, realize the grave character of the sin of robbing God? May the Lord help all to see and perform their whole duty.

I start to-day to Flemington, West Virginia, to aid Eld. W. J. Stone in a series of tent-meetings at that place. The Lord is very good, and I praise his holy name for the privilege of laboring in his cause.

Aug. 22.

M. G. HUFFMAN.

A CORRECTION.

In my article on "The Advancement of the Message" a few weeks ago, the average tithe per member of the Colorado Conference was stated as \$3.34. It should read \$18.82 for the last Conference year, which was fifteen months. With the above correction, I think the article as it appeared, was correct.

J. D. PEGG.

HOW I CAME TO BE A SEVENTH-DAY ADVENTIST.

UNTIL the year 1884, I had known but little of the doctrines taught by Seventh-day Adventists. I had only heard their teachings spoken of as being full of error, and dangerous. But during the World's Exposition in the city of New Orleans, a little company of Seventh-day Adventists from Battle Creek, Mich., came to this city to establish a mission. I was engaged here in Methodist missionary work, and met with these people. I shall never forget my first impressions of them. The anointing of the Holy One was upon them. I could see it in their faces; and their dress and manner were, to me, more in accordance with the Bible requirements than those of any people I had ever met. I wanted to love them; but when I thought of their dreadful "anti-scriptural" teachings, of which I had been told, I felt that I must avoid them, and tried to do so; but some way we kept meeting, and they would hand me their papers, and invite me to their Bible readings.

For a time, I secretly destroyed these papers, fearing to read them myself, or to give them to others. But with sweet Christian spirit, these Adventists continued their efforts to interest me, and after a while I began to read their papers; and the more I read, the less prejudice I had, and soon after, I consented to attend one of their Bible readings. The subject for that reading was the true Sabbath. Step by step, we were taken through the Old and the New Testaments, until all present were clearly convinced that the seventh day was the Sabbath, and ought to be thus observed. I was then asked whether I would obey God, and keep that day holy. I consented to do so, and was beginning to feel considerable interest in Adventist teaching, when some of my Methodist friends ascertained this, and reproved me, and warned me against them. Reluctantly, I broke off from the society and teachings of this dear and godly people; but I could not help contrasting, in my own mind, the sweet Christian spirit, the beautiful humility, the earnest devotion and conscientious keeping of all God's commandments, with the pride, worldliness, formality, unholy ambition, and lack of spirituality of the people of the church with which I was connected. My head and heart ached over these things; but when I spoke of them, it only brought persecution upon me.

Not long afterward, another company of Adventists came to this city. I was soon convinced that they belonged to the same royal family that the others did. These teachers of God, by their consistent lives, as well as their clear and forcible presentation of the truths of God's word, removed all my former prejudice and misunderstanding of their teachings, and gradually led me into the Seventh-day Adventist faith. I withdrew from the church of which I had been a member, and united with the people of God. It was a happy day to me when I did so. My peace was like a river, and I seemed to be in a new world. With this people I delight to worship. Religion has a new meaning to me. My long-starved soul feeds on wine and milk and honey, and I find a power and

blessedness in the precious truths as they are brought out from the word of God, which I had not before known. And the lessons of humility and love which my cold and proud heart so much needed, how I now love them! And how blessed it is to be free from the entanglements of a cold and worldly church! O my Lord, how I love thee for taking my feet out of the mire and clay, and placing them upon a Rock, where the storms and trials of life cannot undermine me, as they once did!

"This is the way I long had sought,
And mourned because I found it not."

What a relief to have cleared away by the word of God, that dreadful doctrine of an eternally burning hell, which has cost me so many days and nights of agonized suffering, and which, all the years of my missionary life, I have constantly taught to others. I now believe that dreadful doctrine no more, because I see plainly that the word of God teaches that there will be an end to the future sufferings of the wicked, a time when "neither root nor branch" shall be left of them. I now love God more than ever before. "God is love" seems to be written on all things. "Heaven above is softer blue; earth around is sweeter green," since I cast away the doctrine of eternal punishment. How unspeakably precious are the lessons I am now learning, of the new earth, and of the second and near coming of our Lord, all of which seem so clear and plain to me. How I prize all the papers and tracts,—precious messengers of love and truth,—which my ungodly hands used to destroy! Yes; I am glad that I am now a Seventh-day Adventist. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

New Orleans, La.

J. C.

TEXAS CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Texas Conference was held in connection with the Texas camp-meeting at Terrell, Aug. 14-21, 1888.

FIRST MEETING, AT 9 A. M., AUG. 15.—R. M. Kilgore in the chair. Prayer was offered by W. T. Johnston. Twenty-two delegates, representing seven churches, were present. Eight additional delegates were chosen to represent four churches not represented. The Chair was then empowered to appoint the usual committees.

The following were appointed: On Nominations, W. T. Drummond, A. H. King, Frank Green; on Resolutions, Geo. B. Starr, J. M. Huguley, W. S. Greer; on License and Credentials, H. C. Chrisman, J. W. Gage, J. J. Spikes; on Auditing, J. J. Cochran, W. M. Flowers, J. W. Kirkpatrick, John Ranson, R. K. Huffstetter, T. M. Woodruff.

It was voted that the name of the Waxahachis church be changed to that of Corsicana, and that of the Ferris church, to Wilmer. Adjourned to call of Chair.

SECOND MEETING, AT 9:30 A. M., AUG. 17.—The Nominating Committee presented the following partial report: For Treasurer, T. T. Stevenson; Secretary, A. A. Gregory; W. S. Greer and J. W. Gage as two members of Conference Committee. After interesting remarks, the report was adopted.

