

## 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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#### HYMN OF TRUST.

BY ELDER L. D. SANTEE.

O FASHIONER, thou who hast made us,  
Thou hast love for the work of thine hands;  
Though sin, with its snares, has betrayed us,  
Still pleading our Advocate stands:  
And Mercy, with low-bending pinions,  
Broods over the helpless and tried;  
And soon shall the vanished dominion  
Be claimed by the "Once Crucified."

The pen of the angel recorder  
Swiftly traces the names of the just,  
And an angel is watcher and warder  
Where the righteous have moldered to dust.  
And soon from the gloom of their prison,  
In glory immortal they'll rise;  
They are called by the Lord who has risen,  
With him to ascend the bright skies.

The weary of earth and the lowly  
Grow sad with the passing of years;  
They bear heavy burdens, and only  
Look for rest when the Master appears.  
Then hasten thine advent, O strong One,  
And break the dark bands of the grave;  
For I know that thou never wilt wrong one  
Of those thou hast suffered to save.

Princeton, Ill.

### The Sermon.

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

#### GOD'S PROVISION FOR A FALLEN WORLD.

BY MRS. E. G. WHITE.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." After Adam and Eve had transgressed the law of God, and had fallen from their high estate, the race was plunged into hopeless misery. But the Son of God proposed to take the wrath of his Father upon himself, that he might save the fallen world. It was because of his pity and love for man that he consented to make this marvelous sacrifice. There was the greatest need for his help; for when he came to our world, he found in man very little moral power to resist the temptations of Satan.

But although Jesus was the light of the world, the world knew him not. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised

for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He was hunted from place to place; and for what reason? What had he done?—He had healed the sick. He had comforted the desponding. He had lifted up the fallen. He had raised the dead. He had broken the yoke of oppression. He had given rest to the weary and the heavy-laden. He had healed the wounded, and bound up the broken in heart. But he was treated as a malefactor, and suffered reproach and shame. He became poor, that we through his poverty might be made rich. He suffered a shameful death upon the cross of Calvary, that we might have everlasting life. And shall we flatter ourselves that he has done it all, and that we have no sacrifices to make; that we may go on in the path of our own choosing, and yet enter into glory, and have part in that kingdom which he has purchased for us at such infinite cost? Shall we think to be fitted for heaven, while indulging in sin? Only obedience to the requirements of God can elevate man to a place with Christ in his kingdom. As transgression caused the fall and degradation of man, so obedience will lift him up, and purify and ennoble his character.

As Jesus led his disciples out to Gethsemane, he told them of the union that must exist between himself and them, if they would inherit eternal life. He directed their attention to a flourishing vine, and declared, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Whenever the disciples should behold the vine, they were to remember the Saviour's words, and to take heed to the lesson he had given them. They were to be grafted into the True Vine, in order to bear fruit to the glory of God.

Although Gethsemane and Calvary were before him, the Son of God still sought to instruct and console his disciples, whom he was so soon to leave in the dark, opposing world. Their hearts were filled with sorrow because he had said, "I go unto my Father." He strove to comfort them, as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." What a scene is this! Before him is the conflict of Gethsemane and the cross of Calvary, yet he thinks not of himself at such a moment. His whole burden is for those who have followed his steps and shared his toils, and who are to be left in the midst of a world at enmity with God.

As he entered the garden, the darkness of the final conflict pressed upon him, and he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. Every step that the Saviour now took was with labored effort. He groaned aloud, as though suffering under the pressure of a terrible burden. He felt that he must seek greater solitude, and he said to the three favored ones, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went still farther into the

darkness of the garden, but his disciples were in sound of his anguished prayers, in sight of his prostrate form. He was overpowered by the terrible fear that God was removing his presence from him. He felt himself becoming separated from his Father by a gulf of sin, so broad, so black, so deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." It was not dread of the physical suffering that he was so soon to endure, that brought this agony upon the Son of God. He was suffering the penalty of man's transgression, and shuddering beneath his Father's frown. He must not call his divinity to his aid, but, as a man, he must bear the consequences of man's sin, and the Creator's displeasure toward a disobedient subject.

Feeling the need of human sympathy, Jesus finally sought his disciples. His anguish had forced the drops of bloody sweat upon his brow, and his face was pale and haggard. The suffering Son of God, craving human sympathy, hoped that those who had so lately vowed to go with him, even to prison and to death, would be engaged in prayer; but he found them sleeping—no sympathetic countenance was raised to his. As he roused them from their slumber, he said to him who had given most positive assurances of his fidelity, "Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." As they arose, they saw his countenance marked with an agony which to them was unaccountable. "His visage was so marred more than any man, and his form more than the sons of men." As the superhuman powers of darkness again came upon him, he went away alone to wrestle for the salvation of man. He fell prostrate, and prayed, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Again he staggered to his feet, his human heart yearning for the sympathy of his companions; and again he found them sleeping. This time he did not address them, but turning away, sought his retreat and fell prostrate, overcome by the horror of great darkness. The awful hour had arrived when the destiny of the world was to be decided. The fate of humanity trembled in the balance. Would the Son of God drink the bitter potion of humiliation and agony? Would the innocent suffer the consequences of God's curse, to save the guilty? The words fell tremblingly from the pale lips of Jesus, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The history of the human race came up before the Redeemer. He saw the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world arose before him. He beheld its impending fate, and his decision was made. He would save man at any cost to himself. He accepted his baptism of blood, that perishing millions through him might gain everlasting life. He had left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep,—the one world that had fallen by transgression,—and he would not

turn from the mission he had chosen. He would reach to the very depths of misery to rescue a lost and ruined world. When he fainted upon the scene of his conflict, an angel ministered to him, to strengthen him for the night of mockery, and the hour of crucifixion, while his disciples slept. He sought them at last, and said, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners." Even while he was speaking, the sound of coming feet fell upon their ears, and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand."

The Saviour was now, after being betrayed by a kiss from one of his own disciples, dragged from place to place by the murderous mob that surrounded him. He was finally taken to the judgment hall. Then they smote the Lord of glory. They crowned him with thorns. Mocking, they bowed to him as if to a king, and cried in derision, "Hail, King of the Jews." They laid upon him the heavy cross to bear to Calvary. They drove the cruel nails through his hands and his feet; and as he hung between earth and heaven as a malefactor, dying for the sins of the world, the satanic spirit took possession of the murderous throng. The chief priests and rulers mocked and derided his dying agonies, saying, "If thou be the Son of God, come down from the cross." The bitter cup of suffering was not refused. He drained it to the dregs. As the soldiers were casting lots upon his vesture, darkness covered the face of the sky. Jesus cried out, "My God, my God, why hast thou forsaken me?" The earth was rent by a terrible earthquake as the Redeemer of the world died, a sacrifice for guilty man; that the transgressor of God's holy law might be restored to the favor of the Father, and fitted for the society of heaven. He carried out the plan of salvation, and Satan was vanquished by the power of the Conqueror.

They took his body down, and laid it in Joseph's new tomb, and rolled a great stone to the door of the sepulcher, stating as their reasons for so doing that his disciples would come and steal him away by night. Evil angels exulted around that sepulcher, because they thought that Christ had been overcome. A body of Roman soldiers had been stationed to guard the tomb, and the greatest precautions had been exercised by the Jews to make their triumph complete. But heavenly angels were guarding the place where their beloved Commander slept. At last, one of the most exalted of the hosts of heaven was sent to roll away the stone from the sepulcher. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." An earthquake marked the hour of the death of the Son of God, and an earthquake marked the hour of his resurrection. As he came forth, conqueror over death and the grave, a multitude of the captives who had fallen in death were released from their dark prisons. The resurrection from the dead was made a certainty forever.

The Roman guards hastened to make known to the priests and rulers the wonderful events that had taken place; but they were bribed to withhold the truth from the people. The priests framed the false words for their lips, saying, "Say ye, his disciples came by night, and stole him away while we slept." But although the soldiers would not bear witness to his resurrection, the saints who had been released from the grave, went before him, and appeared unto many, bearing the news of a risen and triumphant Saviour. Jesus himself met with his disciples, and confirmed the glad tidings. As two of his followers journeyed toward Emmaus, talking sadly of the events that had so recently taken place, Jesus walked with them. And as they journeyed together, "he expounded unto them in all the Scriptures the things concerning himself." Their hearts burned within them as they heard the evidences of the divine character and work of their Master, and they urged him to tarry with them through the night. As they sat at meat, he was known of them in the breaking of bread. O, what joy came to their hearts! They rose, and returned to Jerusalem, for they could not think of keeping the knowledge of a risen Saviour to themselves. While they were relating their experience, the Saviour himself stood in the midst of them, and said, "Peace be unto you." But the disciples were "terrified and affrighted." "And he said unto them, Why are ye troubled?"

and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself." Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for forty days he instructed them in the way of life. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them, and he was parted from them, and carried up into heaven."

Were there any among that company who had witnessed the humiliation, crucifixion, and ascension of Jesus, who expected to be able to carry their sins to heaven with them, because they believed on the Son of God? Are there any who know what the love of Christ is, who believe they may continue in transgression, and yet be saved in his everlasting kingdom? He gave his life that he might save his people,—not *in* their sins, but *from* their sins. If we would be partakers with him of his glory, we must be partakers with him of his sufferings.

There is no argument in favor of the unchangeable character of God's law, so forcible as that presented in the cross of Calvary. If God could have altered one precept of his law to meet man in his fallen condition, then Christ need not have died. But the fact that the Son of God must become man's substitute and sacrifice, in order to atone for his transgression, proves the immutable nature of the law of Jehovah. Do you believe in Jesus as the Saviour of the world? Do you believe in him as your Saviour? He came not to destroy the law, but to fulfill it. He came to "save his people from their sins;" and "sin is the transgression of the law." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

If we are obedient children of Christ, we shall show our love to him, and to his children; for all who seek to imitate the lovely Pattern, will reflect the moral image of God. Christ is soon coming in the clouds of heaven with power and great glory. Who is getting ready for that grand and awful event? Angels of God are watching the development of human character, and weighing moral worth. It is for our own interest that we put away our sins. The Bible and its principles must be brought into practical contact with the conscience; and where divine truths are accepted and loved, they will develop in man whatever is needful to adorn his character, to dignify his nature, and to fit him for a home among the angels. Piety is power. Sin is weakness and ruin. We are looking for the Saviour. We want to be like him when he shall appear; and "every man that hath this hope in him, purifieth himself, even as he is pure."

## 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.

### A MATTER OF REGRET.

BY MRS. ADA. D. WELLMAN.

THERE is one exponent of the National Reform movement which I have especially regretted to see annexed; i. e., the W. O. T. U.; not distinctively on account of its potency—which, however, will doubtless be considerable—in advancing this ignoble enterprise, but because of the consequent compulsory forfeit of the high reverence with which it had been a delight to regard that body of representative, philanthropic womanhood. True, it would be a blind spirit of hero-worship which should make one oblivious to the frailties of humanity recognizable in individual members—occasional outbursts of egotism, the incongruous combination of public zeal and domestic indifference, or a susceptibility to the follies of fashionable soci-

ety; but, all these exceptions granted, the claim still holds, that the Women's Christian Temperance Union represents such an organized force as can nowhere else be found, of womanly intelligence, activity, perseverance, and devotion. Not always could the methods of local societies be lauded, nor have these been invariable auxiliaries of social reform; still, the general organization has maintained its record of excellence unimpeached.

To see these noble representatives of Christian principle and endeavor, among whom there have ever been found such types of personal excellence as to inspire and impel us to better endeavor, transposed in mass, by vote, to the hosts of *pseudo* religio-political reformers,—this is a chagrin born not of our own oppression thereby expedited, but of a disappointed ideal. Regarding the results to ourselves of this augmentation of the forces of the Constitutional-amendment party,—though their work is to mar rather than amend,—we are little exercised, since the ultimate results of this work we recognize as inevitable, whatever the means employed; but to see inveigled into this work, persons of apparently only benevolent designs, while it prompts to vigorous efforts to place before them the true issues in this contest, also suggests the probability that many of these are really party to this movement, in spirit as well as in letter.

This circumstance seems to be one of the historical repetitions not infrequently observed, being, in many of its features, parallel to the experience of Paul and Barnabas at Antioch of Pisidia, where the opposers of the gospel "stirred up the devout and honorable women, . . . and raised persecution against" the disciples.

### GOD'S MORAL LAW BROKEN.

[The majesty of moral law is forcibly presented by Rev. Wm. Arthur in the following language:—]

"Where is the body that can break a law? Not in the deep sea, heave as it may; not in the fiercest thunder, not in the most stealthy earthquake, not in the hardest metal, not in the swiftest beam of light. Where is the body that can break a law? Where is the body that can make God's pure air the messenger to carry a lie? Where is the body that can make God's good gift of iron to be the tool to steep God's very bountiful clay in the blood of murder? Where is the body which, when the voice of rightful law says, 'Thou shalt!' can make answer, 'I will not'; and when the same sacred voice says, 'Thou shalt not!' can make answer, 'I will!'"

"The experience of mankind has brought to light but one body placed thus in the supremely awful position of liberty to break law; and that is the body, which, wedded to the soul of man, forms the final tie between the unconscious instruments and the moral agents, and works to the human will, as does the ship to the will of the commander.

"But, when the offender has committed his act, where does he stand—over the corpse of a dead law? over the grave of a buried authority?—No; the law which before seemed only as a thing that could be set aside, now dilates into an immutable power, that can never be put away. The authority which before seemed to allow of resistance, now stands up armed against rebellion. Before his crime the agent was under the law, which, if it was for restraint, was also for protection; and if it called for effort, held out a great reward. After his crime he is not less under the law than before, but under it for penalty and shame.

"A law kept is gentle as a nursing mother; a law broken is more terrible than an angry giant. He that thought to do proudly in setting himself above the law feels that never before did he creep so low, as he does now under a weight that is going to crush him. You have seen three men together walking down the street; in the middle a policeman, on one side an honest man, on the other a thief. All three were under the law—the policeman as its organ, the citizen as its care, the thief as its prisoner: two protected by it, one led captive; and the strength of the law was felt by the transgressor more intensely than by either its officer, or by the man of whose goods it was the defense; and in like proportion was felt the sting of sin."

—It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Dr. Johnson.*

## THE DAY OF THE LORD COMETH.

BY FANNIE BOLTON.

THE seasons change from spring to spring;  
Men sow and reap, and reap and sow;  
The sunlight falls; the thrushes sing;  
The world moves ever to and fro;  
The mountains hold their fastnesses.  
The oceans dash with ebb and flow;  
And men declare no promise is—  
But what 't will be forever so—  
But the day of the Lord cometh.

The kingdoms rise; the kingdoms wane;  
And bitter tides of evil flow;  
The hearts of men are filled with pain,—  
The old, old pain that mocks us so.  
And nation's strife for power and place  
Drags other nations to the dust;  
And yet men say we move apace,  
And so 't will be, for so it must—  
But the day of the Lord cometh.

The miser hoards; the spendthrift spends.  
The drunkard drinks; the murderer kills;  
The reveler yells in hellish dens.  
The blood of hearts goes in the tills;  
The air is foul with oaths and din;  
And demon faces crowd the street;  
Yet men declare this state of sin  
No trump of doom shall e'er complete—  
But the day of the Lord cometh.

The poor are trodden down as mire,  
And crushed beneath the heel of power;  
The good are hurled to sword and fire,  
And evil triumphs hour by hour.  
The factories whirl with wheels that break  
In cogs of fire through weary brains;  
And children's hearts have manhood's ache;  
And few believe Jehovah reigns—  
But the day of the Lord cometh.

The hair grows white; the soul grows sad.  
The hearts of men are pressed with doubt;  
The prisons fall; the brain goes mad,  
As evil works its problem out.  
The funeral trains make mournful march,  
The mourner's tears fall thick and fast;  
But myriads watch from heaven's arch,  
And wait with God, for at the last—  
The day of the Lord cometh.

Since that sad day, when, Eden lost,  
Man turned a rebel to the foe,  
And God gave Christ to pay the cost  
Of man's dead sin and bitter woe,—  
Since that sad day, the worlds above  
Have watched to see what evil is,  
Have wept to note the Father's love  
Seeking to save a world like this—  
For the day of the Lord cometh.

Here, in the sight of heaven and earth,  
The controversy wages still.  
Scoff, scoffers, with blasphemous mirth;  
But heaven will have, at last, its will.  
Rejoice, ye saints, lift up, and sing;  
The last great battle has begun,  
Not long e'er loud the trump shall ring,  
And evil's race fore'er be run—  
For the day of the Lord cometh.

Yea; have not all the signs appeared?  
The sun as sackcloth turned at noon,  
And in the sky men looked and feared  
To see, as blood, the radiant moon;  
And stars, as fig-tree's fruit unripe,  
Rained o'er the earth a rain of fire,  
Only a fearful sign and type  
Of that approaching hour of ire—  
For the day of the Lord cometh.

Bow down, as did the Ninevites,  
When Jonah gave the hour of doom.  
The voice of mercy still invites,  
The sanctuary still has room;  
But for a moment God waits on,  
To add to long suffering, one proof more  
Ere Christ his kingly robes shall don.  
Enter, and weep at mercy's door—  
For the day of the Lord cometh.

Suddenly the mighty seas will roll  
In unwonted tides of ecstasy;  
Suddenly the sky, like folding scroll,  
Will reveal his terrible majesty.  
And those who scoff will wail and weep,  
And mourn, from greatest to the least;  
But all the blest, who wake or sleep,  
Will enter to the marriage feast—  
When the day of the Lord cometh.

O what a shout of victory,  
When evil withers at his glance!  
O what a thrill of ecstasy  
When all the conquering hosts advance!  
And earth's forsaken battle-field,  
Be strewn with bodies of the slain,  
The doom of sin, and sinners sealed;  
We'll know the Lord doth rule and reign—  
When the day of the Lord cometh.

And earth will be restored again,  
And there will be no more of curse;

And shouts of joy will burst from men  
To join with the joy of the universe;  
And wondrous things of infinite love  
Will open out before our gaze;  
And heaven's law be seen above,  
Transfigured with transcendent rays—  
When the day of the Lord cometh.

O hearts perplexed, that look for light  
In this dark world of woe and strife,  
Think not that God's forgotten right,  
Nor marks the wailing of your life.  
Look to the cross for what God is;  
Look to the heaven of peace above;  
Believe his precious promises.  
And thou shalt know that he is love—  
Ere the day of the Lord cometh.

Then, 't will be plain to all men's hearts,  
To angels pure and innocent,  
To demons darkened with hell's arts,  
Who instill in men their ill content.  
All, all will bow the knee to adore,  
And every tongue his name confess;  
When woe and evil are no more,  
We'll know God liveth but to bless—  
For the day of the Lord cometh.

## BETWEEN DEATH AND THE RESURRECTION.

By Rev. Wilhelm Beck.\*

FROM THE DANISH, BY J. G. MATTESON.

It is a burning question which I present to-day in our pastoral meeting,—a question which may occasion much strife,—and I do not expect that the thoughts which I am about to present will be generally approved in this assembly. No doubt some will oppose them. But I am certain that at this meeting of priests, we can exchange thoughts in a peaceable manner, however different our opinions may be.

Before the coming of Christ, the people were acquainted with death, but not with the resurrection; it was only after the death and resurrection of Christ, that anything could be known clearly about a resurrection from the dead.† It is true, the people were acquainted with some kind of life after death, before Christ came,—this belief dwells in the nature of man,—and before the consciousness of a future life could be blotted out from the mind of man, he would have to be made like a beast.

Both Jews and Gentiles before Christ, spoke of a future life, but this life was to them only a sad thought, a doleful, shadowy existence, the immortality of the soul without any real, true body, a shattered human life,—a dismal specter life, which never could awaken any desire in man, but necessarily must appear unto him as an insignificant existence, compared to the life on this earth; as it is expressed in the words of the great Grecian general, "I would rather be a wood-cutter on earth than Achilles after death;" or as the infidel Danish king said, that if God would only let him keep his castle "gurre," he might keep his heaven to himself. Thus also the future life appeared to the Jews, as a joyless, shadowy existence. The Jews truly had promises of a coming Saviour, who should deliver them from everything evil and sad, but they had no clear hope of the resurrection. Only when Christ arose and gained his victory over death, the hope of the resurrection was planted in the new generation of men,—the clear resurrection knowledge of a real, whole, and full human life after death, with a union of soul and body,—a body, which will be made like unto Christ's glorious body, and a life which can awaken longing desires and joy in those who believe.