The Committee on Resolutions rendered the following partial report:—

Resolved, That Article II, Section 1, of the State Conference Constitution, be so changed as to read *five* instead of *three*, in the number of the Executive Committee.

Whereas, We find ourselves unable to select a man from our own State, qualified to take the responsibilities of President of the Conference and Tract Society; therefore,—

Resolved, That we respectfully request the General Conference, at its next session, to take into serious consideration the wants of the cause in this destitute field, and to send us a man in their judgment qualified to fill both these positions; and we promise on our part to cheerfully accept of the choice, and labor in harmony with the man chosen, to build up the cause in this State.

After animating and interesting remarks, the report was adopted.

THIRD MEETING, AUG. 19.—The names of J. J. Spikes and W. T. Johnston were presented and accepted as additional members of the Conference committee. T. M. Woodruff, J. M. Haggard, D. N. McNelly, J. G. Williamson, and R. K. Huffstetter were appointed to serve as camp-meeting committee for the following year.

The Committee on Resolutions reported the following:—

Resolved, That we deplore the lack of discipline in the family and church and schools which is so prevalent everywhere, and that we will arouse to a sense of our danger in this respect, and that, as a people, we will do all in our power to counteract this evil, by adhering in our families to the principles of discipline as taught in the Bible and "Testimonies," and by faithfully supporting the officers in our churches and schools in enforcing the same.

This resolution was adopted.

Adjourned to call of Chair.

FOURTH MEETING.—The Committee on Resolutions presented the following report:—

Resolved, That we as a Conference, indorse and adopt the plan presented by the General Conference, of contributing a weekly offering to the support of the foreign mission work.

Adopted.

The Committee on Licenses and Credentials presented the following: For Credentials, W. S. Greer; for License, J. M. Huguley, W. A. McCutchen, W. T. Johnston, W. T. Drummond, W. S. Cruzan, A. A. Gregory. Each name was considered separately, and the report adopted.

The sisters who canvass in the cities finding it impossible to pay expenses and support themselves, it was voted that the consideration of helping these sisters to sustain themselves be referred to the Conference committee.

It was also voted that the subject of a location for T. and M. secretary be referred to the Conference committee.

Adjourned to call of Chair.

FIFTH MEETING, AT 7 P. M., AUG. 20.—A motion to have the next camp meeting held in the autumn was lost. The matter was referred to the Conference committee.

The selection of a delegate for the General Conference was also referred to the Conference committee.

It was voted that we express our thanks to Col. Griffith for the free use of the grounds for our camp-meeting.

TREASURER'S REPORT.

Cash on hand Oct. 9, 1887,	\$ 337 89	
" received during year in tithes,	1,807 16	
First-day offerings,	7 90	
	Total,	\$2,152 95
Cash paid out during the year,	\$1,493 03	
" on hand,	659 02	
	Total,	\$2,152 95

Adjourned *sine die*.

R. M. KILGORE, *Præs. pro tem.*

A. A. GREGORY, *Sec.*

THE OHIO CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-sixth annual session of the Ohio Conference of Seventh-day Adventists, assembled in connection with the S. D. A. camp-meeting at Columbus, O., Aug. 10, 1888, at 5 P. M. The President in the chair. Prayer was offered by Eld. E. T. Russell. Upon calling the roll, twenty-nine delegates, representing nineteen churches, responded. It was voted that the Chair be authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., AUG. 12.—Thirteen additional delegates, representing three churches, were present at this meeting. The President called for new churches desiring admission to the Conference, to present their requests. Petitions were received from the churches at East Liverpool, Marion, and Washington, which were separately considered, and admitted to the fellowship of the Conference.

The work of the Conference for the past year was reviewed at some length by the President, showing that although a large number of new churches were not ready to unite with the Conference, yet a permanent work had been done, and several new churches had been raised up, and the growth of the cause in the State had been steady and substantial. The following committees, which had been appointed since the first meeting, were announced: On Nominations, B. B. Francis, J. B. Beauman, G. A. Irwin; on Resolutions, O. J. Mason, H. W. Cottrell, H. M. Mitchell; on Credentials and Licenses, J. E. Swift, E. W. Farnsworth, E. C. Penn.

Adjourned to call of Chair.

THIRD MEETING, AT 10:30 A. M., AUG. 15.—The President in the chair. The church at Grape Grove was admitted to the Conference, by request.

The Committee on Resolutions presented the following:—

Whereas, The foreign missions are greatly in need of means to forward their work; therefore,—

Resolved, That we indorse the recommendation of the General Conference, to lay by in store as God has prospered us, upon the first day of each week, as a free-will offering in behalf of the foreign work; the same to be paid to the church treasurer at the end of each quarter, and to be forwarded by him to the State treasurer with the tithes, each amount, however, being carefully designated.

Resolved, That we indorse the resolution passed by the T. and M. Society, recommending that the indebtedness to the T. and M. Society by all Conference laborers be transferred quarterly to their Conference account.

Whereas, Our brethren throughout the State have failed to appreciate the importance of our city mission work sufficiently to support it by their means; and,—

Whereas, Our Conference funds have been absorbed to sustain this work in the past, and other branches of the cause been crippled in consequence; therefore,—

Resolved, That unless our brethren throughout this State come up promptly to the support of this work, it is the sense of this body that the Cleveland mission should be closed.

The first resolution was freely discussed, calling out many points of interest, Elds. Farnsworth and Underwood making extended remarks upon the foreign mission work, and urging the great importance of faithfulness in carrying out the resolution, and citing many items of interest in connection with the cause in foreign fields.

The resolution was adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5 P. M., AUG. 15.—The second resolution was unanimously adopted. The third resolution called out much opposition in its discussion. Eld. J. E. Swift presented and moved to amend it as follows:—

Whereas, We believe that God has many honest people in our large cities, who would accept of the present truth, were it brought properly before them; and,—

Whereas, A goodly number of souls are already rejoicing in the truth as a result of the mission work put forth in Cleveland; therefore,—

Resolved, That as long as, in the judgment of our brethren, the mission should remain in that city, we will give it our sympathy, our prayers, and our financial support, by way of donations, that it may not be crippled in its efforts to save souls, nor other funds be drawn upon to carry on its work.

In support of the foregoing, Eld. Swift gave many facts in connection with the mission work at Cleveland, showing the nature of the work done there, and some of the fruits of the same. He was followed by several others, who spoke in the most touching and emphatic terms of the value and the importance of continuing the work there. Several who had been brought to the truth by the labor performed there, spoke in the most feeling manner respecting the matter.

The resolution as amended was unanimously adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 10:45 A. M., AUG. 17.—The Committee on Resolutions further presented the following, which after being read, was adopted:—

Whereas, We believe the Mt. Vernon Health Home has been established in the providence of God, for the purpose of relieving suffering, and teaching the principles of health reform; and,—

Whereas, Health reform is a prominent part of the third angel's message; therefore,—

Resolved, That we will heartily co-operate with the efforts of our brethren to make this institution a blessing to humanity, and a means whereby the cause of God may be advanced.

Whereas, We believe that God directed the Columbus church in the purchase of a house of worship; and,—

Whereas, In so doing they have become burdened with a heavy debt; therefore,—

Resolved, That we request our brethren throughout the State who have means at their command, to loan to this church such an amount as they may need, at low rate or without interest, to help in their present necessity.

The Committee on Credentials and Licenses presented the following recommendations: For Credentials, R. A. Underwood, O. F. Guilford, J. S. Isles, O. J. Mason, H. W. Cottrell, J. E. Swift, E. T. Russell, H. H. Burkholder; for License, L. B. Haughey, E. J. Van Horn, V. H. Lucas, J. T. Boettcher, H. M. Mitchell.

The names were separately considered, and credentials and licenses granted as recommended.

The Committee on Nominations presented the following names, which were separately considered, and the persons named elected to their respective offices: For President, R. A. Underwood; Secretary, L. T. Dysert; Treasurer, Geo. A. Irwin; Executive Committee, R. A. Underwood, J. E. Swift, H. M. Mitchell; Delegates to the General Conference, R. A. Underwood, J. E. Swift, H. M. Mitchell.

The Treasurer's report was presented, also that of the Auditor, after which the Treasurer's report was accepted.

TREASURER'S REPORT.

Total receipts from all sources,	\$7,544 12
Total expenditure,	6,541 78
Cash on hand to balance,	\$1,002 34

Prof. Prescott occupied the remainder of the hour in speaking of the importance of education, and in defining what it is. His remarks were very interesting, and highly appreciated by the Conference and the entire audience.

Adjourned to call of Chair.

SIXTH MEETING, AT 3 P. M., AUG. 20.—The President made some further remarks concerning the resolution adopted at the last meeting, respecting the Health Home at Mount Vernon, and the indebtedness of the Columbus church, and urged the importance of assistance being given them at this time of their great need. The church at Lyons, Ohio, having disbanded, it was, by vote, dropped from the Conference.

The location of the next camp-meeting was left with the Executive Committee. Adjourned *sine die*.
R. A. UNDERWOOD, Pres.

L. T. DYSERT, Sec.

THE ARKANSAS CAMP-MEETING.

I REACHED the camp-ground at Springdale, Monday evening, Aug. 21. A workers' meeting had been in progress for several days, and good results were reported. Eld. Starr arrived Wednesday morning, and Eld. Kilgore Thursday morning. Bro. S. N. Curtis was also present two days, and gave instruction in the canvassing work. Eld. Starr remained but two days. Eld. Kilgore and myself remained through the meeting, and labored to the

best of our ability, in connection with Eld. Henderson, for those upon the ground and for the general interests of the work in the State.

The meeting was held on the same ground where it was two years ago. That meeting was the first camp meeting ever held in the State, by Seventh-day Adventists, and at the time, the Sunday law was being rigidly enforced in the State. The property of Sabbath-keepers was taken away to pay fines and costs, and some were compelled to go to jail. The brethren and sisters were at their wits' end to know what to do. Their hearts were tender, their devotion was deep and sincere. They showed sympathy and love for each other, and their zeal for the truth seemed only bounded by their ability to sacrifice for it. The brethren then made pledges of their means to help forward the cause of God. Many of these pledges have not yet been fulfilled, but none should feel themselves released from so doing. These pledges were made before God in the day of adversity, and should not be forgotten because present relief has come.

The meeting was not large, but the interest was good throughout the meeting. There was not, however, the interest and spirituality among the young people on the camp-ground that we should have been glad to see. The Conference, T. and M. Society, Sabbath school Association, and H. and T. Association, each held their meetings for the election of officers and the transaction of other business. Eld. J. P. Henderson was again elected president of the Conference, and also of both the T. and M. Society and H. and T. Association. E. B. Young was elected president of the Sabbath school Association. All the other officers of the Conference elected at its organization last spring, were re-elected. Bro. W. G. Smith, of Texarkana, was elected secretary of the T. and M. Society. W. J. Kerr and E. B. Young received ministerial license.