Through the resurrection of Christ, death ceases to be death, the wages of sin, the last enemy. Death ceases to be the end of human life. The resurrection and the returning of our Lord, which he constantly places before our eyes in his last words, becomes the hope and great object unto which the saints lift up their heads. It is the summer which comes after the changeable spring-time of life on this earth. The epistles of the apostles are likewise full of the coming of the

Lord, and present this constantly before the saints as the great object for which we are to work and strive in all our doings.

We Christians do not live two lives, separated by death. We live only one life, one eternal life, which we begin here and continue through death and the resurrection, as real men. This is the evident teaching of the Holy Scriptures, which cannot be gainsaid. But the Holy Scriptures do not teach or tell anything about a state between death and the resurrection, embracing continuous existence,—a continued human life, with growth and development, with repentance and apostasy. Everything that men think and teach concerning this, is to me of only human invention,—discoveries of a land and human existence which were not discovered when the Holy Scriptures were written.

Our Lord Jesus says concerning himself, "I must work . . . while it is day: the night cometh, when no man can work." John 9:4. He also says that the work which he should do for us, he must finish while it was the day of life to him. And it was finished, because he said so himself, before his death. Now, if we believe his words, then he could do no work when the night came, and consequently he did no work between his death and resurrection; so that all the talk concerning Christ's preaching in the realm of the dead, and laboring to save men between his death and resurrection, is simply talk, which contradicts the Saviour's own words, "The night cometh, when no man can work." But if no man can work in the night of death, then neither can we work out our own salvation when the night comes, but we must work while it is day, and have this work finished before the night of death comes. Just as the Scriptures say, "Be thou faithful unto death, and I will give thee a crown of life." It is only unto death that we can work faithfully; then our time of labor is past, and the reward is come.

Just so in the parable of the laborers in the vineyard. They labor for the Lord while it is day, but when night comes, the labor ceases. And when Paul comforts the saints, saying that he who begun the good work in us will also complete the work until the day of our Lord Jesus Christ. Then he does not speak at all of a continuation of the work between death and the resurrection. But death passes altogether from his eye, as though it did not exist at all. In exactly the same way he speaks of his own departure. He does not say anything of developing and advancing, in the realm of the dead. He only speaks of departing and being with Christ. Phil. 1:23. Death, and even the thought of an existence between death and the resurrection, is banished entirely from his mind.

But what kind of condition do men enter upon, between death and the resurrection? The Holy Scriptures continually speak of the saints who have died, as those that sleep. Death is to the believer the same as sleeping. Thus also our Lord Jesus speaks of the death of the believers as a sleep. "Our friend Lazarus sleepeth." John 11:11. And when they misunderstood his words, he explained to them what he meant, that Lazarus was dead. When he came to the house of Jairus, he said, "The maid is not dead, but sleepeth." Matt. 9:24. But in order that we should not think that he meant common sleep, it is added that she was really dead. The state between death and the resurrection, as I understand the Holy Scriptures, is a quiet night, wherein the believer sleeps until the resurrection. Then all those who are in the graves shall hear the voice of the Son of God, and arise (John 5:28), as in a light and beautiful morning, unto a new day. That our Fathers, who believed in the Lord, have understood the Holy Scriptures in this manner, we can see from a multitude of our good old hymns, and our epistles from which we say mass at our services, in which again and again it is said of the dead, that they sleep sweetly until the blessed resurrection on the day of judgment.

But now come the objections, such as 1 Pet. 3:19, where it says that Christ was put to death in the flesh, but was quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometimes were disobedient in the days of Noah. Here, they say, it is stated that Christ preached the gospel to the dead, that those who were once disobedient, might repent. And then they point to our confession of faith, that Christ descended into hell (with numerous explanations

\* Mr. Beck is a priest in the State church of Denmark, and the president of the Home Mission Society. This lecture he delivered at a meeting of priests, in Randers, July 7, 1886.

† Mr. Beck says that the ideas of the Jews concerning the resurrection were very vague. It is true that the Jews did not have a very clear understanding of the resurrection; and a certain class among them, the Sadducees, denied the resurrection altogether. But the prophets have in many places very plainly pointed to the coming of Christ and the resurrection. See Isa. 25:8, 9; 26:19; Dan. 12:1, 2; Hos. 13:14. And the Pharisees and their followers believed strongly in the resurrection, in the days of Christ.



concerning hell, that it means the *realm of the dead*, to prove that Christ did a great work of salvation among the dead. But the epistle of Peter says nothing about this, and the expression "descended to hell" has certainly been added to our confession afterward, and is not found in the older manuscripts. Luther did not want to hear anything about this preaching of repentance and absolution among the dead. He understood it thus: That Christ had been in hell, and shown himself to the Devil and disobedient men, as the great Conqueror who had broken the head of the serpent,—as the great Judge of the living and the dead.

Neither is it stated in 1 Pet. 3:19, that Christ preached the gospel to the disobedient; but another Greek word is used, which may indeed be translated *preach*, but the real meaning of which is, *to proclaim something, to cry out like a herald*. Luther therefore looks upon the descension of Christ into hell as his triumph over the Devil, where he, as a herald, proclaims his great victory and the judgment over the prince of darkness and all disobedient men.\*

In 1 Peter 4:6, it is said, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." It seems to me that this text has nothing at all to do with the preaching to the dead in hell. Here the words "preaching the gospel" are used, and it must be understood of the living dead in this life, to whom the gospel is published, that they may live unto God in the spirit. Just as it says in the gospel of John 5:25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live," where by the words, "the dead," can be understood nothing else than the living dead, while in the 28th verse, the Saviour speaks of the dead in the graves.

Some have pointed to the figure in Rev. 6:9, 10, concerning the souls of the martyrs that have been slain, which are under the altar, and call for vengeance of their blood on those that dwell on the earth. They try to prove by this that the dead do not sleep, but are wide awake. I answer, Do not take the wonderful pictures painted by John, as something coarse and literal. They are only pictures for great and deep thoughts. This is a representation of the church of martyrs, who sighed deeply, and longed for the victory of the kingdom of God over its enemies. The Bible says that the blood of Abel cried for vengeance, and yet we do not understand by this, that the blood of Abel is running somewhere, and is crying for vengeance; so, likewise, the blood of the martyrs cries for vengeance on the enemies of the kingdom of God.

It was not the doctrine of the church originally, that men are in a wide awake state between death and the resurrection, and that there is to be a great spiritual activity to convert the unconverted, and make believers grow and develop. It is rationalism in its different forms which has brought this doctrine into the church, and which has always connected itself with selfishness, sometimes in a more coarse, materialistic way; sometimes in a finer, spiritual form. The human understanding has tried to explain the state between death and the resurrection, and has tried to clear up difficulties which in many ways meet the human mind. The mind has turned to the multitudes, who had no opportunity to hear the gospel and repent in this life. Many of them could not help having no opportunity to hear before death; and it would be unjust in God to condemn them; so they have come to the conclusion that they ought to have an opportunity for repentance after death.

Some have also thought that those who repented only a short time before death, could not possibly be ripe for life in the perfect heavenly state. Therefore they ought to have an opportunity, between death and the resurrection, to grow, and develop into perfection. These considerations have led them to bring the doctrine of such a state between death and the resurrection with some kind of spir-

itual activity into the church. In the eleventh century this became the doctrine of the Catholic Church, under the form of purgatory, in which souls after death could be purified and fitted for the life in heaven; and selfishness eagerly took hold of this doctrine, and acquired means in the Catholic Church, by reading masses for souls and selling indulgences.

And it is so still in the papal church. People who have money enough to do so, may have a mass read before the soul of the dead, and thus shorten the sufferings of the dead in purgatory. It is still possible in the papal church to obtain indulgence or absolution from the clerical punishments, both here and hereafter, for money and good works, by using certain hours in prayer in a certain place, by saying certain appointed prayers. I have myself seen and read such a proclamation, signed by the pope, on the church in Ellbogen, Bohemia.

(Concluded next week.)

## Choice Selections.

### MINDING ONE'S OWN BUSINESS.

SOME one suggests two reasons why certain people do not mind their own business; first they have no business, and second they have no mind. These, however, are not the only reasons why men do not mind their own business. Sometimes they have plenty of business of their own, which has been neglected for many years; enough to keep them at work all their days; and sometimes they have mind enough of their own, though it be turned into unprofitable channels.

Sometimes persons meddle with others' business, because they can thereby bring themselves into notice, or perhaps into favor, with others who are "willing to wound and yet afraid to strike;" and who will aid, and abet, and countenance men who are willing to be their tools, to do things which others of more experience are too wise, if not too conscientious, to do.

Sometimes people have a spite against men who follow not with them; and if they can stop their casting out demons, they will—they find it hard to allow persons to act independently of their supervision and control, and be responsible only to their own master.

Sometimes people meddle with other people's business from pure ignorance and misapprehension. Some story, half told and misunderstood, is supposed to furnish them grounds for raising a hue and cry against some wrong or error; and so one man starts it; another equally ignorant of the facts joins in it; and others follow, till a whole pack are baying at the heels of some one who has given them no cause for offense, and who can only pity persons who are so anxious to meddle and censure, that they will take up unfounded accusations, and utter false insinuations, to injure those who would gladly do them good and not evil. . . .

It is a sad thing to originate a falsehood, or a damaging misrepresentation; it is sad to have a disposition which hastens to take up a reproach against a neighbor, and, without knowledge or inquiry, spread it abroad; and it is perhaps sadder than all, for one charged with the conduct of important interests, and intrusted with the means of access to the great public, to give currency to false statements and misrepresentations, and send them into tens of thousands of minds, never to be eradicated till the secrets of all hearts are known, and "whosoever loveth" as well as whosoever "maketh a lie," shall realize the mischief he has done, and the danger he has incurred.—*The Common People.*

### THINGS HARD TO BE UNDERSTOOD.

"THERE are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later he, by an accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said, 'Our house is a very strong one, and it will not affect us.' I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year after-

ward that he wished he had given it to me, for as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere, and lost it all and more than an equal sum, to get out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not those people please give us their testimony, whether it does make any difference in the bank, whether money is checked out to pay gifts or to pay losses?"—*G. P. Hugo.*

### TRUE KNOWLEDGE.

THE knowledge of Christ is a flower that never fades. Carry it in your bosom, and it will fill your life with fragrance. It is a light that cheers the darkest night; the longer it burns the brighter it grows, and fierce winds only make it shine more clearly. It turns a hovel into a palace, makes a rough road smooth, is easily carried, and costs nothing. The knowledge of Christ is a purse full of gold. It will pay your way in all the strange places of life, and bring you comforts more choice than any found in kings' houses. It will open gates closed to the wise of this world, and unlike earthly treasures, the more you spend the more you have. It is a well whose crystal stream makes all around beautiful and pure, refreshes the weary passer-by, never knows the drouth of summer, and from life's morning to its latest eve, flows steadily, carrying joy and song throughout its course. It is a sun-beam from paradise, a smile from the face of God, the song-book of saints, the Bible of the New Jerusalem, the key of heaven's treasury, and the passport into the presence of the King. It makes rainbows on storm-clouds, transforms tears into pearls, and thorns into apple-trees, and causes the desert to blossom as a rose. It makes the heart larger than a kingdom, richer than a bank, brighter than a palace, and happier than a grove in which a thousand birds are singing. Get this knowledge above all things, increase it, teach it, live it, and prize it above rubies, for it is your happiness, your glory, and your life.—*Rev. J. Mac Pherson.*

### HIS UNSPEAKABLE GIFT.

"EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights,"—cometh to us through his blessed Son, the "unspeakable gift." Has God's munificent hand supplied material blessings,—grains matured beneath propitious skies, fruits ripening in plentiful abundance, flowers of choicest perfume filling our daily path? Because of the "unspeakable gift," came these freely to man. Had the restraints of his gospel been removed from society at the beginning of this year, who could have reasonably anticipated successful human industries? What protection to person and property could have been guaranteed to us? Without Christ, what nation has maintained social order, promulgated beneficent codes of law, provided for the needs of the unfortunate? Considered upon the lower plane of material good, the "unspeakable gift" ought to awaken the profoundest sense of gratitude. Through the redemption of his blessed Son, God can uphold the government which he administers, and at the same time approach even rebellious subjects, and daily crown their life with good. Irrespective of what the character is, the sun shines and the dews fall. The whole world is unconsciously receiving. Our woes are lessened by God's timely interference, when we least suspect it or least deserve it. Malign influence, unjust opprobrium, narrow prejudices, have been secretly held in check by him to our own advantage. But, oh, let us never forget that all this is the result of that redemption which is through Jesus Christ our Saviour. Whatever may be the stand-point of our observation, we have only cause to sing aloud: "Thanks be unto God for his unspeakable gift."—*Nel.*

—I am heartily sorry for those persons who are constantly talking of the perishable nature of things, and the nothingness of human life; for it is for this very end that we are here, to stamp the perishable with an imperishable worth; and this can only be done by taking a just estimate of both.—*Goethe.*

\* It is not necessary to apply this preaching to the time between the death and the resurrection of Christ. In 1 Pet. 3:18 the apostle speaks of the death of Jesus, and after that, of his resurrection. Then in the 19th verse, the preaching of Jesus is presented, and it is said that this preaching was done in the spirit, consequently not in person. The 20th verse shows that the preaching took place in the days of Noah, because at that time these spirits, or human beings, were disobedient, and then the long-suffering of God waited. The Scriptures say nothing about these men having been disobedient after the flood, and that would also be impossible, because the dead cannot be disobedient. The spirit of Christ, which was in the prophets, testified before the sufferings of Christ, and the glory that should follow. 1 Pet. 1:11. Thus Christ preached in the days of Noah, by his Spirit which was in the prophets, to those who now are dead.

## 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.

### CLOUDS AND SUNSHINE

THERE are days in our lives when our hearts seem filled  
With utter confusion and pain,  
And into the darkness of heavy hearts  
Comes naught but the fall of rain;  
And the web of our lives stretches onward  
In a tangled mass of threads;  
And our God has forgotten, and stoops not toward  
The sad and bowed-down heads  
Of his children helplessly calling, calling.

Hush! did I say forgotten?  
Does the Father ever forget?  
The web of our lives shall stretch onward  
In perfect beauty, while yet  
Sweet faith keeps her foot on the treadle,  
And hope lifts her beautiful eyes;  
For God's finger smooths out the tangles,  
And lo! aloft in the skies,  
Is the sun still cheerfully shining, shining.  
—N. Y. Observer.

### THE CATASTROPHE OF BUTCHER'S RUN.

THE trouble that morning, in the Kennedy family, began about such a very small matter. When they looked back at it afterward, it seemed strange that there should have been any trouble.

It was the baby's misfortune that she was passing through the pains and perils of her second summer, including the process of cutting teeth, which, notwithstanding the accumulated wisdom of nearly six thousand years, is probably attended with as much discomfort now as Cain and Abel suffered at an early stage of this planet's history.

The unfortunate part of the affair was that Mrs. Kennedy was not able to get any rest until nearly morning, and then she overslept herself fully fifteen minutes. She awoke with a sudden start, remembering that her husband had most explicitly said, the night before, "Breakfast must be ready half an hour earlier than usual to-morrow morning." A glance at the clock in the room told her it was already past the time he had named.

Mr. Kennedy was still sleeping the quiet, peaceful sleep of the man who feels that he can depend upon his wife to waken him, and several precious minutes were lost by Mrs. Kennedy in that task. Then Jamesie must be aroused, that he might take the morning meal with his father. This accomplished, Mrs. Kennedy went down to her neat little kitchen, that sultry July morning, and proceeded with all the haste she had learned by long experience, to start the fire and prepare breakfast.

Perhaps she was nervous on account of being late, or perhaps it was the fault of the heavy, murky atmosphere of the city, for this was before Pittsburgh and Allegheny City had begun to use natural gas; and at the time of our story a heavy black cloud always overhung the twin cities, and sometimes settled down heavily upon them. At any rate, the fire in the stove, which was wont to blaze up cheerfully and irradiate the little kitchen in a few minutes from the time the match was applied to the kindling that had been laid in place the night before, now sputtered and fizzled a moment, and then went sullenly and entirely out. Mrs. Kennedy was re-kindling it with what patience she could command when James Kennedy—or "Jim" Kennedy, as he was everywhere known on the road—made his appearance at the kitchen door.

He was a splendid specimen of physical humanity, and it is unfortunate that he has to be introduced under such unfavorable circumstances. He is tall, straight, broad shouldered, with keen black eyes, around which is usually a merry twinkle—though it is noticeably absent at this moment. His face is one that women and children would be attracted by, it was so thoroughly kind and honest. In fact, there is not this July morning an employee on the Pittsburgh, Fort Wayne, and Chicago Railroad better known and more thoroughly liked by every one, than James Kennedy, engineer of the Through Day Express. For seven years he has run his favorite engine; and his quick brain, clear eye, and strong, steady hand have averted more than one apparently imminent catastrophe. What mortal man can do to save a train, commit-

ted to his care, James Kennedy may be depended upon to do.

But even that meekest of men, Moses, was once betrayed into impatience by untoward and unforeseen circumstances; and Job—patient and long-suffering as he proved himself to be—on one memorable occasion spoke very sharply to the wife of his bosom. So James Kennedy, remembering that his engine needed an extra polish this morning, and that he was to have had an early breakfast in order to gain the time necessary, could not restrain the exclamation,—

"Why Nancy! Is n't the fire made yet?"

She, poor, tired woman, raised her head—her face red with the exertion of blowing the refractory fire—and answered petulantly,—

"No, it is n't."

James walked impatiently up and down the little rooms. Nancy, finally having conquered the fire, quickly ground the coffee, stirred up the cakes, and put the steak on to broil. The table was already set. In an incredibly short space of time, breakfast was ready, and so was Baby May, who had enjoyed a refreshing nap, and loudly insisted upon joining the group at the table.

James Kennedy was a tender and devoted husband and father, and ordinarily he enjoyed seeing his children around him. But this morning he was late, and the engine was waiting for him—and we must forgive a man many eccentricities in such emergencies. So, when Nancy started to go for May, James said:—

"Let her cry—it won't hurt her. I'm in a hurry for my breakfast"—and Nancy went into the kitchen to bake some more cakes, while Baby May lifted up her voice in fruitless cries. Meanwhile Jamesie, who was the very apple of his father's eye, took some hot cakes, and, after buttering them, attempted to pour some syrup over them. The pitcher was one of those utensils so maliciously contrived that it selfishly refuses to yield up any of its sweet contents until you become thoroughly exasperated with it, and then it unexpectedly overflows with kindness, and treacherously deluges your plate. This was precisely Jamesie's experience. As the resistless torrent flooded his cakes, he looked up in a frightened way at his father, who, he knew very well, did not approve of much sweets of any kind, for children. Jamesie had been specially cautioned on the subject, as he was quite sure to suffer with toothache if he indulged too much in the syrup, of which he was, nevertheless, very fond.

"Just see what you've done, boy. Your cakes are swimming in syrup. Have n't I told you never to use much syrup?"

Jamesie was too much frightened to explain how it had happened, but Nancy, coming in with a fresh supply of the delicately browned flannel cakes, tried to defend the boy.

"It was an accident, James."

"Yes, I know all about it. He's just crazy for sweet things, and you go and take his part, when you know I disapprove of his using syrup at all. I do n't see why you need to uphold him in his wrong-doing"—James Kennedy was getting excited now—"and go against what I tell him. Go away from the table this minute, Jamesie, and you are not to have anything to eat till dinner, for disobeying me."

The child left the table, and Nancy, who felt that the father had been unjust, started to say something in his behalf, but James Kennedy, now thoroughly angry, prevented her.

"Nancy, I can't understand why you take so much pleasure in thwarting my wishes. I never can have my way. I might as well be without a home,"—and the man rose from the table hurriedly, caught up his lunch basket, which had been filled the evening before, and left the house.