There was an excellent feeling on the part of all the leading brethren when the meeting closed. All seemed of good courage. Quite a number of canvassers intended to engage in the canvassing work from the meeting, or as soon as companies could be found. There is quite an immigration into the State of Arkansas at the present time. A good many Sabbath-keepers are moving in from the States farther north. For this reason the work will perhaps build up more rapidly in Arkansas than in some of the Southern States east of the Mississippi. Five were baptized at the close of the meeting, and others will be baptized at their home churches.

We hope to see rapid advancement in the Arkansas Conference, and we feel sure it will be so, if all are humble, and take hold of the work in real earnest.
DAN T. JONES.

THE CAMP-MEETING AT CAWKER CITY, KAN.

THIS was the second of the four camp-meetings to be held this year in Kansas. I reached the camp the evening before the meeting began, and found that the grounds had been prepared during the workers' meeting, and about forty tents pitched. Only a few of the brethren were present at the first meeting, but the number increased till about 225, including children, were encamped on the ground. The weather during the meeting was all that could be desired, not a single meeting being lost by storms. Bro. Rousseau and Fernen had been holding a tent meeting on the same grounds for a few weeks, which resulted in about twelve persons' embracing the truth.

The attendance at the camp-meeting of those not of our faith was not large, though quite a large number listened to a review of three sermons which had been preached against the Sabbath, by the three ministers of the place. Altogether, we felt that the meeting was a success. Of course all was not accomplished that was desired, and probably some went home without receiving any spiritual help; yet many sought God and received spiritual strength. In some respects the meeting was different from any other I ever attended. There being no auditing to attend to, or Conference and T. and M. business meetings, the time was largely given to spiritual teachings, and instruction in the various branches of the cause. Dr. Dobbins, president of the H. and T. Association, gave daily lectures on health and temperance subjects, which were well attended. A deep interest in these subjects was aroused, and a goodly number signed the tectotal pledge.

Bro. Rousseau, the president of the S. S. Association, gave instruction in that department of the work; Bro. Chambers, the secretary of the T. and M. Society, in book-keeping; and Bro. Dixon, State canvassing agent, instructed the canvassers. Another company of canvassers go out from this meeting, making over forty actively engaged in this State, selling our literature. Interesting children's meetings were held daily by Sr. Rousseau. Young people's meetings were also held. As far as I could see, the utmost harmony prevailed among ministers and laymen. Bro. Hall, the president of the Conference, seems to have the confidence and support of his brethren; and if God gives him health, he may be a blessing indeed, to the cause in Kansas.

The last Sabbath of the meeting was a good day to all. A solemn feeling seemed to pervade the entire camp. After a discourse based on Zeph. 2:1-3, a

call was made for the unconverted and backsliders to come forward; and without any urging, fifty or sixty came to the front seats to seek God. A number of them were young people seeking God for the first time; some wished to get nearer to God, while others acknowledged that they had backslidden, to some extent, from the Lord. With contrite hearts and with weeping, many acknowledged their failures, and made vows to serve God more faithfully in the future. The Lord came near by his mighty Spirit, and all felt that it was a precious season. O that the brethren and sisters might have the Lord thus near at all times. On Sunday, fifteen were baptized by Eld. Rousseau, several hundred people witnessing the ceremony.

Personally, I received much of God's blessing at this meeting. May God help his people in Kansas to raise the standard high.
E. H. GATES.

THE CANVASSING WORK IN CANADA.

BRO. N. PAQUETTE writes that three persons are now engaged in canvassing in Cumberland and Russell counties, Ontario. The books with which they are working are "Great Controversy, Vol. IV" and "Thoughts on Daniel and the Revelation." In a short time, he writes, eighty-five copies of the former work were delivered, and 150 of the latter, with fifty more orders to be filled. Some have become much impressed by the books, among which are a number of Catholics. The workers feel much encouraged by their success.

Special Notices.

RATES TO THE COLORADO CAMP-MEETING.

ALL the railroads in the State have agreed to give their usual reduction of fare to those coming to this meeting; that is, one and one fifth fare for the round trip; and it can be secured in the following manner: Pay full fare to Denver, and ask the agent where you buy your ticket for a camp-meeting certificate, which he will fill out, sign, and give you. This certificate, when countersigned by J. W. Horner, on the camp-ground, will entitle the holder to a return ticket at one fifth the regular fare. Do not fail to ask for a camp-meeting certificate, when you buy your ticket; and if it happens that your agent does not have any of these certificates, ask him to give you a receipt for the money that you pay for your ticket; and bring that receipt with you, and the matter will be arranged at the camp-meeting. Those coming to the camp-meeting can get their tickets and certificates from Sept. 17-21 inclusive. Those coming to the workers' meeting should get their certificates and tickets on Sept. 11. They need not necessarily come on that date, but should make their arrangements on that day. All certificates will be good for return tickets, up to and including Sept. 27. If you will attend to the matter as I have indicated, you will have no trouble in getting the reduced rates.
E. H. GATES.

COLORADO, ATTENTION!

ARRANGEMENTS have been made with the publishers of the Denver Daily Republican and the Daily News, by which we are to have a full report of our camp-meeting, Conference proceedings, etc., to the extent of from three fourths of a column to a column each day, in each of these dailies. In return, we are to obtain the sale of as many copies of the paper for that week as we can. The price will be twenty-five cents for either of the two for one week, or fifty cents for the two for one week.

These reports will no doubt be excellent missionary reading for those who are not acquainted with the present truth; and no such opportunity for getting our views before others, should be neglected. These papers have a very wide circulation throughout the State, and a very rare opportunity of reaching thousands of people with the seeds of truth is ours. We hope many will respond by taking copies of the papers, not only for themselves, but their friends also. If we do our duty this time, it will enable us to obtain favors again from these publishers.

Let all our scattered brethren and our churches send in a list of names, with the addresses plainly written, accompanied by twenty-five cents for each subscriber; and the publishers will mail the papers directly to the subscriber. Send them in before the camp-meeting begins, as we wish to have the list completed at that time. Address, G. W. Green, 812 Nineteenth Ave., Denver, Colo.
J. D. PAGO.

TO THE BRETHREN IN NORTHERN MISSOURI.

DEAR BRETHREN AND SISTERS: I feel very anxious that we should all gain a home in the kingdom of heaven; and if we do, we must work for it. The cares of this world and the deceitfulness of riches, in some cases, at least, are already choking the word; and there is great danger that it will become unfruitful, and we thus lose that precious boon, eternal life,

at last. We are surely in the time of which the Saviour speaks in Luke 21:34; hence we should take heed to the counsel he has given. We must, dear brethren, "come up to the help of the Lord against the mighty" as never before, or we shall lose our souls. We should realize that God holds us individually responsible for our influence each day of our lives. (See Matt. 12:30.) From this Scripture we learn there is no middle ground for us to occupy. We are either for or against God. How is it with us as individuals, dear brethren and sisters? Let us search our hearts.

Are you planning to attend our State camp-meeting, and thus add interest to it by your presence? Why neglect such an opportunity for spiritual refreshing? The workers' meeting will begin Sept. 27, and it will be an important one. We need all the help we can get, in this time of special evil. May the Lord put it into the hearts of all to move rapidly in the line of duty. Probation for the people of God is fast closing, and some will soon join in the lamentation, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Let us see to it, that none of us be of that number.

C. H. CHAFFEE.

ARKANSAS SOUTHERN CAMP-MEETING.

It has been decided to hold a second camp-meeting in Arkansas, for the benefit of those living in the southern part of the State. Numbers of isolated Sabbath-keepers have located in various parts of Southern Arkansas, and for years have not seen the living minister; while others are new in the truth, and need just such instruction as will be given at this meeting. This meeting will also give an opportunity for all to become acquainted with the general work in the State.

This meeting will be held at Malvern, Hot Springs Co., Oct. 2-8, and will be the close of a series of tent lectures there. We desire to have as many of our people as can do so, come a week earlier, that they may learn the wants of the cause, and that we may better prepare to seek the Lord together. Malvern is about fifty miles southwest of Little Rock, on the Iron Mountain Railroad, and at the junction of the branch road leading to Hot Springs. There are several families of Adventists here, and otherwise considered, it seems to be more central than any other point we could select. Efforts will be made to secure reduced rates, and we trust every Sabbath-keeper in Southern Arkansas will attend.

A change having been made in the Secretary of the Arkansas T. and M. Society, it will be necessary, for the present, to have all business pertaining to this and other branches of the work, addressed to me at Malvern, Hot Springs Co., Ark.

J. P. HENDERSON.

THE GENERAL CONFERENCE WORKERS' MEETING.

We learn by recent letter from Eld. Butler, that it has been decided to appoint an Institute of seven or eight days, just before the General Conference, for the investigation of important Scripture doctrines, and the imparting of counsel and instruction as to the duties of church officers.

The next session of the General Conference, which is appointed to open Oct. 17, at Minneapolis, Minn., will, we trust, be attended by a larger number of delegates than any annual Conference ever held by Seventh-day Adventists. There are many reasons why this should be the case. Minneapolis is a central point, easy of access from all parts of the country, and near to several of our largest Conferences. The time of the Conference is favorable, it being so early as to interfere less with the winter's labor than usual. The rapid extension of our work, at home and in foreign lands, which calls loudly for both men and means, gives great importance to this session. The expansion of our educational work which seems necessary to prepare the youth of our people to stand firmly for God in the trying times to come, and also to fit laborers for home and foreign missionary fields, will be a matter of profound and general interest. And, perhaps more startling and urgent than any of these, will be the question as to what measures we shall take to attempt to stay the overwhelming current of popular favor which is setting in toward the iniquitous Sunday law now before Congress.

These, and other matters pertaining to the progress of the last message of warning to the world, will make the General Conference of 1888 more interesting, more laborious, and, we trust, more profitable, than any that has preceded it. While this Sunday bill is before Congress, the third angel's message can be preached and taught as never before. The change of circumstances occasioned by the presentation of Senator Blair's bill, and the millions of petitions that are being forwarded in favor of its adoption, undoubtedly call for an energetic protest from our people. New methods of labor may be required to meet this new and startling emergency; and all these matters should be fully considered at the Conference.

Besides these plans for the extension of the work, there are many urgent questions relative to the maintenance and growth of our churches which can re-

ceive but little ministerial labor. As we approach the time when the message is to be proclaimed with a "loud voice" everywhere, each and every church and company of Sabbath-keepers should be prepared to stand firm and steadfast, letting their light shine undimmed. A great change must come over our people, and those companies that are now comparatively inactive, and languishing for ministerial labor, must arouse, and put on strength, and become a living force to stay up the hands of the ministers sent forth to proclaim the message, and to help forward the work by warning all within their influence, of the crisis that is upon us.