Usually his leaving home was a very different affair. The parting with wife and children was as loving as if it might be a long, long time before they should meet again. Nancy could not forget how often men as brave and strong and full of vigorous life went away in the morning—to be brought back maimed, mangled, crushed out of all recognition before nightfall—and the thought that such a fate might be waiting James, made her partings with him very tender. He, on his part, had too often seen the heart-broken widows and weeping children of his unfortunate companions, to ignore the reflection that so, some sad day, might his wife and children mourn for him.

But this Saturday morning in July, 1875, James Kennedy had been detained at home one half hour longer than he wished, because Baby May had been suffering with her growing teeth and had kept Nancy awake nearly all night, and so Nancy had overslept herself, and breakfast was therefore late. The little occurrence between Jamesie and the syrup pitcher was one of those untoward accidents which are sure to happen at the wrong time, and James Kennedy felt that he had already been tried more than mortal man could patiently stand. He was certainly justified—in his own estimation—even if he was a little severe with the child.

Away he strode toward the switch-yard, forgetting his annoyances, man-like, with every step he took. There stood his beloved engine on the sidetrack, every bit of brass and steel glittering like gold and silver. His fireman, Bob Mahoney, was just putting on the finishing touches, giving a little rub here and there as he saw it was needed.

"Hello, Jim!" he called out when he saw the engineer.

"Hello, Bob! I'm late this morning. You have her all shined up, have n't you?"

"Yes, she's ready to start. How are the kids, Jim?"

"All right, Bob, only the baby's cutting teeth, and it makes her cross."

"How's Jamesie? He's the boy for me."

Did a vision of the frightened boy, as he looked up so pitifully at his father after the mishap with the syrup-pitcher, flash before the father's eyes? At any rate he had forgotten his unreasonable anger, and he answered proudly,—

"He is a fine boy, and that's a fact."

"Do you mind, Jim," went on the fireman, polishing away at what already seemed immaculate, "do you mind when you took him on that trip on the engine last summer? You'd have thought he was born on it, he took to it so natural. I reckon he'll be running an engine of his own some day."

"Should n't wonder," replied Jim, who was making some last rubs at the clear glass of the cab window. "He knows all about an engine now—can tell the name of every part as well as I can."

"Is that so, Jim? My boy would have been just as old as Jamesie, if he had lived—" and then the steam that was hissing in the boiler made conversation impossible.

Finally the Through Day Express for Chicago and all points further west, via the Pittsburgh, Fort Wayne, and Chicago Railroad, with James Kennedy, engineer, and Bob Mahoney, fireman, rolled out of the depot and started on its westward way. For the first two hours James Kennedy had all he could attend to in watching his engine and making the necessary stops and starts. As the stations became further apart, and the stops less frequent, Jim found his mind reverting to his home and the unfortunate occurrence of the morning. At first, with the characteristic disposition of his sex to throw off the blame on other shoulders—a trait of character exhibited by his paternal ancestor, Adam, in that unfortunate episode of Eve and the apple—he said to himself,—

"It was all Nancy's fault."

Having reached this satisfactory conclusion, he was obliged to give his whole attention to his engine for a time. Another interval for thought, and he said to himself,—

"Poor Nancy! I reckon she was about tired out—up all night with the baby, too. I need n't have been in such a hurry. Bob had the engine all right, and I might have known he would. I wish I'd let Nancy bring the baby down before I came away. She looks so sweet and cute when she kisses her hand to me, and says 'by-by, papa.' Nancy must have tried hard to teach her that."

Another stop. Passengers getting off, passengers getting on. A woman that looks some like Nancy, with a baby and a little boy. The boy resembles Jamesie, just such a straw hat, and the very same kind of knickerbockers that Jamesie wears. Jim turned his head and watched them till they were in the car.

Once more on the way, and now the road is smooth and straight, over level ground, and no stops for many miles.

"I wish I had n't told Nancy not to give the boy anything to eat till dinner. He'll be awfully hungry before noon, for he had not even tasted his breakfast before I sent him from the table. O

yes,"—with a sudden lighting up of his face that was not from the engine's glow—"O yes! There is that big orange I brought home yesterday—he will be sure to eat that. I told him he could have it for his ten o'clock lunch."

This reminded James of his own lunch, and that this was about the time and place to eat it. He sat down for a moment and opened the basket his wife had so carefully packed. On the very top was the orange he had taken to Jamesie the night before. The dear boy had generously put it in the basket for his father. James fairly groaned when he saw it.

"I declare, I treated the boy like a brute! I don't see what possessed me, it must have been this cursed muggy weather."

He ate his lunch mechanically, but he did not relish it. He had often boasted that Nancy made the best cakes and pies in the country, but all the flavor had gone out of them that day. As for eating that orange, it would certainly have choked him if he had attempted it. He put it back in the basket, thinking as he did so,—

"I'll buy half a dozen to carry back to him to-morrow."

A glance down the road—everything was right—his hand was on the lever.

"To-morrow—no, I can't go home till day after to-morrow. I'd forgotten to-morrow's Sunday, and I must lay over in Fort Wayne. That's too bad. It will be a long time to wait till I can let them know I'm sorry I was so cross this morning. I'll buy a drum in Fort Wayne for Jamesie. I've been promising him one this long time. I must find something for the baby, too. Bless its little heart, how it loves to put its arms around my neck, and hug me when I go home!"

"I believe I'll get a new dress for Nancy. She needs one, I know. She never asks for anything for herself, but I'll surprise her by taking her a new dress—" and then the spires of a distant town rushed into sight, and James Kennedy had something else to think of besides dresses and drums.

So it was all day long. His morning's impatience seemed like a far-off dream. He had entirely forgotten the last cruel speech he had flung back at Nancy when he left the house. In fact, he had almost forgotten the whole affair, except to be sorry for it, and to resolve to atone for it by extra kindness in the future. Also, he intended to buy some wonderful presents for them all in Fort Wayne, where he was to spend Sunday.

It was too late when the train reached there for the engineer to do any shopping that evening, so he deferred the purchases till Monday morning. There would be plenty of time then, as the day express did not get in from Chicago until ten o'clock.

So on Monday morning, after a substantial breakfast, Jim started out to find a toy shop. This was easily done, and a drum that was fully capable of making Jamesie open his eyes in delight and Nancy close her ears in desperation, was speedily purchased.

"Can I show you anything else?" asked the smiling shop girl, as she deftly wrapped a paper around the drum.

"Yes, I want something for a very little girl."

"How old is she?" asked the shop girl, looking sympathetic.

"A year and eight months," said the explicit engineer.

"O well, then a doll baby would be just the thing—one of these indestructible dolls," and she placed before the perplexed shopper a most remarkable doll, of marvelous anatomical shape and construction. It had long, flowing, flaxen locks, and eyes as blue as Baby May's very own. While the engineer gazed at this wonderful creature, that seemed to smile responsively in his face, the artful saleswoman laid it gently down on its back—and, presto, it closed its eyes! While the awe-struck man was trying to account for this phenomenon, the girl pressed gently on the stomach of the infant, and it articulated as distinctly as Baby May could have done, "pa-pa." That completed James Kennedy's conquest.

"How much is it?" he asked as, he hurriedly produced his pocket-book.

"Two dollars," said the saleswoman, who would have sold it gladly for half a dollar less, but who read in James's eager face that he intended to buy it at any price.

Laden with his two bundles, and his face radiant with satisfaction at the happiness he knew his gifts would bestow, he turned his steps to a dry-goods store.

"Show me some dress goods," he said, briefly, to the clerk who stepped forward to wait on him.

"What kind?"

"I do n't know—something nice."

"Silk, or wool, or cotton?"

James was perplexed. He was quite out of his sphere when it came to buying dresses, but he thought he was safe in answering, "wool," as that was not as expensive as silk nor as cheap as cotton—it seemed to him it must be the happy medium.

The clerk put down on the counter woolen goods of all the descriptions he could command in the dog days. Likewise of all the colors. Jim's strong but uncultivated taste inclined him to some bright red cashmere. The clerk kindly and unselfishly suggested it was "rather gay for a lady."

"Well, I like this blue," said Jim, pointing out an uncompromising tint of sky blue.

"Yes—but I regret to say the quality is so poor. I could not really warrant the goods nor color. How would a nice black cashmere do? Black is always suitable for a lady; and if your wife has no nice black dress, I am sure this would please her. See how soft and fine the material is."

Jim looked longingly at the red and the blue, but he yielded his predilections, and took the black, though he could not help saying to himself,—

"I wish that jumping-jack of a clerk had not been so officious! I would rather have that red goods, or the blue, any day!"

Then he made his way, with his bundles, to the depot.

(Concluded next week.)

## Special Attention.

### GOING BACK TO THE DARK AGES.

MANY people in this country are contending that the Roman Catholic Church of the present day, is as far ahead in enlightenment as any of the Protestant churches. Were such people to visit countries entirely Catholic, they would soon come to different conclusions. It is but a very short time since the "Iron Chancellor," Bismarck, and his powerful party, gave up the struggle against the Romish Church; and even now is seen a revival of such ignorance, superstition, and fraud, as one would consider almost impossible in this enlightened nineteenth century. To prove that such is the case, I would respectfully refer the reader to the following, translated from a German paper, dated Aug. 15, 1888:—

"The *National-liberale-Correspondenz* writes concerning the celebration of relics at Aachen, as follows: It is now almost a half century since that scandal of 'the holy coat of Trier and the wonderful healing of the celebrated Countess von Droste-Vischering' was carried on, which proved to be a subject of aversion and scorn to the whole of refined Germany, and which added not a little to the introduction of the controversy known as the 'German Catholic Movement.' Von Sybel and Gildemeister wrote at that time their annihilating work, 'The holy coat of Trier and the twenty other holy, seamless coats,' and the universal indignation and scorn which arose almost in the whole world, prevailed to such an extent, that from that time on, little or nothing more was heard of such exhibitions, which had come down from the Dark Ages to our time, as a remnant of Romish superstition and ignorance.

"In our days, however, it is thought that the time has come to renew these disgraceful and provoking proceedings, and advertise them as much as possible. We have already called attention to the pilgrimages, and to the exhibition of 'wonderful relics' at Aachen, which is now in progress, and has been for several weeks. Among other 'wonderful' things shown, are the dress of the Virgin Mary, the swaddling-clothes and the thigh-cloth of Christ, and the beheading-cloth of John the Baptist. These relics are now publicly exhibited from the galleries of the Muenster, under the co-operation, not only of the Archbishop of Cologne and the clergy, but also of the Burgomaster

and the city council, to those daily arriving legions of faithful believers. The favored ones are permitted to kiss the relics, but the masses are only allowed to bring different articles in contact with them; and in conclusion, those silken clothes in which these relics have been wrapped, are cut up in small pieces, and presented to the faithful, as memorials.

"Nor are the wonderful healings left out. In all earnest, the Ultramontane papers report how a dumb peasant girl, who had been bedridden and entirely helpless, for three years, was brought to the Dome, and after touching the holy thigh-cloth, not only began to talk at once in a clear and ringing voice, but also (of course with some assistance) went to visit an acquaintance who resided in the second story of a house. Also many other similar wonderful cures were effected, it is claimed. These stories are now being circulated among the peasants along the Rhine; and miserable wretches, cripples, and people with loathsome, disgusting, and beyond a doubt often even contagious, diseases, are daily taken there, to be brought in contact with, and have an opportunity to participate in, the healing powers of those holy relics."

C. F. HINRICHS.

### UNDEVELOPED RESOURCES OF THE NORTH-WEST.

THE report of the commissioners sent by the Canadian Government to examine into the resources of the Great Mackenzie Basin, in the Northwest Territory, is an interesting document. There are 5,000 miles of coast in the Basin, and about 6,500 miles of continuous lake and river navigation. Of the whole area, 656,000 square miles are suitable for the growth of potatoes, 407,000 for barley, 316,000 for wheat; while the pastoral country is set down at 860,000 square miles. Of the mines, nothing very definite is yet known; but there seems little doubt that the Great Mackenzie Basin is, in parts at any rate, very rich in mineral deposits of all sorts, including the auriferous strata and the coal formations. More important than all, it is said that a petroleum area of vast extent has been found, and that Canada will thus be able to supply the world with the fuel of the future.—*N. Y. Observer.*

## Our Casket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43: 24.

—How sad a sight is human happiness to those whose thoughts can pierce beyond an hour.—*Young.*

—It is but a short gray day we are together. There ought not to be time for strife, and debate, and harshness, and bitterness. The hand is already laid on the rope that shall ring the knell.

—To character and success, two things, contradictory as they may seem, must go together,—humble dependence and manly independence,—humble dependence on God, and manly reliance on self.—*Wordsworth.*

—The art of happiness is to extract the good wherever it may be found; to make it prominent, and keep it uppermost in the mind; to emphasize every blessing, to welcome every joy, and to take delight in witnessing the happiness of others, and in adding to it whenever it is possible.

—Too many have no idea of the subjection of their temper to the influence of religion; and yet what is changed, if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody or morose, after his conversion as before it, what is he converted from or to?—*John Angell James.*

—Enjoy the littles of every day. The great favors of fortune come to but few, and those that have them, tell us that the quiet, homely joys, which are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.



## The Mission Field.

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

### THE TRUTH IN OTHER LANDS.

#### PLEASURES AND RESOURCES OF QUEENSLAND.

ABOUT twelve miles from Brisbane, on the shores of Moreton Bay, is the village of Wymunn, a quiet watering-place, with few attractions outside of its bathing facilities, fresh sea air, and the opportunity it affords for picking up oysters, and catching fish. These, however, are quite sufficient to draw from the cities each hot season crowds of pleasure-seekers, whose love of excitement leads them at times to the most daring feats.

Sea turtles are quite plentiful in the bay, ranging in weight from fifty to three hundred pounds, or

even more. These are much sought after by hotel proprietors, whose bills of fare frequently include such toothsome viands as turtle soup, or turtle eggs; therefore many engage in "turtle fishing" to supply the exceedingly large demand for this questionable article of diet. Those shell monsters are usually taken by the white people in nets, but the aborigines have a different way of securing them, which I will try to describe.

They generally go in a company of four or five in a small boat; and when a turtle is seen in the distance, the boat is rapidly steered toward him. When the boat comes near its prey, the scene becomes exciting. The turtle finding itself pursued, rushes through the water in a zigzag course, sometimes diving, to elude its pursuers. The natives then begin to yell in concert, increasing the volume of noise

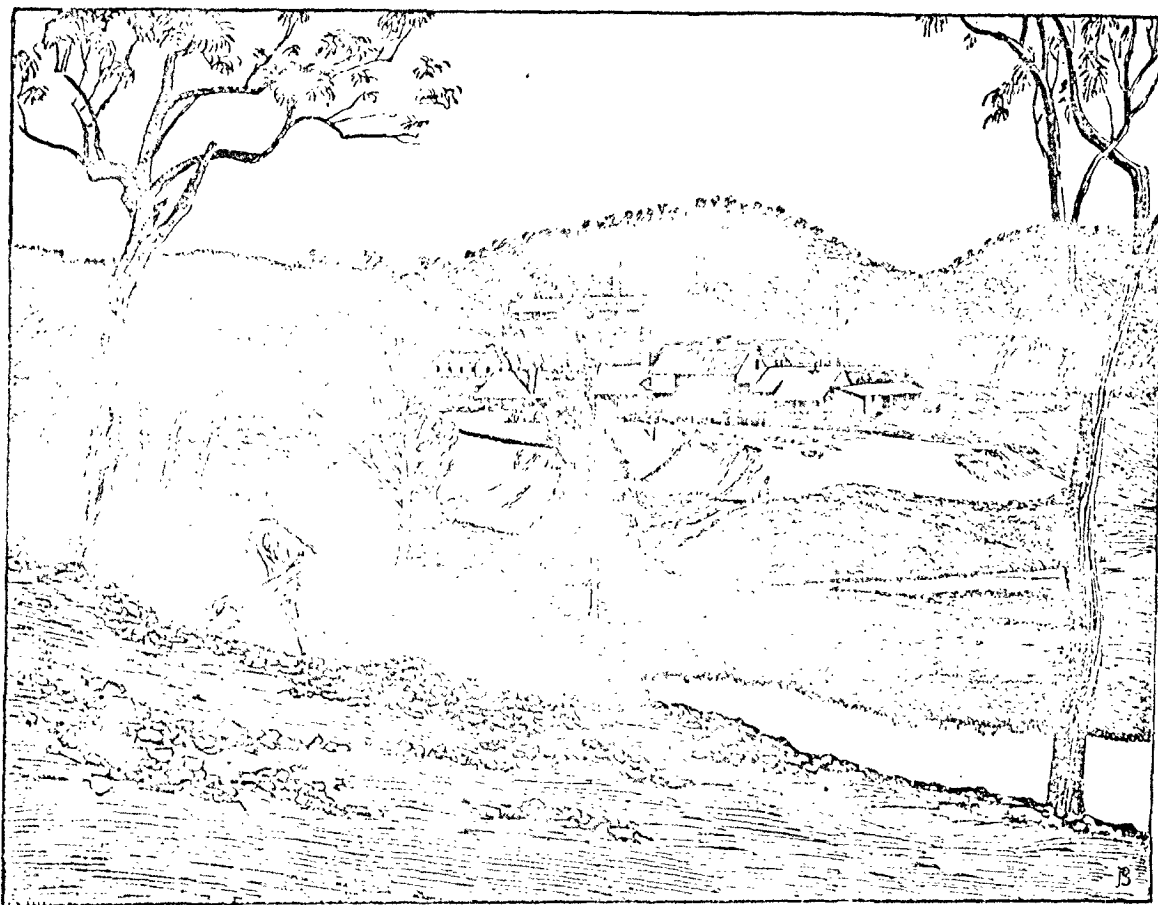
in proportion as the chase becomes exciting. Coming to within a few yards of the turtle, one of the blacks, with a fiendish yell, plunges overboard, with a rope in hand, and struggles to fasten the running noose of the line to the monster. Perhaps he misses the mark in his first effort; he then seizes the creature by the edge of the shell, and holds on for life, while being carried up and down, this way and that way, through the water. All this time the turtle struggles violently, striking with its flipper, or vainly trying to bite its sable foe. It is, however, a useless effort, soon the noose is slipped over the flipper, and the captive is finally, with some trouble, hauled into the boat.

In order to enjoy these exciting occasions, white men sometimes buy the privilege of accompanying the natives on a turtle expedition. I am informed that one rarely witnesses the scene without himself becoming much impassioned, when he, too, yells as lustily as any one of his black companions. Sometimes, indeed, it is said that in his frenzy the white man will plunge into the water, and seize on the turtle with the same zeal as the native black, proving that an example only needs to be accompanied with zeal and enthusiasm, to be followed by those even of higher intelligence than the one setting it.

Could men only enter into the work of God with the same degree of enthusiasm, no limit could be named to the amount of good it would be possible for them to accomplish. But the real reason why men do not accomplish more for the truth, is because they do not get intensely interested in it. They have had enough interest to adopt it in theory; but to have undying anxiety to see it move along rapidly, has not even been scented in the

distance, by many. Could they have as much as this, they would be like the soldier in battle, who, though wounded, refuses to leave the field, and when victory turns on his side, shouts as loud and enthusiastically as those who have escaped without a scratch.

On the Fitzroy River, about forty miles from its mouth, and something over 400 miles northwest of Brisbane, is situated the city of Rockhampton. It is spread out over a level plain, with the mountains in the background; and at a distance looks very inviting. The city itself is nicely laid out, and is one of busy activity. It was founded in 1860, since which it has become one of the first cities of Queensland. For an almost unlimited distance around it, the soil is unsurpassed in richness, and this has contributed largely to the growth and commercial prosperity of the place. Latterly, however, a gold mine, one of the finest in the world, located at Mount Morgan, in the immediate vicinity, has given the town an upward spring



MOUNT MORGAN, NEAR ROCKHAMPTON, QUEENSLAND, AUSTRALIA.

far surpassing anything in its earlier history.

The site of this mine was originally owned by a young Scotchman named Gordon, who used it for a cattle run. While he owned it, two brothers by the name of Morgan discovered the value of the mountain, and on the occasion of a bad season, when Mr. Gordon was discouraged, bought him out for one pound (\$4.84) per acre, or about \$3,000 for the entire section of land. Soon a company was formed, and purchased it of the brothers for \$300,000. Upon developing the mine, it has proved so valuable that its 1,000,000 shares are now held at \$70 each, or \$70,000,000 for a small piece of property which was sold by its original proprietor for about \$3,000.

It seems singular that the first owner of this little mountain did not learn its value, for it is nearly covered with gold-bearing stone, somewhat resembling "slag" from an iron furnace. The stone is of a dark red color, and has been known to yield as high as 445 ounces of gold to the ton. Last year, with only four crushers at work, the mine paid out dividends of nearly \$1,000,000. This year thirty-five such machines are constantly at work, which must give enormous returns to those who are interested.

The sketch on this page shows the crushing and separating works. Those in the foreground are the old works, and those higher up against the golden hill are the new works, which were erected at a cost of more than \$100,000. These works provide labor for many people in and around Rockhampton, and at the same time enrich, and elevate into public favor, those who are fortunate enough to own stock in the golden mountain.

The city of Rockhampton, which contains in the

neighborhood of 20,000 inhabitants, was canvassed this year for "Thoughts on Daniel and the Revelation," by Bro. Wainman. He writes that his canvass of the city was quite successful, he having secured nearly 300 subscriptions for the book. But although this place and Brisbane have had placed in them several hundred books on present truth, not a sermon on our faith has been delivered in all that great colony, by the living preacher. It cannot be otherwise, however, than that many who have read the books, are now ready to listen to further instruction on the various points of truth.

Such a rich country cannot fail to prove a fruitful field for the truth; and if devoted men could be spared from other fields, there is no other country that would yield larger returns for the efforts put forth, than the colonies of Australia. True, there are now nearly half a score of workers in that corner of the earth; but the field is so large that what these are able to do for the whole field, is like a speck in the great blue heavens over our heads.

And yet the work in that land is gathering force, and will ere long spread out to cover the entire country. If there is no other way, the Lord will raise up men in the very places that need to be entered, and put the words of the message in their mouths, and the burden of it on their hearts, until, like the prophet of old, they will have no rest day or night, until they have consented to give their lives to the propagation of the truth. Happy is the person whom the Lord can use in some branch of his work in these last days.

J. O. CORLISS.

### EXPECT CONVERSIONS.

He who preaches the gospel as God has given it, and where God has sent him and bidden him to preach it, expecting and working for the conversion of men, is not likely to be disap-

pointed; and he who works in his own way, and seeks his own pleasure, and does not expect conversions, is not often disappointed in his expectations. If men lose sight of the great object of Christian labor; if they cease to hold direct communion with God, and hold their commission from men and not from him; if they devote themselves to literary discussions, doctrinal disputes, and human notions, and theories, and measures, what wonder if they in the harvest day come empty-handed, even from fertile fields.

Souls are perishing, and a thousand million of the children of Adam have never heard that Christ died for them. Time is short. Let Christians awake to their duty; let them put forth their efforts for lost men; let their souls feel the burden of the dying multitudes around them, and let them go forth bearing precious seed, with tears; and a prayer-hearing God will bless the seed sown, and give the increase; and the faithful stewards of the Lord will be co-workers, and help forward the work to its consummation.—*The Christian*.

—One cannot always be a hero, but one can always be a man.—*Goethe*.

—The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.

—Men may rejoice in the increase of their worldly substance; but far greater is the Christian's joy, when God puts gladness in his heart, and fills him with comfort and peace in believing.

# The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 9, 1888.

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

## THE MICHIGAN CAMP-MEETING.

This meeting was held at the appointed time, on the same ground that was occupied last year, in Grand Rapids, Mich. The season, Sept. 25 to Oct. 2, was that part of the year which, covering the transition to later autumn, is subject to increasing chilliness and fitful storms; and this year proved no exception to the rule. The closing days were pleasant.

The meeting was not as large as the general meetings in this State for some years past. But as three camp-meetings in different parts of the State had preceded this, the larger proportion of brethren and sisters in Michigan have doubtless enjoyed the privilege of a camp-meeting the present season.

These are all the unfavorable features we have to mention. There was a good spirit in the meeting. We believe that the great majority of the hundreds who were present, were those whose hearts are confident in God and true to his work. And as we looked into the faces of the large audience of the friends of the precious cause of truth, courage and good cheer seemed to be depleted upon almost every countenance; and we believe their hearts are knit together by strong cords of union and brotherly love.

The preaching was spirited and free, and listened to with interest. Including the preaching done during the workers' meeting, which commenced the 18th, many discourses on profitable subjects were delivered. As we were present only a brief season, we cannot name them all, but understand the speaking devolved principally upon Bro. Corliss, Rupert, and Van Horn. Bro. Farnsworth after his arrival, the 27th, took an active part in the work.

Sabbath, the 29th, was a marked day in the camp. Bro. Corliss spoke in the forenoon, and Bro. Farnsworth in the afternoon. Following this discourse, some one hundred and eighty signified their desire to start in the service of God, or to renew their covenant of consecration to him, by presenting themselves for prayers. Many feeling testimonies were borne, and in fervent prayer these cases were presented before the Lord. In the evening, Prof. Prescott presented the subject of our educational interest, in words calculated to awaken zeal in all hearts in behalf of this important branch of our work.

On Sunday the attendance from without was good. The great pavilion was well filled. The subjects of Life through Christ, How the Gentiles become connected with, or become a part of, the people of God, and Christian Temperance, were presented.

The usual business of the different organizations was attended to. The earnest efforts of Bro. Butler in behalf of the Conference during the year, in the midst of other manifold labors, received suitable acknowledgment by resolution, as will be seen in the business proceedings. His duties are so arduous in other directions that it is not consistent for him to be longer burdened with this office. Eld. Van Horn was therefore chosen as president of the Conference, with Bro. J. Fargo, H. W. Miller, G. G. Rupert, and Harmon Lindsay, as associates on the committee.

The general verdict, as far as we have learned, concerning the meeting, is that it was an excellent one, the influence of which cannot fail to be good. Additional reports concerning many interesting features of the meeting we trust will be reported by others whose stay at this feast of tabernacles was more extended.

## REPORT OF THE FIRST-DAY OFFERINGS FOR THE QUARTER ENDING JUNE 30, 1888.

KNOWING the great interest that all the true friends of the cause will have in the success of the plan devised by the last General Conference, for sustaining our missionary work by means of weekly donations, we present the following itemized table for the quarter ending June 30, 1888. It will be seen that it takes nearly three months to get in a full report of all the donations paid in the first-day offerings, so

that the report is nearly three months behind. Let the reader carefully scan the following table:—

WHOLE AMOUNT OF FIRST-DAY DONATIONS PAID IN FOR THE QUARTER ENDING JUNE 30, 1888.

NAME.	WHOLE AMOUNT.	NO. MEM.	AMT. PER MEM. PER QUARTER.	AMT. PER MEM. PER WEEK.
California, . . . . .	\$ 223 03	1800	.124	.01
Colorado, . . . . .	84 72	229	.37	.03
Dakota, . . . . .	136 19	632	.215	.01
Dist. of Col., . . . . .	17 00			
Georgia & Florida, . . . . .	15 62	80	.195	.01
Iowa, . . . . .	288 96	1756	.164	.013
Indiana, . . . . .	38 53	1121	.034	.00
Kansas, . . . . .	208 94	2000	.104	.00
Kentucky, . . . . .	13 13	125	.107	.00
Louisiana, . . . . .	5 95			
Michigan, . . . . .	740 20	4355	.169	.01
Minnesota, . . . . .	172 20	1689	.102	.00
Maine, . . . . .	97 10	436	.222	.01
Missouri, . . . . .	20 05	802	.023	.00
New England, . . . . .	204 20	729	.28	.02
Nebraska, . . . . .	23 77	700	.034	.00
New York, . . . . .	55 94	810	.069	.005
North Pacific, . . . . .	64 57	370	.174	.01
Ohio, . . . . .	93 33	1153	.081	.00
Tennessee, . . . . .	10 56	162	.065	.005
Texas, . . . . .	17 45	390	.044	.00
Upper Columbia, . . . . .	44 07	290	.152	.01
Vermont, . . . . .	86 46	452	.191	.016
Virginia, . . . . .	8 11	118	.069	.005
Wisconsin, . . . . .	286 32	1665	.172	.01
West Virginia, . . . . .	6 00			
Grand total, . . . . .	\$2,962 38			
Amount paid last quarter, . . . . .	1,231 46			

It will be seen that there are some encouraging features, as the amount contributed is larger than it was in the last report; but we cannot suppose that, even yet, the plan is fully inaugurated, and in successful operation. Twenty-two thousand five hundred boxes have been sent out by the General Conference Association, each having a written pledge on it, which the individual taking it is expected to sign, that he will pay something each week for the support of our foreign mission work. While the number of boxes given out has been nearly equal to the entire number of our church membership, yet we do not suppose that nearly all, or even a large proportion, have thus far actually contributed each week. Many give nothing; and when we consider the amount given by the average membership of each Conference per week, we cannot say that we are very forcibly impressed as to the extreme liberality of our people toward the foreign missionary work. When we think that, averaging it, one Seventh-day Adventist gives from one half of a mill to three cents per week for the support of our foreign missionary work, we can hardly think that they are straining their generosity in behalf of this estimable work. We confess that it is to us some disappointment to see how little interest has thus far been shown for this most excellent plan of raising means, which might be followed without pecuniary loss to any, if they would carry it out according to the design.

We know of people who have given one dollar every week since this plan has been put in operation. There are doubtless those who give twenty-five and fifty cents each week, others ten, and five; and if this be so, where are the majority of our people on this question, and how are they trying to help forward the missionary work in foreign lands? Of course, if there are some who are giving a dollar, and others one half a dollar per week, etc., and the average for the whole membership is only one half mill to three cents, there must be many who are doing nothing at all. If this plan could be carried out with any degree of efficiency, we know that our foreign mission work would be bountifully supplied with means to carry on its operations. Let our people consider this matter carefully, and try to help all they consistently can. May God help us to see our duty, and do it.

G. I. H.

## "THE FEARFUL," REV. 21:8.

SUCH is the designation used in this text to specify a certain class who in the final judgment scene are numbered with those upon whom falls the wrath of God. There is nothing in the term which especially implies guilt, yet they stand in the company of those who have been perpetrators of the most heinous sins. In their earthly career they were not conspicuous as evil doers, and their progress in the downward road was not especially noticeable to those around them, perhaps not even to themselves; yet it was no less real, as shown by their arrival in due time at the common terminus,—perdition.

The meaning of the term, and the class designated thereby, it is not difficult to comprehend. They are not the heathen, or worldlings who have lived with no thought of God and his requirements, but those who, though knowing his claims upon them, have not had the courage to fully walk in the path he has marked out before them.

There is a boldness which springs from a lack of Christian reverence, and there is a timidity which is born of doubt; they are equally out of place in the worship and service of God. The Salvation Army and self-styled "holiness" bands furnish examples of the former, while in the faint-hearted service of many Christian professors, is seen the working of the latter. Which of the two states is the worse, it would perhaps be a difficult matter to determine.

The "fearful" person never gets very far along in the journey toward Zion. He pauses after taking the first few steps, and seems quite loth to venture further. He has gone perhaps as far as the majority of those in the church, and is afraid lest, by going further, he should make himself conspicuous. He has full confidence, apparently, in the promises of God's word; he admits that it is safe for the Christian to venture out upon them; he knows that God requires and is pleased with such a course; still he never quite has the courage to make the trial. A person of this class never assumes any active part in church work. His timidity prevents it. When a new enterprise is started, he looks upon it with distrust, though he can give no well-defined reason for so doing. He does not like that anything should occur to stir him out of the rut in which he has been accustomed to move. If he engages in any new work, it is not because he expects to derive any benefit from it himself, but because he fears it might result to his disadvantage to do otherwise. His policy is not to discover how much he can do to advance the interests of the cause of God, but to do as little as he can and still satisfy his conscience. He is never on the lookout to discern when an opportunity has arrived of which the church might take advantage; or an emergency arisen which calls for special effort to prevent disaster; and did the result depend upon him, the curse of Meroz would be sure to rest upon the church because of their inactivity.

And yet such persons usually have little difficulty in passing for good church-members; for the reason, perhaps, that they constitute such a considerable proportion of the church. Their theory as to what the service of God requires is all right; but it is one which they never put into practice. They talk freely of the high standard of moral excellence set before the Christian in God's word, but in their hearts they do not expect ever to reach that standard. Such men as Paul, and John, and other Bible characters, might have attained such excellence, but it is not for them. They assent to the truth that Elias was a man of like passions with themselves, but they do not make it of any practical value. The attainments of these worthies,—so far beyond the narrow limits to which they have dared to venture,—seem to lie wholly beyond the range of present possibilities. And this impression having finally assumed the form of actual conviction, their efforts in the Christian race are accordingly of a wavering and half-hearted kind.

Fearfulness is always associated with a lack of faith. It is indicative of unbelief in one of its subtlest forms; and the person who does not stop to scrutinize and test the spirit which prompts his actions, may be for a long time unaware of its presence. It is a sad fact, but one made certain by the words of the text with which we started, that it will deceive many souls, to their final ruin. It does not render its victim conspicuous in the eyes of those around him, or cause him to feel especially guilty himself, as would the commission of outbreking sin; but the fact that such a one is finally classed with sinners of the blackest type, and shares with them his fate in the lake of fire, shows us that it is not leniently regarded in the sight of Heaven. The discovery that we are in such a condition may well fill us with genuine alarm.

There is a boldness in Christian work which is offensive in the sight of Heaven, and there is a boldness which is proper and well-pleasing. So also there is a fear which is born of reverence, and a timidity which comes from cowardice. We need power to discriminate closely between them, lest we should fail to exercise that courage and activity which are born of faith, and be led to continue in a course



which will finally bring us to share the dreadful fate of those who "have their part in the lake which burneth with fire and brimstone." L. A. S.

#### SLIGHTLY INCONSISTENT.

In the *Christian Statesman* of Sept. 13, is a short catechetical article which sets forth the writer's view of National Reform. In answer to the question as to how it is possible to make Christ the ruler of this country's national life, when the land is a chaos of beliefs, prejudices, and ignorance, it is there stated that the nation must be converted, "just as the truth concerning personal religion must be preached to man, in order to his conversion."

Had the writer said that the subject of the National Reform movement contemplated personal labor with people in the nation until the last sinner should be converted, the efforts of its promoters could be considered only laudable; but when the writer goes on to say that "preaching the truths of personal religion alone will not save the nation, any more than preaching the truths of national religion will save individual souls," he states the matter in a light that shows the inconsistency of the whole movement.

We do not say that the statement is not true; for we fully believe that it is. We further believe that the exact truth of the matter could not be more tersely stated than it is in that sentence. But let us weigh the matter carefully. Preaching national religion will not save individual souls. And yet the entire life, and all the energies of the being, of scores of talented men, and thousands upon thousands of dollars, are being expended—for what?—According to their own confession, for a work which has no power to convert an individual soul. More than this; they propose to move heaven and earth to secure the object of their desire—a converted nation. And yet after having done all this, no individual soul will have been converted through the Herculean task.

No one can say that this conclusion is not legitimately drawn. Then why waste time and means to bring about a religious reform in the nation, which will not be a religious benefit to individual souls? It may be said that when the nation becomes Christian by vote, then individuals in the nation will have the benefit of the nation's condition. But if the conversion of the nation does not convert its individual members, where does the benefit come in? Will they not still be unconverted, and need personal labor? Why, then, not do the personal labor in the start, and let the other part alone until the first and most important part of the work is accomplished?

But the accomplishment of such a work is evidently not what the National Reformers are after. The very fact that they disclaim any power in their work, to effect the salvation of individual souls, shows that theirs is another work than that of the salvation of their fellow-men in the good old-fashioned way. What they want is power to control the sentiment of the nation, so as to oblige all to outwardly conform to certain religious tenets, regardless of the condition of the heart.

We had always supposed that the nation was composed of its citizens, and that so far as these citizens were reformed, just so far the nation would be reformed. But it seems that these nineteenth century reformers do not view the matter in that light. They say that personal religion is one thing, and national religion another; that even though the majority of the nation's citizens are Christians, and might, if they chose, control the sentiment of the nation, there is an element lacking, in their estimation, which can be supplied only by the nation's conversion.

This seems strange to an unsophisticated person. How the nation is to be converted, without teaching personal religion, would indeed be a poser, were it not that these Reformers (?) have laid the matter open before all. They say that while "there is a decisive majority of Christians, even numerically considered, . . . they allow themselves to be divided up on issues which are irrelevant to the kingdom of Christ, and do not control the nation." That is to say, Christians are now allowed to think for themselves, and to vote on moral questions as they consider for the best good of themselves and the country at large; and by so doing, scatter their votes to some extent. Therefore, our National Reformers want a conversion in the nation which will make all cast their votes solid for whatever dogma the leaders of religious thought may formulate.

And this is the effort of the National Reform movement, according to their own statements, when they are fully analyzed. But woe to any country that shall be brought under such domination. It would be but the repetition of the history of the Dark Ages, when men's minds were dwarfed because some combination did the thinking, and the subjects quietly sustained them in their manipulations. Is it possible that with the history of the papal supremacy before the people of this generation, they can be led into such a snare?—It is more than probable from the present outlook that this will be the case; but when it comes, look for persecution and moral darkness, from the midst of which the Lord has promised to redeem his faithful people.

J. O. C.

#### THE COUNCIL OF LAODICEA.

The first authoritative action of the Catholic Church in substituting the Sunday for the Sabbath of the Lord, was that of the Council of Laodicea, in the year 364. An effort has been made to evade the force of this fact, and to disconnect this work from the papacy, by offering the following objection; namely, the Council of Laodicea was held in the Eastern church, and not in Rome; therefore the change was not made by the papal church.

If anything were needed to prove that they who try to uphold the Sunday are reduced to great straits, their offering such an objection as this would surely serve the purpose. It clearly proves that they take only superficial views of the evidences on the subject, and have never considered the real relation of events and localities. On this subject, notice a few points:—

1. The council which declared the primacy of the bishop of Rome, was also held in Asia Minor.

2. The bishop of Rome was constituted the head of all the churches, and the effectual corrector of heretics, by the emperor of the East.

3. No general council was held west of Constantinople until the twelfth century. Does this fact have any effect on the supremacy of the popes of Rome in the centuries preceding?

4. The decrees of councils received no authority from the places where they were held, but from the consent and action of the emperors, popes, and churches.

5. No council was ever held that better served the purposes of the pope of Rome, than the second Council of Nice, Asia Minor, A. D. 787, called by Irene, empress of the East. Irene, crafty and unscrupulous, caused Tarasius, a layman, to be made bishop of Constantinople. Pope Hadrian I., "offended at the uncanonical election and ordination of a layman, had declared that he approved of his election only upon condition that he got the holy images restored." So says Bower. But why did the pope look to such a source for the accomplishment of such an object? It was because he knew that Charlemagne, then ruling in the West, was opposed to the worship of images, and so were most all the bishops of the West; and he knew that Irene was in favor of the images. There appeared to be no hope of their restoration, under the circumstances, except by means of a council called by the empress and the patriarch of Constantinople. This council was attended by 375 bishops, all from the East, the West being represented by the pope's legates only. There was great unanimity in their decision; but great also was the indignation manifested throughout the West. Charlemagne convened a council at Frankfurt to counteract the decision of that of Nice, the decree of which was there condemned. The emperor made every effort to induce the pope to condemn the Council of Nice, and to reverse its decision, but in vain. The pope declared that "apostolic tradition" was in favor of the adoration of images; and through his influence the decision of the second Council of Nice became the established faith of the church. Had the pope united with Charlemagne and the bishops of the West, that canon of Nice would have become a dead letter. Does the fact that this council was held in Asia Minor, and was called by the empress of the East, destroy the claim that image-worship is a Romish, or papal, dogma?