If our churches everywhere would act well their part, with what power the message would be proclaimed! But before this shall be, the members, and especially the officers of the churches, must be aroused to an appreciation of their duties and privileges. We regret that, for several years, so little attention has been given, at the annual meetings of the State Conferences, and of the General Conference, to the duties of church officers, and the growth of the churches; and we greatly rejoice that there is now a call for Institutes to be held in various localities, for the consideration of this important subject. But time is precious, the field is large, and the laborers are few.

Ought we not, therefore, to make a special effort to have these important matters well considered when our representative brethren are assembled at the next General Conference? There is no other time when the laborers from all parts of the field can be assembled; and certainly all are interested in these matters.

It is extremely difficult during the General Conference, to give all these subjects the attention that they deserve. Each year the business of the Conference, and of the societies and institutions that hold their annual meetings in connection with it, increases in volume and importance; and the two or three weeks devoted to the Conference, are a season of incessant labor for a large number of the delegates, so that they have little time or strength to consider other than the business matters of the Conference. Therefore, we believe that an Institute of seven or eight days' duration, held just before the General Conference, for the special consideration of some of these subjects, will be highly beneficial.

There are so many subjects of importance pressing for consideration, that it will no doubt be difficult for the General Conference Committee to plan the Institute for more than one week, as the late camp-meetings limit the time. The duties of church officers, the education of home and foreign laborers, the Sunday movement, the third angel's message, and an examination of several prophetic expositions and Bible doctrines, are among the most prominent matters to be considered; and among these, it is probable that Scripture study and the duties of church officers, will receive first attention.

There are many advantages in holding this Institute before the Conference. It will allow those who are full of care and committee-work, from the beginning of the Conference to the close, to give their entire attention to the subjects under consideration at the Institute. And, on the other hand, the earnest, prayerful consideration of these matters will be a most excellent preparation of heart and mind for the business of the Conference. We trust there will be a full attendance of ministers and delegates at this Biblical, ministerial, and church officers' Institute.

W. C. WHITE.

THE MICHIGAN WORKERS' MEETING AND CAMP-MEETING.

As this will be the last opportunity to address our people in the State of Michigan before the State workers' meeting begins, we will make one more appeal in behalf of this meeting, which is appointed for Oct. 18. It is very essential that the session of the Conference, appointed at five P. M. of that date, shall be well attended by our delegates from all parts of the State, so that the necessary business may be transacted, that we may not have such a pressure after the camp-meeting proper begins. The officers placed in charge of the business in connection with these large gatherings, cannot give it suitable attention during the session of the camp-meeting proper. We urge our brethren who may be appointed delegates, to be present in season; and we also urge our churches to appoint their delegates, if they have not already done so, immediately, that there may be no delay, and that a good delegation may be present at the first session of the Conference.

We plead with our brethren who love the cause of present truth, to come out to our workers' meeting. We want all our laborers to be present. We want to get everything in readiness for the camp-meeting, have our tents all erected, and the whole grounds arranged, by Tuesday night, Sept. 25. We trust there will be a large attendance of our brethren and sisters throughout the State. We long to see an outpouring of the Spirit of God in connection with the work in Michigan. We plead with our people to come to the camp-meeting in Michigan this year, with earnest and prayerful hearts. Important questions must be con-

sidered. New officers will have to be elected to manage things the coming year. It is very important that these be men of God, who shall understand the wants of the cause, and be prepared to meet them. Changes will necessarily be made, and we trust that our brethren will not be indifferent to these things. If the Lord comes into our meetings with power, it will be the means of leading to successful work the coming year. If our meetings are cold and formal occasions, and discouraging influences prevent the attendance of the brethren, it will have its influence upon the cause in the future. Dear brethren and sisters in Michigan, Satan is busy; the cloud is gathering; the great storm is approaching. Are we prepared for it? Is that hour which is to try all who dwell upon the earth imminent or not? If it is, are we as a people prepared for it? May God help us to be wise, and make preparation for the things which are coming upon the earth.

G. I. B.

THE WESTERN IOWA CAMP-MEETING.

The Western States Passenger Association has granted the usual reduced rates in favor of those attending our Western Iowa camp-meeting, at Castana, Monona Co., Sept. 19-25. Let there be a good attendance from all points in that section of the State. Procure certificates for return. Bring your friends. We expect a profitable meeting.

IOWA CONF. COM.

TO KANSAS CHURCH CLERKS AND TREASURERS.

I HAVE mailed to each of these officers a blank for their quarterly report. I very much desire to have every question on the blank answered. The report should be sent to me just as soon as the regular quarterly meeting is held. If, in any case, none is to be held, call a special meeting, to collect the tithe, and transact other business. If this cannot be done, then let the treasurer visit each member of the church, and present the matter to him personally. I desire the name of each member, and the amount of tithe he pays. It would be well to notify our brethren concerning the tithe a few weeks beforehand. Let us take hold of this matter, and work a reform, and the Lord will richly bless us. All reports should be sent to me, at 722 Lake St., Topeka, Kan.

L. J. ROUSSEAU.

THE GRAND RAPIDS CAMP-MEETING.

ARRANGEMENTS have been made with the Grand Rapids Street Railway Company, to transfer passengers and baggage to and from the camp. As some changes have been made in the street railway lines since last year, we give the following information: Those coming on the Detroit and Milwaukee R. R., should take the street car at the depot, go to Monroe St., there transfer to Wealthy Ave. or Cherry St. cars going east. Those coming on the Mich. Central; Chicago and West Mich.; or G. R. and I. R. R., should go three blocks north, to Monroe St., and then take Wealthy Ave. or Cherry St. cars. Those coming to the L. S. and Mich. Southern depot, should go two blocks east, and take Wealthy Ave. cars.