6. The Council of Laodicea was not ecumenical, but, as says the *Cyclopædia of McClintock & Strong*, its canons "were received by the other churches." The decisions of some of the most important councils, as that of Chalcedon, and the second of Nice, were subjects of much contention. Probably the canons

of no council met with greater favor than those of Laodicea; and amongst them the 29th was almost universally accepted, because the decree of Constantine had already popularized the day of the sun, and because the observance of the seventh day was stigmatized as a badge of Judaism. But it was most favorably received in the West, the papal church making the Sabbath a fast day, which action was opposed at Constantinople. All history attests that Sunday received its strongest support from Rome, and that opposition to the Sabbath was much stronger at Rome than in the East. The observance of the Sabbath continued longer in the East than in the West. As in the case of the second of Nice, so in that of Laodicea, Rome was the life and strength of its canons.

7. The words of the best historians may be quoted to prove that it was not by any one act, nor in a brief period of time, that the Sabbath was entirely supplanted by the day of the sun. That Rome, with all her influence, found it extremely difficult to exalt Sunday to the place it attained, is proved by the many decrees of emperors and canons of councils which were found to be necessary to accomplish the object. Dr. Heylyn says the sixth council of Constantinople, A. D. 680, "did admonish those of Rome to forbear fasting upon that day upon pain of censures." Rome had compelled fasting upon the Sabbath about three centuries before that, and she persisted, and prevailed. The Sunday church-festival, gradually turned into a Sunday Sabbath, is as truly a creature of the papacy, as is the custom of image-worship.

8. All that part of the Protestant Church at large which is represented in faith by the Baptists, has been forward to lay innovations to the papacy. It has persistently declared that infant baptism is an institution of the papal church. That infant baptism, even as the Sunday, owes its strength and perpetuity, its general acceptance, to Rome cannot be denied. And yet, who does not know that infant baptism originated in Africa, and not in Rome? So impossible is it for the advocates of Sunday to be consistent.

The sum of the matter is this: The primacy of Rome was declared in the East; the supremacy of Rome over all the churches was established in the East; all the general councils, before the 12th century, were held in the East; all the churches, east and west, were united into one hierarchy by Constantine; and the actual division into the eastern and western churches was not until the tenth century. Therefore, the councils held in the East were the councils of the Catholic Church as established by Constantine, over which the bishop of Rome was given the primacy by the first general council held in Asia Minor, A. D. 325.

But this objection is only an evasion; a subterfuge by which, if possible, to keep out of sight the fact, that the Sabbath was changed for the Sunday by the church in the fourth century. Were the objection valid,—were it a fact that the church represented by Rome had nothing to do with establishing this canon of Laodicea,—it would not aid the cause of Sunday at all. It would still remain a fact that the Sunday institution, as a day of church observance, received its authority (1) from the 29th canon of the Council of Laodicea; and (2) from those who enforced and gave effect to this canon. It can be traced to no other source. But, unfortunately for the cause of the objectors, they cannot possibly separate this action from the Catholic Church, of which the bishop of Rome was at that time the primate, and from whom this canon received its best support.

They who are even partially acquainted with the history of the church in the early centuries, will not need this explanation. But it is very apparent that the advocates of Sunday are quite ignorant of the facts of history, or are fully determined to suppress those facts. Flimsy as is the objection here noticed, it has been urged with most amazing confidence. The confident manner of the objector might deceive, where the objection itself has no weight.

J. H. W.

—The real use of all knowledge is this, that we should dedicate the reason given to us by God to the use and advantage of man.—Bacon.

—Keep clear of mere machineries, stride over church worships, and earthly priesthoods, and all the theologic lore of the ages; and go directly to Christ, and ask thyself whether thou canst love him supremely and undividedly.—Rev. Peter S. Minzies.

## 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.

### TIME IS CLOSING.

BY O. C. GODSMARK.

Time is closing; O how solemn  
Seems this sacred thought to me;  
Time, with all its precious moments,  
Swiftly nears eternally!  
Soon these hours, with all their blessings,  
Must be numbered with the past,  
And with cases all decided,  
We must meet the Judge at last.

Great the work, and short the moments,  
Ere the final trumpet shall sound;  
Are we doing all our duty,  
That in peace we may be found?  
Are we ready, brother, ready,  
With our garments pure and white?  
Are we ready for the judgment  
That shall set our cases right?

We must stand before our Maker,  
When probation's hour shall end,  
Without spot or wrinkle on us,  
With no interceding Friend;  
For the One who now is pleading  
All his blood in our behalf,  
Will arise, and cleanse his garner  
Of the light and worthless chaff.

God expects us now to labor  
As we've never done before,  
And to search with lighted candle  
Every recess, o'er and o'er;  
And the chambers of our being,  
That in past have darkly laid,  
Must be lighted by its presence,  
While his anger yet is staid.

Soon our Saviour must stop pleading,  
For the work is nearly done,  
Soon must cease the hour of mercy,  
For our race is nearly run,  
And I ask myself the question,  
"Am I ready for that day?"  
Are my sins all left with Jesus?  
Are their stains all washed away?

Does the love of souls around me,—  
Souls for whom my Saviour died,—  
Call from me unselfish labor,  
Keep me near his bleeding side?  
Am I doing all my duty,  
That he places in my way?  
Do I help to cheer my brother,  
As a Christian day by day?

O, may now our Heavenly Father  
On us each his grace bestow!  
May his Spirit strive within us,  
That we may our failings know!  
That when Jesus comes in glory,  
All our wrongs may pardoned be,  
And we, with the righteous, ever  
Be from sin and sorrow free.

Senola, Ga.

### THE EUROPEAN COUNCIL OF SEVENTH-DAY ADVENTISTS.

THE sixth annual session of this body was held in connection with the camp-meeting at Tramelan, Switzerland, Aug. 26. The meeting was called by Eld. O. A. Olsen, the only officer of the Council present. Upon motion of Eld. Waggoner, Eld. Olsen was elected chairman. E. W. Whitney was chosen secretary *pro tem*. Prayer was offered by Eld. J. H. Waggoner. A statement was then made by the Chairman concerning the appointment of the Council, explaining in part the reasons why other officers and members were not present, and that, owing to the circumstances, there was very little that could be done. Some references to the minutes of the last session were made, but the reading of them was waived.

The following resolutions, introduced by Eld. J. H. Waggoner, after consideration, were adopted.

*Resolved*, That inasmuch as the school-laws of the different countries in Europe are so very different that no suggestions can be made which will apply in general, we leave the subject with the several Conferences, to do as their circumstances require.

*Whereas*, In view of the manifest benefit of the camp-meeting at Moss, Norway, and Tramelan, Switzerland, which is full proof that such meetings may be as profitable in Europe as in America; and in view of the fact that already our general meetings are too large to be convened in meeting-houses or halls; therefore,

*Resolved*, That we recommend the several Conferences in Europe to adopt this method of holding their general meetings, as fast and as far as their circumstances require or will permit.

*Whereas*, The Conferences in Europe are now established, each with its peculiar circumstances, and publishing in different tongues; therefore,—

*Resolved*, That we ask the General Conference to consider the matter of the European Council, and to instruct us as to the advisability of continuing it.

The Council then adjourned *sine die*.

O. A. OLSEN, Chairman.

E. W. WHITNEY, Sec. *pro tem*.

### SWEDEN.

KARLSKRONA.—We came to this place the 26th of June, for the purpose of holding a tent-meeting. This is a city of 19,000 inhabitants, lying on the Baltic Sea. It is situated on an island, surrounded by numerous smaller islands. The location is beautiful, and the climate is said to be of the finest in Sweden. The royal fleet is stationed here, so there are several thousand soldiers in the city. Here also is found the "king's wharf," where all the implements of sea warfare are kept.

We secured a place near the center of the city upon which to erect the tent; but the rent is quite high. We began meetings the first of July, and the first evening the tent was well filled with attentive hearers. One of the city papers spoke highly of our meeting, and this, we think, gave us a good start. We spoke on practical subjects during the first week. Ministers and people came, and wished us "Godspeed." The Methodists sent one of the elders of the church to hear what was preached, and he reported to the church that it was sound and good, and they need not be at all afraid to attend the meetings, so the Methodist church has been well represented in our meetings. When the plain truths of God's word were presented, the wind shifted a little, and different reports came out. They called us antichrist, spiritualists, and Adventists, saying that we denied the New Testament, the resurrection, and many other points; yet our meetings have increased both in numbers and in interest. We have preaching every evening and twice on Sunday, and the attendance averages between 500 and 600.

The ministers are now becoming very much stirred, and are doing all they can to warn the people, and to prevent their coming to the meetings. A minister, with his deacon, came down to the tent early one morning, to find out what we were. He thought we were trying to lead the people back into bondage again, and to bring them under a law that had been abolished long ago. He said we sailed under false colors; and that if we really believed the Sabbath should be kept, we ought to preach that "every one that did not keep the Jewish Sabbath, would be lost, and go straight to eternal torment." We told him God had not said so in his word, hence we could not.

Some have begun to keep the Sabbath, among whom are the superintendent of the Baptist Sunday-school, with his family, also a brother from the Lutheran Church. He has a real missionary spirit, and began to sell our books and tracts even before he began to keep the Sabbath. Especially has he sought to enlighten the Lutheran priest here, with whom he has been on very friendly terms. He repeated to the priest what he had heard at the tent, until at last the priest told him not to come to preach to him any more. He is working on the "wharf," and has now sent in a petition to the king to see if he can keep his work, and be free every Saturday. We cannot tell how he will succeed, but he says the king shall have a chance, at least, to know that the seventh day is the Sabbath. The colportage work here has been very successful. Two sisters have been here, and thoroughly canvassed the city. Many books have been sold, as may be seen from the report of the Lutheran priest, who said he could not go into a single house without finding Adventist books and tracts.

Since writing the above, we have been obliged to take down our tent and move into a hall. Another large tent was pitched close beside ours. This contained some sort of a museum, with all kinds of music; among other instruments, was a large hand-organ which, if not melodious, was at least noisy. This disturbed us so much that we were obliged to take down the tent, which hindered our work some, but not so much as we had feared. We secured a hall which seats nearly 400, and at our last meeting every seat was occupied, and many stood. The truth seems to have taken a deep hold of the people. The ministers are much alarmed at what they call the "new doctrine;" and in order to save their sheep from the wolves, all the different denominations in the city united to hold a discussion, to let the people see that there was no Bible proof for these errors. The meeting was held in the large Lutheran mission-house, and one paper stated that there were between 2,000 and 3,000 people present. The questions presented for discussion were, the immortality of the soul, the end of the wicked, and the Sabbath. Although the discussion lasted from half past five until half past ten, only the first two subjects were taken up. And all the arguments they could bring forward for these were the words of Christ to the thief on the cross, and the parable of the rich man and Lazarus. They evidently thought to annihilate our work here by this meeting, but it had an opposite effect. Our attendance has greatly increased since, and many have had their eyes opened to see the ground upon which their ministers stand, and have thus lost con-

fidence in their shepherds. It has been a great wonder to the people, how these Methodist, Baptist, Lutheran, and other ministers, who before were such bitter enemies, could be friends, and be so agreed on that occasion as to hold a union meeting. The bitter and almost satanic spirit they manifested, showed us what we may expect from these Christians when they are united to persecute the people of God, and the law is once in their hands. Last Sabbath we had a very excellent meeting. Between forty and fifty were present, and the Lord came near. Ten signed the covenant, and there are at least as many more keeping the Sabbath, who we expect will sign next week. We are of good courage, and rejoice that some precious souls will obey the truth, even in the midst of opposition and difficulties.

J. M. ERIKSON.

### SOUTH AFRICA.

WELLINGTON.—My experience at this place has been different from anything in the past. I have never before seen a Protestant community so completely under the influence of one man. This man sustains about the same relation to the people that Moses did to ancient Israel. When I came to the place, at the first opportunity I called on this minister. He plainly told me that he should oppose my work; that the people here are Christians; that if I wished to build up a new sect, the place for me was among the heathen. To my suggestion that it was an ancient rule, and from high authority, for the people to try the spirits, he replied that they were not capable of deciding for themselves. I am told that some two years ago, one family of his congregation embraced the Sabbath, and went to him with the matter; that he replied favorably, and wished them Godspeed in what he believed to be a good work; but that since that time he has been growing more and more opposed,—a living witness of John 12:35, 36.

Before coming here, we were told by friends of the faith, that we should find this the hardest place in the colony into which to introduce a new doctrine. Our work here was begun in the absence of the minister referred to, and the meetings were attended by teachers, students, and public men. On his return, I am told that he denounced us in the church, and then at the schools. The congregation now dropped off, and our Bible work was much hindered, though by no means stopped. Our workers met from interested readers: "My minister does not wish me to read any more;" and oftener from the colored servants, "Mrs. — is out this afternoon." We found the people of the minister's opinion, that he is to think and decide for them. But I am astonished at the freedom with which the trust is expressed. Common expressions are: "You have the truth." "I know that the Bible teaches that the seventh day is the Sabbath, but I think that Mr. — is a good man, and that if I follow him, he will take me through all right." "Why do you come to labor with us? Why don't you get Mr. — converted to your faith, and then we will all go with you." "I know that you have the truth, but my minister does not agree with it, and I must obey him." The people here are doubtless more afraid of a new doctrine, from the fact that some years ago the doctrine of baptism was preached here. Some believed, but the leader proved to be something after the Mormon stamp.

As some desired baptism, a small church was partially organized last Sunday, and four were baptized. A part of us who came from America have united with this church. We confidently trust that our number will be increased by honest souls into whose hearts the seeds of truth have already entered, and by others into whose hearts they may fall. The lady teacher in the Huguenot Seminary, mentioned in a former report, is a living witness before the teachers and students. For ten years she has been the principal music teacher in that important institution, which is sending out missionaries into the broad harvest field. Her qualifications surpass the objections against her newly espoused faith. Her duties have been so arranged that she has the Sabbath wholly to herself. Surprise was expressed that this included Friday evening.

We have some interesting missionary subjects, among whom may be mentioned a young man now engaged in teaching a Government school some distance from here. We met him a few months ago. He then listened with deep interest to an exposition of our faith, purchased "Thoughts on Daniel and the Revelation," and "History of the Sabbath." A subsequent correspondence showed him to be deeply interested in their study. One of our American workers has gone to visit him. Since my last report, another of our African young men has commenced the canvassing work. He spent five months in studying the principles of the truth, and went out from us to commence his work a month ago. For the first ten days of his work, he reports sixty orders for "Thoughts on Daniel and the Revelation," besides having sold some small works. Two others, before mentioned, are engaged in canvassing, and we expect others to join in this noble work, after proper preparations are made. One young man expects to start soon for America, to seek a preparation for the work, at our college at Battle Creek.

About the time this is being read, we hope to have our two tents out in the harvest field, Bro. Hankin with one, and the writer with the other, each accompanied by a young man as helper and learner. Our situation in South Africa may be briefly expressed in the words of a Dutch brother, in a recent letter: "We have a large field, a hard field, and an important field." We ask, dear brethren, a continued interest in your prayers, that our work may be done faithfully and well, and that the 144,000 may be well represented from this field. We are now in the midst of our mild winter.

Aug. 1.

CHAS. L. BOYD.

## WISCONSIN.

BLOOMVILLE.—I have been holding meetings here nearly three weeks. Three families have taken their stand for the truth, as far as they have learned, making nineteen in all. Many more seem to be deeply interested. Calls are coming in from other neighborhoods. One hall and three school-houses have been offered me, in which to hold meetings. The interest here was caused by reading-matter sent by a sister at Battle Creek, to a lady who had never experienced religion. Let us "sow beside all waters;" God will give the increase.

Sept. 16.

B. J. CADY.

MILWAUKEE.—I spent Sabbath and Sunday, Sept. 22, 23, at this place. The tent-meeting is still in progress. Sixteen have signed the covenant, several others are keeping the Sabbath, and the interest is still good. At the beginning of the Sabbath, the church members met with us at the tent for the special purpose of seeking God in prayer, that those who were yet undecided might take their stand for the truth. At the regular hour of service, the tent was well filled, and a social meeting followed, in which many took part. Sabbath morning Bro. C. W. Olds gave a discourse setting before the people the evidences of our faith. A good interest was manifested. In the afternoon a general social meeting was held with the English and Germans together. The tender Spirit of God came near, and our hearts were made glad, as we saw many who had never spoken in meeting, rise and express their thankfulness to God for the light of present truth. In the evening, thoughts were presented from Rev. 3:20, showing the close relationship existing between Christ and those who open their hearts to him. All felt to praise God for the good work done. Several who had become interested through the mission effort, attended the meetings.

The prospects for the mission work are encouraging. We believe our brethren throughout the State are interested in the success of the mission, and are anxious to help forward the work. Many might do so by sending supplies, such as fruit, vegetables, butter, and other eatables. Those living in the cranberry region might perhaps send a barrel of berries, and others, different things of which use can be made. The Lord will bless efforts put forth to help forward his work. When things are sent, freight should be prepaid, and a card sent to the mission, 264 18th St., stating what time it was shipped, on what road, and by whom. Ship to F. H. Westphal, 264 18th St., Milwaukee, Wis. We hope our brethren will remember the mission.

A. J. BREED.

## TEXAS.

WIKLAND.—We have now been at this place with the tent three weeks. We have given twenty-six discourses, three Bible readings, and made twenty-two visits. The book sales have amounted to \$5.95; donations to \$3.35. We have given away 145 periodicals. The interest seems to be on the increase, and people come from six to ten miles around. The people are very kind, and our temporal wants are well supplied. Six have commenced to keep the commandments, and there are others who we think will obey.

A Christian (Campbellite) minister challenged us for a debate, and the congregation voted to have it. But after the minister came and heard us a few times, he withdrew his challenge, saying he could not meet the positions we held. Bro. McCutchen goes to Cedar Grove the 29th, to assist in organizing a church at that place. We labor on with good courage, asking the prayers of the brethren and sisters.

Sept. 23.

W. S. CRUZAN.

W. A. MCCUTCHEN.

## GEORGIA.

SENOIA.—I came to this place with the tent, and began a series of meetings Aug. 28. A few meetings were held here two years ago, but owing to the poor health of the speaker, he was obliged to bring the work to a close, and take down the tent before anything definite could be done, although the interest was good, and most of the points of present truth had been presented, and a large number of books sold.

Believing there was yet a good interest to hear, it was decided that I should come here and try to develop the work that had already been started. But

as soon as the tent arrived, those who had once befriended the truth united to keep as many from hearing as possible; and as a result, not a person from the town has been in regular attendance, or befriended the work in the least. Consequently, the audiences have been very small, though a few from the country have been present every evening, when the storms have not been too severe. The Sabbath question is now being presented, and what the result of this test will be is of course uncertain. May some take their stand for the truth, and rejoice in it.

Sept. 18.

O. C. GODSMARK.

## MICHIGAN.

BLISSFIELD.—We closed the tent-meetings at this place Sept. 10, after a stay of seven weeks. We leave seven adults keeping the Sabbath, as a result of this effort. These, with three others, who were Sabbath-keepers when we came, will, we trust, keep up the meetings already established. We circulated several thousand pages of our literature, and received in collections \$16.83. The interest to hear was excellent to the close of the meetings. The plainness of the testimony borne was such as would naturally antagonize the evil disposed, yet we met with no opposition whatever, the people continuing very friendly to the last. With few exceptions, all admitted the truth upon all points of our faith. This was especially so in the case of church-members, but they seemed willing to take the risk in the judgment with the majority, rather than to take their stand on the unpopular side. We hope and pray that some will yet turn from darkness to light,—from worldly worship to the keeping of the commandments of God.

Sept. 20.

A. W. BATHER.

H. M. KENYON.

M. S. BURNHAM.

## KANSAS.

CAWKER CITY.—I joined Bro. Rousseau at this place July 16. We labored until the 16th of August, meetings being held each evening, also on Sabbath and Sunday, in the tent. In the meantime we visited and held Bible readings from house to house. At the beginning of the camp-meeting, there were some ten or fifteen interested ones, who were almost decided to obey all the truth. The camp meeting gave them much courage and strength; and after it, labor with these interested ones was resumed, and while Bro. Rousseau remained, a church of eleven members was organized. After Bro. R. left, Bro. J. H. Rogers and myself remained to bind off the work. We organized a Sabbath school of about sixteen members. Bro. Rogers then returned to Norton. A goodly number signed the tetotal pledge, among whom was a young man who had been preaching for the Baptist people. He has embraced the truth, and gives promise of making a good laborer.

There is now a company of thirteen here keeping the Sabbath, three of whom were observing it when we came. I now go three miles north of Republic City to begin a series of meetings. Bro. Rogers will soon join me.

O. S. FERREN.

## OHIO.

CLEVELAND.—Since the Ohio State camp-meeting, I have spent the most of my time in this city. I have done work for the tract society, Conference, mission, and people of the city. Although our working force has been small since camp-meeting, and consequently the work done has been correspondingly small, yet the Lord has been with us, and we have seen evidences of his working on the hearts of the people, and some are taking their stand with us. More workers have now come, and others are expected soon, so we may hope to see the city mission work go on rapidly in the future. We shall give much attention to canvassing. Those who are working in that line now, are meeting with good success. I went to New York State Sept. 14. I was on the camp ground one day. From there, I went to my old home near Rensselaer Falls, and then visited other relatives in Franklin County. My heart was made glad to find my father and his family keeping all of God's commandments. Other friends are favorable, and I trust will soon accept the message. I am of good courage in the Lord, and I feel, more than ever, like laboring with all my strength to carry the blessed truth to those who have it not.

Sept. 26.

J. E. SWIFT.

## TENNESSEE.

CORINTH AND RIDGE.—From Aug. 8-13, I labored with the company at Corinth. This company had never enjoyed the ordinances of the Lord's house till this meeting, when they were celebrated, every one taking part. The Lord came very near to us, and all hearts were made tender by his gentle Spirit. Some had been using tobacco, but all now signed the anti-rum and tobacco pledge. Two were added to their number, and one was dropped. Some outside interest was manifested. If this company will heed the

injunction of Heb. 10:24, 25, they will have spiritual life. May they be "living stones" in the Master's house.

I was with the church at Ridge, Aug. 16-25. At this place I was greeted by very large audiences. The brethren and sisters seemed much encouraged by the effort. Two were added to the church; others are on the point of deciding. The brethren say there never has been so much interest to hear before. Some are keeping the Sabbath, and even paying tithes, who are still outside of the organization. May they hasten to cast in their lot with the Lord's house. Steps were taken to erect a house of worship, and \$105 were subscribed toward it. Labor, pray, watch, and wait, brethren, until Jesus comes.

E. E. MARVIN.

## IOWA.

ALLERTON AND WARSAW.—We closed our meetings at Allerton Sept. 9, after having continued for nearly nine weeks, with good attendance throughout. Just as we were about to leave, we received a challenge from Eld. Hedrix, of the Disciple Church, who is held as a champion debater. The discussion lasted nine sessions of two hours each. It was quite apparent from the very beginning, that the Elder's past experience with the Adventists, on the Sabbath question, had taught him that it is not an easy subject to meet. Evidently realizing his inability to answer the arguments, he tried to content himself with telling the people that all he needed to do was to "deny." But finding that would not satisfy the demand, he undertook to meet the case by abusing the Adventists, and boasting of his own great abilities. Out of some ninety texts produced in behalf of the seventh-day Sabbath, he undertook to notice only six or seven. As some who listened remarked, "It was a one-sided discussion." Even some of his own church members said they did not think he would care to take up the subject again.

Ten have signed the covenant as a result of our meetings at Allerton, and we have hope for several others. We moved to Warsaw last week, where we have now given four discourses. The attendance is good, and we trust the Lord may help us so to present the truth that many may be led to embrace it. The people at both the above places have been very kind in supplying our temporal wants, although book sales and donations have been small.

Sept. 17.

H. NICOLA.

MATTHEW LARSON.

## DAKOTA.

TAOPL.—We closed our meetings here last evening, with a full tent. Since our last report, we have been visiting and holding Bible readings through the week, with preaching services on the Sabbath and Sundays. Last Friday afternoon the "smart man" looked for, came to preach against us. The school-house was too small, and being afraid to use our tent, they held their meetings in a little grove, in the open air. The man was an M. E. presiding elder, from Sioux Falls. He took the position that the ten commandments were nailed to the cross. He stated that Christ gave us a new Sabbath; but he could not find the scripture. That, however, did not matter, as he claimed that Christ did many things of which there is no record. Speaking of the nature and destiny of man, he said the soul must be immortal; for it never went into the grave, etc., etc.

After he had spoken over two hours on these themes, his talk abounding with slang and burlesque, I asked permission to speak fifteen minutes, and took an expression of those present as to whether I should do so. Two thirds responded by the uplifted hand. Just as I was about to begin, the owner of the grove, a Methodist, forbade me the privilege of speaking. We reviewed the Elder, however, the 23rd, in two discourses, showing that the Bible, the M. E. Discipline, Clarke, Wesley, and even the M. E. hymn book were all against him.

Four more have signed the covenant, and there are now about twenty-six here keeping the commandments of God. Our Sabbath school numbers thirty-five. Seven dollars' worth of books have been sold, and ten copies of the *Instructor* are taken. Our expenses have all been met. We look back with pleasure, and with grateful hearts to God, for his blessing, and the success he has given us here. We are both of good courage in the work.

Sept. 24.

GEO. H. SMITH.

C. P. FREDICKSON.

## MASSACHUSETTS.

LYNN.—The Spirit of God seems to have designed to do a special work in this place. In May, 1887, there being quite a number of Sabbath-keepers scattered throughout the city, meetings were started, composed of those who had been keeping the Sabbath from one to many years. The interest grew steadily, and in searching the city, others who thought they were alone here in the truth, were found, and united with us. For about four months these meetings were held in the house of one of the brethren, and then it was thought advisable to procure a small hall. For



nearly one year there were no additions of those who had never kept the Sabbath. But from time to time, when special meetings were held, some who had kept the Sabbath would discover that there were others who were obeying the truth; and these also would come and join themselves to us.

But God did not leave us without any fruit for the year's work. About two months ago, through reading "Marvel of Nations," "Thoughts on Daniel and the Revelation," "Man's Nature and Destiny," and also by the labor of Eld. W. J. Boynton, a man and his wife embraced the Sabbath; and they in turn were enthused with the missionary spirit of the third angel, and carried the light to two more. So the four have been added in the past two weeks. Of course these things came under the notice of the New England Conference, and Sept. 1, 2, Elds. A. T. Robinson and O. O. Farnsworth came here, and held special meetings on Sabbath and Sunday. An excellent interest was manifested; many strangers were present, and brethren and sisters from surrounding places attended. On Sunday a church was organized, with thirteen members, a leader, and a church clerk. The following Sabbath three more were added. Now the hall in which we have been holding services is not suitable for a growing church; and by another week, it is hoped another hall will be secured on the main street. The ordinance of baptism was administered on Sunday, Sept. 2, by Eld. A. T. Robinson, there being two candidates; and there are still two more to go forward when an opportunity occurs. So God has prospered the work, and answered the prayers of his people here. May his blessing still rest on the feeble efforts put forth at this place. R. O. WARD.

#### THE INDIANAPOLIS, IND., CAMP-MEETING.

As others have reported the principal points of this meeting, I will note only a few relating to its closing features. The rain on Sunday, Sept. 16, kept the people from attending, so the outside representation was small. On Monday, the Health and Temperance Society closed its work by electing N. W. Kauble for President, and J. W. Covert, Secretary. In the forenoon, a discourse was given upon the subject of baptism, after which eight were baptized. Four had been baptized during the meeting, previous to this, making twelve in all.

The meeting closed on Tuesday morning. It was the general testimony of those who expressed themselves, that they had been greatly benefited by the close preaching, and that they intended to do much more in the future to advance the cause of God than they had ever done in the past. I think that nearly all went home greatly encouraged, and with new resolves to advance in the work. It is to be regretted that only about 300 of our people were present to receive the benefits of this meeting. But these determined to carry the good that they had received home with them, to impart it to those who did not come. May they be successful in this good work.

WM. COVERT.

#### THE NEW YORK CAMP-MEETING.

This meeting was held in the city of Rome, N. Y., on a plat of ground a short distance from the State depository and the church owned by our people in that city. The location was good, and easy of access. The street-cars ran near the grounds. Had the weather been favorable, there would have been a large attendance from the city. Yet a goodly number were present when it did not rain. Eld. I. D. Van Horn, E. M. Morrison and wife, and the writer, were the laborers who came from abroad, to assist in the meeting. There were about 200 Sabbath-keepers in attendance. There was a desire on the part of many to draw near to God, and to engage more heartily in his work.

An interesting canvassing class was conducted by Bro. Morrison. This branch of the work looks very encouraging. Several have had excellent success during the past few months in canvassing. Their numbers will be largely increased this fall and winter. Bro. J. V. Willson expects to devote the most of his time to this work as State agent. The T. and M. Society has paid about \$1,000 of its former debt the past year, besides having paid all running expenses during the year. This is indeed encouraging; but in some respects there has been a decrease in the amount of work done by the society. This is because so many of the local societies have accomplished so little. We hope that there will be a change in this respect the year to come. The Conference debt, also, was decreased, although the amount of tithes received this year, was not as large as that of the year previous. Had the laborers been paid what was justly their due, there would have been no decrease in the debt of the Conference.

A goodly number have embraced the truth the past season, and many encouraging features could be mentioned that ought to encourage the brethren to stand by the laborers in that field. There are young men coming up who, with proper encouragement, can be of great value to the cause. The most discouraging feature is the failure on the part of the brethren and sisters to pay their tithes faithfully, so that

those in the field can be properly sustained, and others encouraged to enter the work. Dear brethren and sisters of the New York Conference, will you "rob God," and thus drive the best talent in your Conference to other fields, and discourage those who remain; also hinder young men of promise from entering the field, because you disregard the claims of God upon you, in failing to bring all the tithes "into the storehouse," that there may be meat given in due season to the perishing in your own Conference? You must answer this question now, also meet it in the judgment, when you are to give an account of your stewardship. Do not hold men responsible for the prosperity of the work when their hands are tied and their feet are fettered. I would ask the brethren and sisters of New York, to read carefully the testimony sent you in June, 1887. Let the elders read it again to their churches. There is light in the counsel of God to you; if you heed the words of wisdom, you will soon see a rapid growth in the cause, and many entering the field as laborers.

Eld. Wilcox baptized ten on Monday. Our brethren left the ground on Tuesday, feeling that the meeting had been one of the best ever held in the State. God helped his servants in presenting the truth. Some were greatly blessed and encouraged. Let me say again, Heed the words of counsel, be zealous and repent, be of good courage; the Lord is coming soon. Let us be preparing for a home in a better country.

R. A. UNDERWOOD.

#### THE WEST LIBERTY, IA., CAMP-MEETING.

The Eastern Iowa camp meeting was held according to appointment. It was quite well attended, and proved to be an occasion of interest and profit. Three small companies of Sabbath-keepers live near the place of meeting, but at West Liberty there are none of our faith. These companies are young in the truth. They have not had the privilege of attending our State camp-meetings. For their benefit, largely, the meeting was appointed where it was. In some of the adjoining counties, the truth was planted about thirty years ago. There was once a strong church at Pilot Grove, Wash. Co., at which place the second camp-meeting conducted by our people, and the first in the State, was held. For several years our annual meetings were held at Pilot Grove, but on account of removals and deaths, our representation has been small there of late. The increase of our work and the more general representation of our people throughout the State, have made it necessary for the last few years, to seek more central points for our meetings. So the localities once favored have of late been much neglected. The meeting at West Liberty gave our old Sabbath-keepers in Eastern Iowa, a favorable opportunity to attend, and many did so. They, as well as the new Sabbath-keepers, seemed to appreciate the meeting highly. Some undoubtedly permitted their worldly interests to hinder their attendance. Those who did so, were thus deprived of a rich feast. There was quite a good representation of the people of the village and surrounding country, evenings and on Sunday. The most earnest attention was given to the preaching on these occasions. A spirit of devotion was manifested. It was good to see it so well and so generally maintained in the camp. On Sabbath, twenty came forward for prayers, some of whom started in the service of the Lord for the first time. On the following Monday, eleven were baptized. The occasion was one of the most pleasant and impressive we have ever enjoyed.

The book sales were quite good. The State canvassing agent was present. Several arranged to give this part of the work their attention. The meeting was a most precious occasion. Elds. Mitchell, Porter, and others sharing in the responsibility of the meeting, seemed to enjoy much of the blessing of God. His Spirit and blessing seemed to run from heart to heart. It is the desire of our brethren that such a profitable meeting may be held in Eastern Iowa next season. We returned to our homes and fields of labor feeling that the blessing of Heaven is more to be prized than all things earthly.

H. NICOLA.

#### THE NEBRASKA CAMP-MEETING.

This meeting was held, according to appointment, at Grand Island, a village of a few thousand inhabitants, situated opposite a large island in Platte River by the same name. The village had been quite thoroughly worked by our canvassers and Bible workers, and there had been a long series of tent meetings held here; also the camp-meeting was held here last year. All this labor had familiarized the people with our views to that extent that only those who were really interested came out to hear; but quite a number of this class came. The workers' and canvassers' meeting had been in session for nearly two weeks when we arrived, and considerable preaching had been done during that time.

I think this meeting was the largest ever held in Nebraska. There were 119 tents pitched, with 605 regular campers. When we consider that there are only 700 Sabbath-keepers in Nebraska, according to the reports, this attendance is large. But the brethren

seemed to want to attend. One company of five wagon loads came 335 miles with their teams. They would of necessity be absent from home nearly five weeks. Others came hundreds of miles, and would be obliged to be away from home three to five weeks. This, no doubt, would look like financial suicide to brethren who live in the older States, and are worth as many thousands as these brethren are hundreds. Yet we heard no such complaints here. We heard no one say that the meeting cost too much; but all seemed so thankful they could attend, and thought they had been amply repaid for all their labor and sacrifice. Would that all our brethren had as great a desire to attend these annual gatherings.

It has been well known to those who have labored in Nebraska the past few years, that both the Conference and tract society have been badly involved in debt in many ways. Some mistakes have been made. But we were glad to see a great change in this respect the past year, under the present administration. A few figures may not be uninteresting. The tithe the past year nearly doubled (although it was a hard year), reaching \$9,887, an increase of about \$4,000. This enabled the Conference to pay \$3,010 of its old debt. There still remains about \$1,300 indebtedness on the Conference. The tract society has cashed all its orders the past year, and has cancelled \$8,000 of its old debt. It is now nearly out of debt to our publishing houses, although involved some to our different missions. The book sales reached about \$8,000, and the business transactions \$17,615.

These figures certainly show a prosperous year financially for this Conference and society. Hard work, careful management, and scrupulous care in saving all that could be saved, with the blessing of God, is the secret of this success. When the report of the secretary was read, it was gratifying to see what a satisfaction it seemed to produce on the minds of the brethren and sisters. No questions were asked or desired to be asked; all seemed to thank and praise God for his love and prospering hand, which has been with them. There was a degree of freedom in the preaching of the word. And the brethren and sisters seemed to appreciate what was said.

We should have been glad to see a greater depth of spirituality manifested throughout the meeting. This lack is seen everywhere we go. We earnestly desire to see a change in this respect. Our meetings on the Sabbath and Monday were reasonably good. There were twenty baptized on Monday. We were thankful to God for all his goodness to us. Bro. R. M. Kilgore and J. H. Morrison were with me at this meeting, and labored with good acceptance. We expect to see the Nebraska Conference yet take her place, in prosperity and success, with other Conferences.

E. W. FARNSWORTH.

#### THE NORTH CAROLINA CAMP-MEETING.

This meeting was held at Hickory, Sept. 11-18. There are at the present time some seventy-five Sabbath-keepers in the State, forty or more of whom were at the camp-meeting. Quite a number of them live in the mountains in the northern and western parts of the State. They came to the meeting with horse and ox teams. It took from two to four days to make the journey. This was the first meeting of the kind ever held by our people in North Carolina; consequently, those in attendance had everything to learn in regard to a camp-meeting, and we are pleased to state that they learned some things which are necessary to the success of any camp meeting. They learned to come promptly to meeting at the ringing of the first bell, so that when the last one rang, we were all ready to begin the service. They also learned before the meeting closed, that it was their duty to remain until the last meeting, which they did, only two leaving before the camp-meeting closed.

The social meetings were refreshing seasons. The Spirit of God deeply impressed hearts, as was evidenced at every meeting by the silent tear and subdued sobs proceeding from penitent hearts. A Sabbath-school Association was organized, and officers for the Tract Society were elected. A part of each forenoon was devoted to the giving of instruction in regard to our work, and the best way to advance the cause throughout the State. Of late there has been one canvasser at work. He has done well. The people receive and treat him kindly. It is a good field for canvassers, and there should be at least fifty in the State. Considerable time was devoted to discussing the canvassing work; and if the plans which have been laid by the brethren are carried out, it will be but a short time before several of them enter the canvassing field. Bro. N. B. England was elected State agent.

The majority of the Sabbath-keepers in the State have embraced the truth through reading-matter sent them by our missionary workers, the papers and tracts having come principally from Massachusetts, New York, and Kansas. Especially has that "able minister," the *Signs of the Times*, been the means of bringing the light of truth to many, in different parts of the State. Many and fervent were the prayers offered at the meeting, for those who sent the reading-matter. Several years ago, a lady living in Kansas sent some reading-matter to her sister in North Caro-

lina; and as the result, this sister, with her whole family, also her brother and some others, embraced the truth, making about eight in all. During one of our meetings, the sister and her husband from Kansas, arrived. She had not met her relatives here for seventeen years. The meeting was an affecting one, and the present truth immediately became the theme of conversation. When the families parted seventeen years ago, all were leading irreligious lives,—treading the path of sin,—but now all meet as Christians, believing and loving the truths of the last message. Those not relatives of the Kansas sister, who had embraced the truth through the reading sent by her, seemed as pleased to see her as though they were also relatives. As I witnessed the meeting, I could not but long to be present at the final gathering of the elect, when all our missionaries shall meet in the eternal kingdom those who have been saved through their efforts.

Elds. Rees, Marvin, and the writer were the ministers present at the camp-meeting from outside the State. Eld. Rees has labored some in the State during the past two years. The Lord has blessed his efforts. Several have embraced the truth, and he has, to some extent, taught the brethren how to labor. We see no reason why a little earnest effort may not result in inducing others to take hold of the truth, so that they, with those who have already embraced it, may unite in the organization of a State Conference.

The turn-out evenings from the village was good. A large attendance was expected on Sunday, but it rained so steadily that many of those who would have come, remained away. As it was, our tent was well filled in the forenoon, afternoon, and evening. At the revival effort on the Sabbath, fifteen came forward for prayers. On Monday, two were baptized by Eld. S. H. Kime. Tuesday morning, after a good parting social meeting, all started for home, strengthened spiritually, and with a fixed determination to do more for the cause of God in the future than the past. S. H. LANE.

#### THE MAINE CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-second annual session of the Maine State Conference of Seventh-day Adventists, was held in connection with their camp-meeting at Bangor, at 2 p. m., Sept. 4, 1888. President in the Chair. Prayer was offered by Eld. R. S. Webber. Nine churches were represented by delegates.

It was voted that the reading of the minutes of the last annual session be postponed till some future meeting. On petition, the following new churches, with their delegates, were received into the Conference: Blaine, Hodgeon, South Paris, and Norway. It was voted that all ministering brethren from other Conferences, also all visiting brethren in good standing in their respective churches, be invited to take part in the deliberations of the Conference. It was also voted that the Chair be authorized to appoint the usual committees, which were announced as follows: On Nominations, I. C. Choate, B. F. Davis, I. L. Ricker; on Resolutions, R. S. Webber, S. J. Hersum, S. H. Linscott; on Credentials and Licenses, T. S. Emery, Amos Rowe, E. C. Taylor; on Auditing, I. C. Choate, Wm. Morton, A. T. Gifford, Geo. L. Byron, Wm. J. Dunscomb, J. A. Davis.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., SEPT. 5.—The report of the minutes of the last annual session were called for, which was then read and accepted. Encouraging remarks were made by the President on the progress of the work in our Conference. The new churches added to our former number, and the individuals embracing the truth in different places, show that the work of the third angel's message is still onward, and that as a Conference we should unite our energies for the advancement of the cause within our limits.

Elds. Webber and Hersum spoke of the work in Bangor; and although the immediate results were not what they had hoped for, still a large class, including some of wealth and influence, had listened with deep interest to the pointed truths, and were still anxious to hear. Elds. Osborne and Howard reported a small company as the result of the tent-effort at Haynesville, and many more interested. Very interesting remarks were made by Eld. Van Horn, on the general interests of the cause.