The dummy-line station has been moved three fourths of a mile north; but those who desire to transfer to the dummy cars, should remain on the horse car until you reach the station. Should any wish to walk from the horse-car line, they must be sure to take Wealthy Ave. cars, and get off at East St., then go east to the camp. Deliver your checks to the man at the depot wearing a badge marked "camp-meeting agent," or to the agent at the baggage-tent on the camp-ground. If further information is desired, correspond with G. H. Randall, Flint, Mich.

H. W. MILLER.

THE MICHIGAN STATE MEETING.

We have secured the privilege of reporting this meeting through three of the leading papers of Grand Rapids: the *Daily Eagle*, the *Daily Democrat*, and the *Telegram Herald*. These papers will contain a report of the daily proceedings of the meeting, as well as a synopsis of sermons preached. Doubtless many who will not have the privilege of attending this yearly convocation, will be anxious to have a daily report of it. Here is also a good opening to scatter seeds of truth, by sending the paper to your friends and neighbors.

Send in your subscriptions by way of the tract society, or to Hattie House, Battle Creek, Mich. Those who attend the meeting, should give their subscription to the clerk at the bookstand on the camp-ground. Any one of the above-named papers will be sent during the meeting (seven days), for twelve cents. If you have any choice in the papers, be sure to state which one you want, when you give your order. We expect all will enter into this work with the same earnestness that has been manifested in the past. By having such meetings reported in the dailies, opportunity is afforded for many thousand people to learn something about the truth for this age. May God bless this effort.

H. W. MILLER.

DOMESTIC.

FOREIGN.

—A dispatch from Auckland, received at London Sept. 2, says that an earthquake has done serious damage in New Zealand. Five shocks were felt during half an hour. The spire of the cathedral in the town of Christchurch was destroyed, and many other buildings were damaged.

RELIGIOUS.

- The Department of State has received a report from United States Consul Seymour, at Canton, China, in regard to the persecution of Chinese who have embraced the Christian religion. He says that there have been many cases of severe persecution of native converts to Christianity, in the consular district of Canton. They were attacked with stones, their crops destroyed, themselves deprived of water, tortured, etc., and finally compelled to seek other locations for safety. So relentless were their persecutors, that many of the families had to remain away from their homes for more than three years. Most of the victims are members of the American Baptist Union churches.

BARCOCK.---Died of Inflammation of the bowels, at her home in Sandusky County, Ohio, Aug. 18, 1888, sister Lois Barcock, in the eighty-fifth year of her age. She united with the Seventh-day Baptists in the State of New York, in 1830, and some years later, after coming to Ohio, she connected herself with the Seventh-day Adventists. She was a faithful, devoted Christian, and we believe she rests in hope, and will have a part in the first resurrection. O. F. GUNFORD.

Sunday Passenger, Sunday only.
GEO. B. REEVE
Traffic Manager.

W. J. SPICER.
General Manager.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 11, 1888.

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LATER CAMP-MEETINGS FOR 1888.

NEW YORK, Rome,	Sept.	11-18
Indiana, Indianapolis,	"	11-18
North Carolina, Hickory,	"	11-18
Kansas, Neodesha, Wilson Co.,	"	13-23
Colorado, Denver,	"	18-25
Nebraska, Grand Island,	"	11-19
Minnesota, Good Thunder,	"	19-25
Iowa, Castana,	"	19-25
California, (State meeting) Oakland,	"	20-Oct. 2
Michigan, (State meeting), Grand Rapids,	"	25-Oct. 2
Indiana, Sullivan,	Oct.	1-8
Arkansas, Malvern,	"	2-8
Kansas, (German), Aiken, McPherson Co.,	"	3-8
Tennessee, Guthrie, Ky.,	"	2-9
Missouri, Kansas City,	"	2-9
Wisconsin, Boscobel,	"	3-9

GEN'L CONF. COM.

A CARD received Sunday morning from Eld. J. G. Matteson, now in Minneapolis, Minn., brings word of the opening of the mission school in that place Wednesday, with an attendance of thirty-three students. Success has attended the movement thus far, and the outlook on all sides is encouraging.

A brother in Melbourne, Australia, has sent us a copy of the *Daily Telegraph*, of that city, of Aug. 2, with Exhibition Supplement, containing a diagram of the Exhibition grounds and buildings, with a full description of the enterprise. It is the Centennial Exhibition of that Colony, and is an immense affair, the buildings covering no less than thirty-four acres of ground. It was opened Aug. 1, and will continue for months to come. Our brethren take advantage of the occasion, securing a place of exhibit, and hope by this means, through the blessing of God, to extend greatly a knowledge of their work in that field.

APPARENTLY stimulated by the recent session of the "Pan-Anglican Synod," the Jews, says the *Jewish Chronicle*, are meditating the propriety of summoning a "Pan-Judaic" synod. The matter has gone as far as the consideration of what subjects would properly come before the meeting for discussion, among which

are mentioned, the limits of Scripture inspiration, the attitude of the synagogue toward the latest teaching of geology and biology, the restoration of the Jewish sacrifices, and, most important of all, the question of the Messiah.

If there is any virtue to be derived from the holding of such assemblies, we think the Jews should by all means hold one. If there is any probability of thereby arriving nearer the truth on such subjects as the above, we would advise them to strain every nerve to bring the discussion about. Certainly there are few people who need the benefits of a little religious truth more than do the Jews. But alas! so far has disintegration of religious life and doctrine progressed among the great mass of the Jewish world to-day, that it may well be doubted whether even the virtues of a "Pan-Judaic Synod" would produce any visible effect upon them. About the only result which would be likely to appear from it, would be a little better understanding with the Christian bodies of the orthodox world, and possibly a little nearer approach to harmony in modes of worship, in which, considering the present state of the orthodox bodies themselves, the Jews would not be likely to gain any additional truth, or lose much of the error in which they have for so many centuries been engulfed.

AMONG the arguments presented by the speakers at a recent meeting of German, Swedish, and Norwegian citizens, in Chicago, for the promotion of stricter Sunday observance, was this sentence from Hon. C. C. Bonney: "If the saloon is forced to close Sunday, it will become a day of peace, instead of riot and murder."

This is a truthful saying, and constitutes a good and sufficient reason for shutting up the Sunday saloon immediately and for all time. But its effectiveness does not lie in the fact that Sunday is the American Sabbath, but in the fact that the saloon is the promoter of murder and riot. And this being so, it is just as essential that it should be closed on Monday as on Sunday, and so of all other days of the week.

Would these zealous opponents of the Sunday saloon be equally earnest in opposing its existence on the other six days of the week, their work would commend itself to all lovers of peace and order. But when they single out the first day of the week as the object of their special zeal in the cause of temperance, as though riot and murder and the myriad other evils of the saloon had any right whatever to exist on the other six days of the week, they are putting a consistent argument to a very inconsistent use.

FROM recent investigations conducted in Philadelphia and Pittsburgh, the territory most affected by the Brooks high license law of Pennsylvania, it would seem that high license is no success at all in restricting the consumption of intoxicating drink. Ardent advocates of this measure have pointed to the great reduction occasioned thereby in the saloons of those places (in Philadelphia, from 5,773 to 1,347; and in Allegheny County, from 2,185 to 525) as indicative of the great effectiveness of the law, but the evidence seems conclusive that the suppression of a large proportion of the saloons does not necessarily mean a proportionate reduction in the liquor trade. The *Pittsburg Dispatch*, which has been conducting the investigation, prints the following:—

From a canvass of the breweries, the fact is evident that in Pittsburgh, as well as in Philadelphia and other cities, the new law has not decreased their sales to any noticeable extent, but to many has been a boon, as in the case of the smaller breweries, which have built up an enormous trade in bottled beer and liquors for private consumption.

This is not the kind of restriction which true temperance people desire. A decreased number of drinkers is wanted, not a decrease in the number of places where drink is sold. So long as the swollen river of intoxication continues to flow on undiminished, it matters but little whether the foul stream is made to issue from a large number of small channels, or a lesser number of big ones,—whether the liquor traffic is open to dealers of all classes, or whether a few are permitted to enjoy a monopoly of the trade. It seems safe to say, also, that if the Brooks high license law is a failure, as must be the case, if the above statements are correct, it is useless to expect the power of the liquor curse to be broken by any legislation which can be conducted upon the basis of high license.

REJOICING IN THE TRUTH.

Two intelligent Baptist people, a man and his wife, in Montana, have just adopted S. D. Adventist views, and commenced the observance of the Sabbath, through the efforts of a member of the Battle Creek missionary society. The sister has been a correspondent for papers in the East. From a private letter to the one who has been holding correspondence with her from this place, dated Aug. 10, we are permitted to make the following extract. We rejoice that in many places hearts are yielding to impressions, imparted, we believe, by the Spirit of God, that there is no grander nor more important work in the world than striving to prepare people for the great day of the Lord which is just before us, and are becoming imbued with zeal to act their part therein. She says:—

We began keeping the Sabbath as soon as we were convinced that it was the only right thing to do. That was July 21. So we have had three real Sabbaths, and look forward to another to-morrow. I find, after I have had my Sabbath, the next day seems properly a working day. Convinced as we now are, that the seventh is the day God blessed, it seems peculiarly sacred, and our Sabbaths seem more precious than our Sundays used to seem. We are indeed thankful that God led you to give us the better light. . . . Mr. R. wants to devote his life to preaching the truth; and I want to devote mine to writing it, if God shall see fit to accept these offerings, . . . for we are so fully convinced, that we consider it the business of Christians to do all in their power to prepare the world for the great day, and we are not only willing but anxious to do our part in so grand a work.

THE FIRST-DAY DONATIONS FOR THE LAST QUARTER.

THERE will doubtless be a strong desire on the part of every lover of the cause of present truth, to know the amount contributed for the quarter ending July 1. The different Conferences have been sending in small sums since the last quarter closed, up to the present moment; but we have been disappointed that larger sums have not been sent in, as we had confidently expected would be done before Oct. 1, which marks the close of another quarter, and seems practically to close the donations for the quarter which ended with July. But knowing that every Conference will desire to be properly represented in the quarterly report published in the REVIEW, for the quarter ending with July; we call upon all Conference officers or treasurers whose duties require them to attend to this matter, to send in all first-day offerings for that quarter, to the General Conference Treasurer, A. R. Henry, immediately, if they wish to have the amounts credited in the forth-coming report, to be published in the REVIEW, shortly. O. I. B.

BATTLE CREEK COLLEGE.

AN urgent request is made that all who expect to be in attendance during the coming year, both old and new students, should send in their names at once. The attention of former students is especially called to the changes made in the list of articles to be furnished by each student, as shown on page eighteen of the new catalogue. Any who may still desire catalogues can be supplied by sending a two-cent stamp to pay postage.

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