The Nominating Committee presented the following partial report: For President, J. B. Goodrich; Secretary, Thos. S. Emery; Executive Committee, J. B. Goodrich, T. S. Emery, E. C. Taylor; Camp-meeting Committee, G. B. Umberhind, Richmond; I. L. Ricker, B. F. Davis.

The report of the committee was accepted, and the persons recommended by them elected to their respective offices.

The Committee on Credentials and Licenses presented the following recommendations: For Credentials, J. B. Goodrich, Hartland, Me.; R. S. Webber, Richmond; S. J. Hersum, Belgrade; P. B. Osborne, Hartland; for License, Henry C. Giles, Cornville, G. W. Howard, East Fryeburg; S. H. Linscott, Brownfield; A. Barnes, Hartland.

After consideration of the names presented, credentials and licenses were granted as recommended.

THIRD MEETING, AT 5:30 P. M., SEPT. 6.—Delegates representing two additional churches, were present. The Nominating Committee completed their report by presenting the name of I. C. Choate for Treasurer. Bro. Choate was unanimously elected. The Committee on Resolutions offered their report, as follows:—

Whereas, The General Conference at its last annual session recommended that each of our members lay aside a certain sum of money on every first day of the week, as the Lord has prospered him, as a free-will offering, in behalf of the foreign mission work; therefore,—

Resolved, That we will adopt and carry out the plan as set forth.

Whereas, Our people, in the providence of God, have established a school at South Lancaster, Mass.; and,—

Whereas, This school needs our help; therefore,—

Resolved, That we will strive to carry out the resolution adopted by us last year.

A free discussion of the first resolution was entered into by leading brethren present, which called out many points of interest in connection with the work in foreign fields. The resolution was afterward unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5:30 A. M., SEPT. 9.—The second resolution was taken up and discussed. Prof. G. W. Caviness, of the South Lancaster Academy, spoke at length on the importance of a preparation to work in the cause of God. He remarked that it would be far better when Christ comes, to be found making the necessary preparation to work in his cause, than to be lying idle because we believed time to be very short. He also spoke of the importance of an education to fit us to labor successfully among the various classes of society with which we come in contact. Eld. Haskell spoke briefly of the past of the South Lancaster Academy and of the bright prospects for its future usefulness.

The resolution was adopted.

Adjourned *sine die*.

J. B. GOODRICH, Pres.

T. S. EMERY, Sec.

#### THE NEW ENGLAND ANNUAL MEETING.

ACCORDING to appointment, this meeting began Friday evening, Sept. 21, and continued through the following week, holding over two Sabbaths. The meeting closed at an early hour Monday morning, Oct. 1. The attendance was the largest of any meeting ever held in South Lancaster. One interesting feature of the meeting was the many new faces we greeted for the first time. We were much disappointed in not having Eld. Haskell with us; but were favored with the presence of Elds. Underwood and Goodrich. The meetings throughout were marked with deep interest. The business of the Conference, which was transacted in connection with this meeting, passed off harmoniously, much of the Spirit of the Lord being present at the business meeting.

The preaching was of a practical nature, and was participated in by Elds. Underwood, Goodrich, Caviness, O. O. Farnsworth, Kellogg, and the writer. At the early morning meeting, Sabbath, there was held a special season of prayer for Eld. Butler. The Spirit of the Lord came near in a marked manner; and we felt the evidence that the Lord had heard prayer for his worn servant. On Sabbath afternoon Eld. Underwood gave a searching discourse on character-building. At the close of the sermon an invitation was given for those to come forward, who desired baptism, and also for those who had lost their connection with God, and desired to enter his service anew. Quite a number responded to this invitation, and six willing souls were buried with their Lord in baptism. In the afternoon all came together for a social meeting, and the church was filled to its utmost capacity. Many remarked that it was one of the most precious seasons in which they had ever participated. About 130 feeling testimonies were borne.

All felt very thankful for the valuable and arduous labors of Eld. Underwood during these meetings; and expression to this feeling was given at the closing meeting of the Conference, by a rising vote of the entire congregation. The report of the laborers who had been engaged in the tent-work was very encouraging, and also the report of the canvassers. Special meetings were held, at which the contents of the question box were considered. Many interesting replies from Eld. Underwood and others were called forth. The financial report which was read at the closing meeting of the Conference, showed an increase in the payment of tithes over that of last year in nearly every church in the Conference. We are satisfied that the nearer our people come to their duty on this point, the more of God's blessing will be realized.

Oct. 1.

#### THE ILLINOIS H. AND T. SOCIETY PROCEEDINGS.

THE annual session of the Illinois Health and Temperance Association was held in connection with the camp-meeting at Springfield, Aug. 27 to Sept. 11, 1888.

FIRST MEETING, AT 10 A. M., SEPT. 2.—The President in the chair. Prayer by Eld. G. H. Rogers.

Minutes of the last annual session read and approved. It was voted that the Chair appoint the usual committees.

Meeting adjourned to call of Chair.

The committees were afterward announced as follows: On Nominations, C. Turnipseed, W. T. Hibben, Frank Hicks; on Resolutions, L. McCoy, G. H. Rogers, C. E. Sturdevant.

SECOND MEETING, AT 5 P. M., SEPT. 3.—The Committee on Resolutions reported as follows:—

Whereas, In view of the greatness of the work of the third angel's message, the deplorable condition of the world around us, the apathy existing in the ranks of those who profess to be the friends of health reform, and the perils that threaten and encompass the young and those so dear to us; therefore,—

Resolved, That we earnestly plead with the Conference committee to set apart at least one active worker, who shall be employed the greater part of his time for the special advancement of the work of health and temperance, first among our own people and the Sabbath-schools.

Whereas, The Lord in his "Testimonies to the Church," says the health reform is a part of the third angel's message, and as closely connected with it as the arm with the human body; therefore,—

Resolved, That we will heed these timely admonitions, and put in practice in our daily experience what the Lord has so plainly set before us.

Resolved, That we will set before our brethren and sisters the importance of their example in taking the teetotal pledge, thereby inducing the children to do the same; and that we will industriously labor in the advocacy of the health and temperance sentiment, and in the circulation of health and temperance literature.

Resolved, That we recommend that all our brethren subscribe for and read the *Good Health*.

These resolutions, after being quite fully discussed, were adopted.

Meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 10.—The Committee on Nominations reported for President, A. O. Tait; Secretary and Treasurer, Mrs. Agnes B. Tait. The nominees were duly elected.

Meeting adjourned *sine die*.

A. O. TAIT, Pres.

AGNES B. TAIT, Sec.

#### THE CANVASSING WORK IN OHIO.

"THE harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send laborers into his harvest." So spake Christ to his disciples. Who are his disciples to-day? Let them heed his words. There ought to be 200 canvassers in Ohio, and even then they could not supply the multitudes that are famishing for the bread of life. More bread may be cast "upon the waters" by a God-fearing canvasser, than by any other laborer; and the promise is, "Thou shalt find it after many days."

One canvasser reports thirty-three orders for the "Bible Reading Gazette" in four days, which would be more than 5,300 sermons; and there is more Bible truth in one sermon than would be heard from a popular pulpit in six months. We would like to have our laboring brethren and others, send us the names and post-office addresses of those who could enter the field as canvassers. Those desiring to canvass will confer a favor by addressing me, giving name of book for which they wish to solicit orders, and the territory they wish to canvass. Now is the favorable time of year for the canvasser to get in his work. Who will come up to the help of the Lord against the mighty?

H. W. MITCHELL, State Agent.

#### Special Notices.

##### TO NEW YORK CHURCH OFFICERS.

My address until further notice will be South Lancaster, Worcester Co., Mass., care of Academy. Send all reports to me at this place.

F. M. WILCOX, Conf. Sec.

##### NEBRASKA, NOTICE.

WILL all the isolated Sabbath-keepers in Mance, Boone, and Antelope counties, Neb., and the counties west of them to the west line of the State, send me their names and addresses, as I wish to visit them as soon as possible?

JOHN CLARK, Director.

##### NOTICE.

It may be of interest to those who have relatives or friends in Logan County, Ill., to know that the county is now being canvassed. We have already found some who are receiving reading matter from friends, and also persons whose relatives are S. D. Adventists. Had we learned of this before calling on them, we should have known better how to approach them with the truth.

Those having relatives or friends in this county, in whom they are particularly interested, will do us a favor by sending their names and addresses, with any

information that would aid in wisely getting the truth before them. And to our own relatives and friends in the State, we would say that, should their interest in the canvassing work materialize into some of the necessities of life, sent prepaid to us, we should appreciate it. Our address for three months will be Lincoln, Logan Co., Ill. A. F. BALLENGER.

#### TO NEW YORK CHURCH TREASURERS.

THE newly elected treasurer of the New York Conference is Wm. E. Lewis, 325 West Bloomfield St., Rome, N. Y. All tithes, donations to the Conference or camp-meeting and tent funds, and first-day offerings, should be sent to him promptly after the church quarterly meetings in October, January, April, and July. M. H. BROWN.

#### A REQUEST.

WE greatly desire that those who know themselves to be members of the State Center church, of Marshall Co., Ia., should report immediately to Mrs. Lewis Willson, clerk. There are a few members whose addresses we do not know. We have not received tithes from some of these in a long time. Please read Malachi 3. We shall be obliged to drop your names, dear friends, if you do not report; but we hope you will carefully consider the matter. S. M. HOLLY, Elder.

#### WORK IN THE MICHIGAN CONFERENCE.

IN view of the session of the General Conference being so near, and my being called to attend the Tennessee camp-meeting before Conference, I would state briefly through the REVIEW, that it would be best for all our ministers and other laborers who have not been assigned to any place, to labor in those localities where they have had an interest in the past, or as the way may open before them, till after the General Conference. A general meeting will be held soon after the Conference, of which due notice will be given through the REVIEW, to lay plans for the winter's work. In the meantime, let all laborers who have requests to make as to a field of labor, make their wishes known by letter or otherwise. Let all our churches who wish help, and all our scattered brethren who know of good openings for labor, send in their requests in time to have them considered in our State meeting, when it shall be held. Let all tract and missionary communications, also those from city missions, be addressed to Eld. H. W. Miller, Charlotte, Eaton Co., Mich., or to Miss Hattie House, Battle Creek, Mich. All other communications should be sent to the writer at Charlotte, Eaton Co., Mich. I. D. VAN HORN, Pres. Mich. Conf.

#### NOTICE FOR OHIO.

No doubt some of our good Ohio brethren are getting anxious to know something about sending provisions to the Cleveland mission. I would say that the plan we have in mind is this: To correspond with the directors in the districts, and have them deal with the brethren in the different churches in their districts. There are good reasons for this: The manager of this mission is a stranger to the circumstances of the brethren in the State, and almost a stranger to the brethren themselves. But the directors are supposed to know just how all the friends in their territory are circumstanced, and what they could best furnish for the mission use. Therefore, we think it better to send a statement of our wants to the different directors, asking them to supply from their district such things as are needed. The brethren and their directors should communicate freely with each other, so that the circumstances may be well understood. Then when the mission calls for certain things, the director will know just where to send to have the need supplied. We have not called for anything since camp-meeting, for the reason that the brethren have brought in all that has been needed. Vegetables and fruit spoil very soon here during this weather, therefore we would rather that there be but little sent in of a perishable nature, till the weather is a little cooler. But, brethren, there is one useful article that never spoils,—that is money. Send us all you can spare, and we will see that it is judiciously used for the glory of God and the advancement of his cause. We are always thankful for the smallest favors; and we will try to make our labors, in connection with the sacrifices of the friends of the work here, tell for the salvation of the people. J. E. SWIFT.

#### A NEW EDITION OF THE TRACT "TO PROHIBITIONISTS."

THE first edition of 10,000 copies of this little work was exhausted before Sept. 1, and orders have been accumulating since. A new edition is now ready, and all orders will be promptly filled. It has been revised, and enlarged by inserting a portion of Senator Crockett's speech; and the first title, "To Prohibitionists," is used, as that seems to meet the minds of the majority who use it.

The first edition did not pay the cost of printing and postage, and as it has been improved and enlarged by the addition of important matter, the price is raised to one dollar per hundred copies, postage or express prepaid. The golden opportunity between now and Nov. 6, should not be lost by a failure to get this tract before prohibitionists everywhere. Address all orders to J. V. Willson, Rome, N. Y. M. H. BROWN.

#### TO CHURCH TREASURERS IN MAINE.

PLEASE send all tithes and first-day offerings for missions, by post-office or express order, or by registered letter, to me at South Norridgewock, Maine. I. C. CHOATE, Conf. Treas.

#### NOTICE FOR NEBRASKA.

PERSONS desiring to forward the work of God in Nebraska, by helping maintain workers, may address prepaid donations to 1623 N. 27th St., Omaha, Neb., stating over what lines sent, and whether by freight or express. DELIA FITCH.

#### PERIODICALS WANTED.

OUR vigilant missionary societies can distribute to good advantage quite a large number of periodicals, tracts, etc. Brethren of Northwestern Iowa, please send us your clean back numbers of *Signs of the Times*, *American Sentinel*, *Review*, *Good Health*, *Instructor*, and Scandinavian and German periodicals. We have a reading rack in the new Union Depot in this city, and through this and the members of our large canvassing company, can dispose of considerable reading matter. Please send them at your earliest convenience, and *postpaid*. Address M. W. Lewis, 609 West 5th St., Sioux City, Iowa.

## News of the Week.

FOR WEEK ENDING OCT. 6.

#### DOMESTIC.

It is reported that 450 cases of typhoid fever exist at Duluth, Minn., and that the epidemic is increasing. A number of deaths have occurred.

Thirty prisoners escaped from the Reform School at Pontiac, Ill., Sunday night, by cutting a hole through the floor. One was recaptured at Chenoa, Tuesday.

During the three months ended Sept. 30, more new industries were established in the South than during either of the previous quarters of 1888.

A New England Methodist minister makes the statement that his whole society spent in a year for the support of its own church privileges and for missions \$841, and in the same year sixty-seven of the church-members spent \$945 for tobacco.

While entering Portsmouth (N. H.) harbor, Monday night, the United States steamer "Constellation" came in collision with a ship, a bark, and two schooners, damaging them considerably, and sustaining the loss of rigging. The war vessel is said to be at fault.

During the time the Alaska Fur Seal Company has had the privilege of taking seals from the waters of that territory, it has paid over \$8,000,000 to the Government, or a sum exceeding by more than \$1,000,000 the price paid for the whole of Alaska, with the seal-islands included.

The yellow fever epidemic appears to have passed its most virulent stage, and the panic in some places has begun to subside. Still nothing but a frost is looked for to give it a decisive check, and this does not usually make its appearance in Florida until in November. The plague has appeared at Gainesville, and that place is now deserted. The whole number of cases reported up to date, is about 3,000, one tenth of which have proved fatal.

#### FOREIGN.

The official report of the world's harvest shows that the wheat crop in Italy, France, Great Britain, and Russian Podolia is from twenty to twenty-five per cent below the average; in Austria, Hungary, Southeastern Europe, and Egypt it is deficient from one to twenty-five per cent. In Germany there is an average crop, and in Moldavia the crop is twenty-five per cent above the average.

Great consternation has been excited in London the past week by a number of mysterious and diabolical murders in Whitechapel, the perpetrator of which displays such boldness and cunning as to carry on his terrible work almost in the very presence of the police patrol, and yet thus far without detection, or furnishing any clue to his identity. Thousands are afraid to venture out at night, and the police are taking extraordinary measures to put a stop to further tragedies of the kind, and to unearth the mystery connected with those which have already occurred.

The publication of extracts from the late Emperor Frederick's diary has caused a great sensation in Germany, and has created a rather disagreeable situation in the empire. It reveals the fact that Frederick had much more to do with the proposal and execution of the plans for the uni-

fication of the German empire than had hitherto been supposed, and consequently that credit which had been given to Bismarck belonged really to Frederick, the crown prince. The extracts show that Bismarck at first actually opposed some of the measures which have contributed most to Germany's present greatness, and that their adoption was due to the arguments of Frederick more than to any other cause. It tends to reflect added credit upon the memory of the late emperor, and in the same proportion to detract from the fame of Bismarck.

Some of the latest additions to the penal code of Italy, impose a fine of 1,000 francs and one year's imprisonment upon any minister of religion who shall publicly censure or vituperate the institutions or laws of the State, or the acts of the authorities; and also a fine of from 1,500 to 3,000 francs, imprisonment for from six months to three years, and permanent or temporary interdiction from his office, any ecclesiastic who, "abusing the moral force derived from his ministry, shall excite others to ignore the institutions or laws of the State, or the acts of the authorities, or otherwise to transgress the duties owed to the State, or those attaching to a public office, or who shall prejudice legitimate patrimonial interests or disturb the peace of families." The pope, of course, very naturally considers this as a new affront to himself and the Catholic hierarchy of the State.

#### RELIGIOUS.

Eighty-nine priests signed the Chicago Sunday-closing petition.

The semi-annual Mormon Conference opened at Salt Lake City, Utah, Friday.

There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

There is a church on the little island of Atafu, in the South seas, which includes in its membership all the adult people of the island.

Toronto has opened a so-called Christian Institute, to be devoted to the systematic study of the Bible. The building and site cost \$25,000.

A whole village in Brazil has accepted the gospel, through the instrumentality of a young business man, who invited a missionary to that place.

The Jewish civil new year began on Sept. 5. Memorial discourses, observances, and exhortations to better living, marked the occasion, in the synagogues throughout the country.

It was announced at the Philadelphia Baptist Association meeting, Tuesday, that Robert J. Burdette, the humorist, had been licensed to preach by the church at Lower Merion, Pa.

A "union" has been formed among the "evangelical" population of Holland, for the establishment of what are known as Bible schools. It has now 441 such schools, with 71,000 scholars, representing a capital of \$2,000,000.

In Salonica, Asia Minor, the city which in Paul's day was called Thessalonica, a church of ten members was formed last June by the missionaries of the Presbyterian Church (South). From this as a center, they go through Macedonia and Epirus on evangelistic tours.

Rev. Mr. Spurgeon defines his present position by saying that, though he has left the Baptist Union, he has not left the Baptist denomination. Since, as he says, many of the evils he protests against come from outside the Baptists, he probably considers it just as well to remain where he is, as to unite with another denomination.

Hyde Park, the town first south of Chicago, has, under the State law, closed the saloons on Sunday. Since the boundaries of the town on the west and north are streets, the curious spectacle is shown of saloons open on Sunday and doing business, on one side of the street; while all saloons on the other side of the street are shut.

A committee of twenty-eight clergymen and laymen elected last summer, and representing the four Scandinavian Lutheran denominations between Chicago and the Pacific slope, met at Eau Claire, Wis., recently, to prepare a plan to unite all the denominations into one body, and will report a revised creed to the various synods, for adoption at the annual meeting next spring.

The movement of Mormons toward Mexico is assuming definite shape and large proportions. The Mormons have quietly bought from private parties, large tracts of agricultural lands in Northern Chihuahua, principally in the valley of the Casas Grande River, and they are negotiating for more. Several flourishing villages exist in that neighborhood already, the principal one being called Portillo Diaz. The colonists are the precursors of larger bodies in the future, and they are very quiet and unobtrusive. It is not probable, however, that this movement is anything more than a spreading out of Mormonism from the main center, which will continue to be where it is now, in Utah.

## Appointments.

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

The quarterly meeting of Dist. No. 7, New England Conference, will be held at Haverhill, Mass., Oct. 13, 14. Hope to see all the church librarians present, and as many of the T. and M. workers as can possibly come. Plans will be devised for future labor. Come, praying that the Lord will add his blessing. F. W. MACE, Director.



The next quarterly meeting for Dist. No. 2, Iowa, will be held at Marion, Sabbath and Sunday, Oct. 13, 14, 1888.  
J. T. MITCHELL, Director.

The T. and M. quarterly meeting for Dist. No. 4, N. Y., will be held with the Pierrepont church, Oct. 13, 14. A general attendance is earnestly desired.  
E. HOLCOMB, Director.

The quarterly meeting for Dist. No. 6, Kan., will be held at Wamego, Oct. 13, 14. We should like to have a general turn-out. The officers of the different societies should all be present.  
E. M. GWIN, Director.

The quarterly meeting for Dist. No. 2, N. Y., will be held at Roosevelt, Oct. 13, 14, 1888. A general attendance of all the friends is requested. The temperance work will receive due attention. Eld. A. E. Place is expected to be with us.  
F. WHEELER, Director.

The quarterly meeting of Dist. No. 10, Ia., will be held at Nevada, Oct. 13, 14. We hope there may be a general attendance of those in the district. Let all those who intend to try the canvassing work, attend this meeting, as there will be instructions given in this branch of the cause.  
S. M. HOLLY, Director.

The T. and M. meeting for Dist. No. 4, Maine, will be held at South Paris, Oct. 14. We wish to commence our meetings at the beginning of the Sabbath, the 13th. Let all make a special effort to attend, for this will be an important meeting. Let us be in earnest, and work while the day lasts; for the night soon will come, when no man can work.  
HENRY DAVIS, Director.

A MEETING of the tract and missionary society for Dist. No. 5, Penn., will be held at Shingle House, Oct. 20, 21. We desire to see every church in the district well represented at this meeting. Come, brethren and sisters, praying that the Lord will greatly bless us, and that this may be a profitable meeting. Let all the librarians be prompt in sending their quarterly report to the district secretary, that we may have a district report for this quarter at the meeting.  
A. GREENMAN, Director.

## Obituary Notices.

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

STEPHENSON.—Died at Chardon, Kan., of cholera infantum, Oct. 1, 1888. Minnie, infant daughter of J. F. and D. E. Stephenson, aged 1 year, 2 months, and 11 days. "Of such is the Kingdom of God." Luke 18:10.  
W. W. STEPHENS.

OLIVER.—Died at her home in Joseph, Or., March 20, 1888. Ella, wife of U. W. Oliver, aged eighteen years. She suffered four weeks of a lingering fever. She was a believer in Christianity, and had asked for the prayers of the church. She leaves a husband and infant son. We trust to meet her again where death cannot come.  
M. L. OLIVER.

CHAMBERLAIN.—Died of typhoid fever, at the residence of his father-in-law, J. J. Oliver, in Wallawa, Or., May 23, 1888. Frank Chamberlain, brother of Ella Oliver, deceased. Though stricken down in the prime of life, he did not murmur, but prayed earnestly until he could testify that Jesus was the very Christ. His illness lasted seven weeks. He leaves a wife and infant daughter.  
M. L. OLIVER.

CRAWFORD.—Died at Port Republic, Rockingham Co., Va., Sept. 16, 1888, of paralysis. Bro. Henry Crawford, aged about sixty-three years. Bro. Crawford accepted present truth about two years ago, when Elds. Pordham and Stillwell had their tent at this place. I often visited him, and he always said he was trying to live a Christian life. Seven children are left to mourn. He now rests, till the Lord shall come to claim his own. May the children live such lives that they may meet him in the earth made new.  
G. S. MEYERHOFFER.

GIBBS.—Died Aug. 20, 1888, near Palmetto, Manatee Co., Fla., Bro. William Elbert Gibbs, aged twenty-two years. While fishing in Clam Bay, Bro. Gibbs undertook to cross the channel while the tide was going out, and he was carried out by the water and drowned. Bro. Gibbs united with the S. D. Adventist church at Dimondale, Mich., about ten years ago, and was trying to live a Christian life. He leaves an aged father, three sisters, and one brother to mourn, but they hope to meet him in the resurrection morn.  
N. L. COURTER.

SPENCER.—Sister Lizala Spencer fell asleep in Jesus at her home near Alton, Kan., Aug. 29, 1888, aged about seventy-six years. Sister Spencer united with the M. E. Church at the age of twelve, and was faithful to that church until Elds. G. I. Butler and M. E. Cornell labored at Brighton, Ia., when she embraced present truth, and lived a firm believer in the soon-coming of Christ. She leaves a companion and seven children to mourn. But they mourn not as those without hope. The funeral services were conducted by Eld. Moore. Text, Job 10:22.  
C. J. PEARCE.

LOCKWOOD.—Died Sabbath morning, Sept. 8, 1888, of heart disease, at her home near Morley, St. Lawrence Co., N. Y., Mrs. Martha J. Lockwood, aged 69 years and 9 months. Sister Lockwood was born in Plattsburg, Clinton Co., N. Y., but had lived in the immediate vicinity of her late home forty-two years, surrounded by a large circle of warm friends and kind neighbors, to whom she had become greatly endeared by her consistent Christian life. At about the age of twenty she joined the Wesleyan Methodist church at Morley, and continued in their fellowship until some fifteen years ago, when she was led to the truth by her husband. She then joined the S. D. Adventist church at Brockton, N. Y., of which she remained a faithful member until her death. For several years she was alone in the observance of the Sabbath, but she in time reaped the fruit of her prayers and labors, in seeing her youngest son accept the truth. She leaves a husband and two sons to mourn her loss. Sister Lockwood was an ever ready friend to the needy, a wise counselor to the bring, and ever ready to follow her Saviour. She died in bright hope of being one of the raptured people of God. Words of comfort were spoken from Num. 23:10, by Eld. N. Jenkins (Methodist), to a large congregation of sympathizing relatives and friends.  
J. G. HARDY, JR.

ROWE.—Died of bronchitis, in Madison, Maine, Sept. 18, 1888, Edna L., daughter of Dexter W. and Mary S. Rowe, aged 12 years, 4 months, and 8 days. She loved the Sabbath-school, and attended it with her grandparents at South Norridgewick, Sept. 15. She was taken sick the 16th, and died the 18th. Thus suddenly was this loved child removed from the family circle, and laid away to rest until Jesus comes to bring back our lost ones from the land of the enemy. May God bless the parents, sister, and grandparents in their deep affliction; and help them to be so faithful that they may meet where death and the tomb can divide them no more. Remarks by the writer, from 2 Kings 4:20.  
J. B. GOODRICH.

PATERSON.—Our dear mother, Mrs. Janet B. Paterson, peacefully fell asleep in Jesus Aug. 26, 1888, in the sixty-fifth year of her age. She had long been a consistent member of the M. E. Church, but began the observance of the Sabbath about five years ago, under the labors of Eld. W. B. Hill. She was baptized one year ago last May, by Eld. I. J. Hankins. Sister Paterson leaves five children to mourn the loss of a most devoted mother and Christian counselor. The Milford, Wis., church, of which she was a member, has sustained a great loss, but we are thankful for the holy Christian example she has left, and know that if we are faithful as she was, we shall meet her in the first resurrection. Funeral sermon by Eld. King (Methodist).  
E. AND F. PATERSON.

Houghtaling.—Died of gastric fever, at Palmetto, Manatee Co., Fla., Aug. 9, 1888, sister Susan Elizabeth, wife of Bro. Daniel Houghtaling, in the fifty-fifth year of her age. She united with the Baptist church at Painesville, Ohio, at the age of twenty. In 1870 she heard Bro. John Sisley preach the truth, which she embraced, and united with the church at Dimondale, Mich., when organized. Four years ago she came to Florida, where she became a member of the Terracella church. She has been a consistent Christian, living a very unselfish and consecrated life. She was a friend to the friendless, a mother to the motherless, and was ever ready to speak a word of kindness and encouragement. She leaves a husband, two sons, and two daughters to mourn her loss. But they sorrow not as those without hope. May we be prepared to meet her, when Christ shall come to make up his jewels.  
N. L. COURTER.

JOHNSON.—Died of pleurisy, at Sturgeon Bay, Wis., Sept. 22, 1888, Bro. Andrew Johnson. He was born in Hadelund, Norway, May 22, 1847, consequently was 41 years and 4 months old at the time of his death. He came to the United States in the year 1863, and finally took up his residence in Fish Creek, Wis., where his home was at the time of his death. He embraced the truth of the third angel's message under the labors of Eld. H. W. Decker, in the year 1875, and in this faith he died. We laid him away, hoping he may have a part in the first resurrection. He leaves a wife and three children. The brethren, as well as his family, deeply feel their loss, as he was the elder of the church in Fish Creek. May we all be led more fully to realize the fact set forth in Isa. 40:6: "All flesh is grass, and all the goodness thereof is as the flower of the field," and so seek to be prepared, should it be the lot of any of us to follow him before the Lord comes.  
W. S.

KLOPFENSTEIN.—Died of paralysis and general debility, near Bowling Green, Ohio, Sept. 23, 1888, Bro. Peter Klopstein, aged 76 years, 10 months, and 20 days. Bro. Klopstein was born in France, Nov. 3, 1811. He came to this country when twelve years of age, and with his parents, located in Wayne County, Ohio, where he remained till 1831, when he removed to Mogadore, Ohio. He removed to Wood County in 1833, and has been a continuous resident there for fifty years. He was married to Henrietta Moore in 1837. There were born to them seven children, of whom four sons and one daughter are still living. His companion was taken from him by death in 1870. He married a second wife (Mrs. Ann Wakefield) in 1873. This aged widow, the sons and daughter, and all who knew Bro. Klopstein, will deeply feel his loss. He was an exemplary man in every sense of the word. He joined the Methodist Episcopal Church at the age of twenty years. He remained connected with that church until March, 1874, when he embraced the present truth. His good works, his influence, and his means were all used to advance the cause which was so dear to him. His dying testimony was, that it was well with him. Our brother rests; but his influence still lives, and will be felt as long as time shall last. The funeral was held in the Bowling Green M. E. church, and was attended by a large number of sympathizing friends. Remarks by the writer, from 1 Sam. 20:13.  
J. E. SWIFT.

## ADDRESSES.

The P. O. Address of C. C. Lewis is 3100 Clinton Avenue, Minneapolis, Minn.

The P. O. address of Eld. and Mrs. C. L. Boyd is Cape Town, South Africa, until further notice.

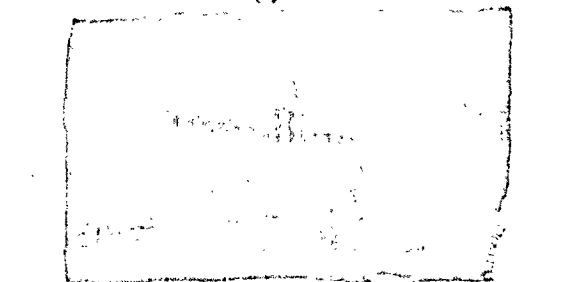
The P. O. address of Della Fitch, State secretary of the Neb. S. S. Association, is 1623 N. 27th St., Omaha, Neb.

## BUSINESS NOTICES.

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

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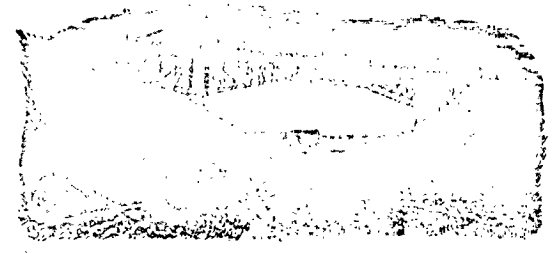
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Chicago	5.00	5.00	5.00	5.00	5.00	5.00	5.00
Michigan City	7.25	7.25	7.25	7.25	7.25	7.25	7.25
Niles	8.37	8.37	8.37	8.37	8.37	8.37	8.37
Kalamazoo	10.20	1.33	6.58	8.35	2.27	6.50	5.38
Battle Creek	11.15	2.15	7.39	4.27	8.15	7.53	6.30
Jackson	1.20	4.15	8.49	6.15	4.45	9.35	8.20
Ann Arbor	2.43	6.30	9.41	7.50	6.00	10.40	9.20
Detroit	4.10	8.45	10.45	9.20	7.30	11.50	10.30
	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

\*Connects with railroads diverging. \*Connects with L. E. and W. and L. N. & O. \*Connects with G. W. & M. \*Connects with G. R. & L. and L. S. & M. \*Connects with L. S. & M. S. and Grand Trunk. \*Connects with L. A. and M. \*Connects with railroads diverging and steamboat lines. \*Daily. All other trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

GOING WEST.	Mall.	Day Exp.	N. Y. Exp.	Alto Exp.	Night Exp.	Kalamazoo Exp.	Local Pass.
Chicago	5.00	5.00	5.00	5.00	5.00	5.00	5.00
Michigan City	7.25	7.25	7.25	7.25	7.25	7.25	7.25
Niles	8.37	8.37	8.37	8.37	8.37	8.37	8.37
Kalamazoo	10.20	1.33	6.58	8.35	2.27	6.50	5.38
Battle Creek	11.15	2.15	7.39	4.27	8.15	7.53	6.30
Jackson	1.20	4.15	8.49	6.15	4.45	9.35	8.20
Ann Arbor	2.43	6.30	9.41	7.50	6.00	10.40	9.20
Detroit	4.10	8.45	10.45	9.20	7.30	11.50	10.30
	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

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GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., OCT. 9, 1888.

## CONTENTS OF THIS NUMBER.

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

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Dr. E. J. Waggoner and Bro. C. H. Jones of the Pacific Press, are now in Battle Creek, preparatory to their attendance upon the General Conference at Minneapolis, Oct. 10. We learn that sister White, with her son, Eld. W. C. White, are on their way, by the Northern Pacific Road, to the meeting.

Bro. Conradi, who has just arrived from Europe to attend the General Conference, has placed in our hands a copy of the first tract issued in the Russian language in behalf of the third angel's message. It is a translation of the tract, "Which Day do you Keep and Why?" Such evidences that the truth is continually seeking for itself a channel in new tongues, is interesting. There are now some two hundred and fifty Sabbath-keepers in Russia.

The Tabernacle pulpit was occupied Sabbath, Sept. 29, by Eld. L. R. Conradi, who narrated many interesting incidents in connection with his recent labors in the old world. Sabbath, Oct. 6, Eld. E. J. Waggoner, of California, spoke in the Tabernacle, on the subject of faith, showing its nature, and giving illustrations of its operation, setting forth the importance of having it in lively exercise in these last days, inasmuch as now the just are to live by faith.

We were happy to greet on the 4th inst. Bro. Wm. Arnold, who has just returned, by way of London, Eng., from his three years' absence in Australia and adjacent islands, where he has been engaged in canvassing for "Thoughts on Daniel and the Revelation." During his brief sojourn in London, he sold and delivered one hundred and sixty copies. He feels well satisfied with his success during the entire term of his absence, and has seen many instances of the good work done by the book, in favorably impressing its readers, or leading them entirely into the truth. He proposes to work on in the same line, and will leave in a few days for the West Indies.

Before the next number of the REVIEW is in the hands of many of its readers, the Institute which is to begin Oct. 10, and occupy a week previous to the General Conference, will have opened its session. We earnestly invite our brethren and sisters everywhere to remember in their prayers both the Institute and Conference, that the proceedings throughout may be characterized by heavenly wisdom, and so calculated to advance greatly the interests of the sacred cause we so much love.

Bro. M. W. Harris, of New Hampshire, who chanced to be at some of the exciting indignation meetings held in Boston over the encroachments of the Catholics upon our public school system, writes us, in a private note, that one of the most interesting features of the meetings, was the thrilling testimonies of recently converted Catholics, expressing their joy at having escaped from the terrible spiritual tyranny of the papacy, to the true liberty of the gospel of Christ. It is also reported that a converted Catholic recently held some meetings in Otsego, Mich., after which six Catholics waited upon him, requesting him to enlighten them more fully in spiritual things. There are certainly many honest ones among that people, who would be glad to learn a better way,—many who must hear, and some of whom will doubtless be saved by, the truth. While we have our own specific work, which absorbs all our attention, we heartily bid Godspeed to all efforts everywhere, calculated to reach and help in any degree the millions who are groping their way amid the shadows of this great system of spiritual darkness.

## 1889 YEAR BOOK.

All ministers, licentiates, colporters, and others who act as officers in any Conference, T. and M. Society, S. S. Association, or H. and T. Association, (including T. and M. directors) are requested to forward at once to Mary A. Steward, Battle Creek, Mich., (1) their names, (2) stating the office held, if any, (3) giving the P. O. address which should appear in the next Year Book. If each one will attend to this immediately, sending on a postal card the three items desired concerning himself, much valuable time and correspondence will be saved.

F. E. BELDEN, *Chairman Year Book Com.*

The National Reformers are evidently somewhat troubled over the publication of the present series of Sabbath-school lessons in the *Signs of the Times*. In a late issue the *Christian Statesman* gives the entire lesson learned by all our schools for Aug. 25, and says it is a sample of the extravagant and fanatical opposition which is being aroused against their work. We are glad they have published it, for several reasons:—

It will bring the ideas before a much larger number of people than would otherwise have seen it, and these will all have opportunity to see for themselves the nature of the opposition therein to the work of National Reform, and also whether it savors of extravagance and fanaticism or not. We can well afford to let such things go before an intelligent public, and are satisfied to have them pass judgment on the merits of the question, after having had both sides of it canvassed before them. The most we have to regret in the matter is that they had not published the lessons from the first. But that is not the way they design to do. They evidently thought that by setting this disconnected portion of the subject before their readers, they would create a prejudice against the design of the lessons. Otherwise, why did they publish it?

There are points, however, even in the part published, which they would have hard work to answer. And the fact that none of the statements of the lesson are denied by the *Statesman*, shows that the writer of the lessons was not far from the truth in his conclusions. The more of these lessons the National Reformers publish, the better.

## EXCURSION TO CALIFORNIA.

IMMEDIATELY after the close of the General Conference, a party will be made up, consisting of Pacific Coast delegates, and others, to go to California, starting from Chicago about the 6th or 7th of November. It is expected that there will be enough of our friends going at this time, to give us an entire car to ourselves, thus securing to each person special

accommodations. It will therefore be to the advantage of all who contemplate going to California this fall, to join this party.

For full information in regard to time of starting, route, price of tickets, etc., address C. H. Jones, care of Wm. C. Gage, Battle Creek, Michigan.

REV. T. DE WITT TALMAGE is reported as giving his opinion that "the great final battle between truth and error, the Armageddon, will not be fought with swords and shells and guns, but with pens." This is quite in harmony with Dr. Talmage's ideas of the millennium, noticed by us some time since. It is a strange exhibition of blindness to be given by a professed student of the Bible; for any one who will consider the result of this great battle, as brought to view in Rev. 19:20, 21, can readily see how greatly the Doctor is off in his calculations as to the weapons which will be used in the conflict. It would be a very remarkable conflict of pens indeed, which would result in casting the "beast" and the "false prophet" into a lake of fire, and in leaving the inhabitants of the earth slaughtered from one end of it to the other.

## "THE DANGER AHEAD."

SUCH is the title of a book a copy of which we have just received from the author, Mr. A. J. Grover, of Muscotah, Kansas. It sets forth in vivid light a long array of facts showing the evil intentions of the Catholic hierarchy in this country, and the inevitable results of their plottings for the subversion of liberty and religion in this, so far, favored land, unless the people shall awake to the danger, and by some means arrest the progress of the insidious foe. To let this work go on till all is lost, without a protest, would be a shame as well as a crime. Hence we are glad to see such works as we have before us, appearing from time to time; and we bespeak for them an extensive circulation. This work is not a mere blind tirade against Romanism, but backs up its statements by reference to author, volume, and page of Romanist writers themselves. There is no gainsaying its testimony. But one of the great bulwarks of Romanism is the despicable ignorance under which, as a part of its diabolical policy, it buries its blinded votaries. To dispel this, is, we may fondly hope, to reach many of the honest ones among them.

Mr. Grover is now a candidate for Congress, from the first district of Kansas, embracing Donphan, Brown, Nemaha, Jackson, Pottawatomie, Jefferson, Atchison, and Leavenworth counties; and as a matter of course, in view of the attitude taken by the book, the priests of Rome are working sedulously to defeat his election. We therefore hope he will secure a sufficient number of the suffrages of his constituents to place him in Congress. His influence is needed there. The papacy seeks to further its ends in this nation at the ballot box. It is an augury of evil when it succeeds in controlling any election; for if it should ever succeed in controlling them all, the death knell of the best hopes of humanity would be sounded in our land. Every lover of civil liberty, of religious freedom, of enlightenment and progress, should rally to the right side, in such an issue.

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